Śrī Vidagdha-Mādhava

Śrīla Rūpa Gosvāmī

Act One: Veṇu-nāda-vilāsa: Pastimes of Flute-music

Prastāvanā (Prologue)

sudhānām cāndriṇām api madhurimonmāda-damanī
dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām
samantāt santāpodgama-viṣama-saṁsāra-saraṇī-
praṇītāṁ te tṛṣṇāṁ haratu-hari-līlā-śikhariṇi

sudhānām—of the nectar; *cāndriṇām*—produced on the moon; *api*—even; *madhurimā*—the sweetness; *unmāda-damani*—overpowering the pride; *dadhānā*—distributing; *rādhā-ādi*—of Rādhā and Her companions; *praṇa-ghana*—of the concentrated loving affairs; *sāraiḥ*—by the essence; *surabhitām*—a good fragance; *samantāt*—everywhere; *santāpa*—miserable conditions; *udgama*—generating; *viśama*—very dangerous; *saṁsāra-saraṇi*—on the path of material existence; *praṇitām*—created; *te*—your; *tṛṣṇām*—desires; *haratu*—let it take away; *hari-līlā*—the pastimes of Kṛṣṇa; *śikhariṇi*—exactly like a combination of yogurt and sugar.

May the pastimes of Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of Hari are like śikhariṇī, a blend of yogurt and sugar. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the intense loving pastimes of Rādhā and the gopīs.[1]

anarpita-cariṁ cirāt karuṇayāvatirṇaḥ kalau
sampayitum unnatojjvala-rasām sva-bhaktiśriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanaḥ

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[1] vṛndāṭavīśvara-sabhājana-rājamāna-
śrī-rūpa-nāma-guṇa-sūcaka-kāvya-ratnam
mac-citta-sampuṭam alaṅkurutāṁ tad īkṣā-
saubhāgya-bhājam api śīghram amuṁ vidhattām

"Let this precious jewel of poetry, revealing the radiance of glory, opulences, beauty, name and qualities of the Lord of Vṛndāvana, decorate the casket of my heart and quickly bestow to me His merciful glance."
Or: "Let this precious jewel of poetry, written by and revealing the qualities of Śrī Rūpa Goswāmī, shining with service to the Lord of Vṛndāvana, decorate the casket of my heart and quickly bestow to me his merciful glance."
Or else: "Let this precious jewel of poetry, revealing the radiance of beauty, name and qualities of Śrī Rādhā, shining with service to the Lord of Vṛndāvana, decorate the casket of my heart and quickly bestow to me Her merciful glance." (Śrīla Kṛṣṇadeva Sārvabhauma)

anarpita—not bestowed; *carim*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—Hari; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

May Hari, who is known as the son of Śacī-devī, be situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no one had ever offered before – the most elevated mellow of devotional service, the mellow of conjugal love.

sūtradhāraḥ: alam ati-vistareṇa. bho bhoḥ. samākarṇyataṁ. adyānaṁ svapnāntare samādiṣṭo 'smi bhaktāvatāreṇa bhagavatā śrī-śaṅkaradevena yathā "aye tāṇḍava-kalā-paṇḍita. iha kila ballavī-cakra-ceto-vṛtti-makarī-vihāra-makarālayasya niravadya-veṇu-vādana-vidyāsvādhyāya-siddhīnāṁ prathamādhyāpakasya sugandhi-puṣpāvalī-saundarya-tuṇḍilāyām aravinda-bāndhavanandindī-tīrānta-kānana-lekhāyām avalambita-matta-puṁs-kokila-līlasya paramānanda-vardhini govardhana-nitambe sambhṛta-navyāmbudārasya kiśora-śiro-maṇer nanda-nandanasya prema-bharākṛṣṭa-hṛdayo nānā-dig-deśataḥ sāmprataṁ rasika-sampradāyo vṛndāvana-vilokanotkaṇṭhayā keśi-tīrthopakaṇṭhe samīyivān. sa ca dhanyaḥ.

sūtradhāraḥ—Narrator; *alam*—enough; *ati*—great; *vistareṇa*—with this elaborate description; *bhoḥ*[2]—O; *bhoḥ*—O; *samākarṇyatām*—this should be heard; *adya*—today; *aham*—I; *svapna*—sleep; *antare*—within; *samādiṣṭaḥ*—instructed; *asmi*—I am; *bhakta*—as a devotee; *avatāreṇa*—who has incarnated; *bhagavatā*—by the Supreme Personality of Godhead; *śrī-śaṅkara-devena*—by Lord Śiva; *yathā*—in the following manner; *aye*[3]—O; *tāṇḍava*—of dancing; *kalā*—in the art; *paṇḍita*—learned; *iha*—here; *kila*—indeed; *ballavī*—of the gopīs; *cakra*—of the multitude; *cetaḥ*—of the minds; *vṛtti*—nature; *sakarī*—sharks; *makara-ālayasya*—of the ocean; *niravadya*—perfect; *veṇu*—flute; *vādana*—playing; *vidyā*—of the knowledge; *āsvādhyāya*—study; *siddhīnām-prathamā*—first; *adhyāpakasya*—of the

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[2] ""Bho" is an interjection or particle in the vocative case, usually used when addressing another person or several person and translatable by «O!», «Ho!», «Hallo!», sometimes «alas!».

[3] "Aye" is a vocative particle, an interjection (of surprise, recollection, fatigue, fear, passion), used in dramas.

teacher; *sugandhi*—aromatic; *puṣpa*—of flowers; *āvalī*—because of the multitude; *saundarya*—beauty; *tunilāyām*—expanded; *aravinda*—of the lotus flowers; *bāndhava*—of the friend (the sun-god); *nandinī*—of the daughter (the Yamunā river); *tīra*—of the shore; *nata*—at the edge; *kānana*—forest; *lekhāyām*—series; *avalambita*—rested; *matta*—maddened; *puṁḥ*—male; *kokila*—of a cuckoo; *līlasya*—pastimes; *parama*—supreme; *ānanda*—bliss; *vardhini*—increasing; *govardhana*—of Govardhana Hill; *nitambe*—on the slope; *sambhṛta*—held; *navya*—fresh; *ambuda*—of clouds; *āḍambarasya*—of prowess; *kiśora*—of youths; *śiraḥ-maṇeḥ*—of the crown jewel; *nanda*—of Nanda Mahārāja; *nandanasya*—of the son; *prema*—of love; *bhāra*—with an abundance; *ākṛṣṭa*—attracted; *hṛdayaḥ*—hearts; *nānā*—various; *dik*—deśataḥ—from directions; *sāmpratam*—at the present moment; *rasika*—of those who are expert at relishing the mellows of devotional service; *sampradāyaḥ*—community; *vṛndāvana*—Vṛndāvana; *vilokana*—the sight; *utkaṇṭhayā*—with a desire; *keśi-tīrtha*—the place known as Keśi-tīrtha; *upakaṇṭhe*—near; *samīyivān*—arrived; *saḥ*—that community; *ca*—and; *dhanyaḥ*—fortunate.

Sūtradhāra: Why speak so many words? Bho! Please hear me! Last night Lord Śiva, who had come in the role of a devotee, spoke to me in a dream: "Aye! O expert writer of plays, there is one delightful place near Keśi-tīrtha, on the slope of Govardhana hill. This grove, on the bank of the Yamunā river, is very pleasant and full of many fragrant beautiful flowers. At this moment, eager to see the forest of Vṛndāvana, the advanced devotees, expert at relishing the mellows of devotional service, have come here, devotees whose hearts are full of love for Nanda-nandana, who is the crown jewel of all youths, who is decorated with many new lotus flowers, playful like a maddened cuckoo, the first teacher of perfect flute players, and an ocean where the makarīs of the gopīs' hearts play. All these devotees are very fortunate."

kṛtaṁ gopī-vṛndair iha bhagavato mārgaṇam abhūd
ihāsīt kālindī-pulina-valaye rāsa-rabhasaḥ
iti śrāyaṁ śrāvaṁ caritam asakṛd gokula-pater
luṭhann udbāṣpo 'yaṁ katham api dināni kṣapayati

kṛtam—performed; *gopī*—of gopīs; *vṛndaiḥ*—by the multitudes; *iha*—here; *bhagavataḥ*—for the Supreme Personality of Godhead; *mārgaṇam*—searching; *abhūt*—was; *iha*—here; *asīt*—was; *kālindī*—of the Yamunā river; *pulina*—on the shore; *valaye*—in the grove; *rāsa*—of the rāsa dance; *rabhasaḥ*—with the joy; *iti*—thus; *śrāvam śrāvam*—repeatedly hearing; *caritam*—the pastimes; *asakṛt*—again and again; *gokula*—of Gokula; *pateḥ*—

of the Lord (Kṛṣṇa); *luṭhan*—rolling on the ground; *udbāṣpaḥ*—full of tears; *ayam*—this; *katham api*—with great difficulty; *dināni*—days; *kṣapayati*—pass.

"Here the gopīs searched for Kṛṣṇa, and here, in this circle by the Yamunā's shore, they enjoyed a great rāsa dance. Hearing and hearing wonderful pastimes of the master of Gokula, weeping and rolling on the ground, these devotees somehow pass their days."

tad idānīm etasya bhakta-vṛndasya mukunda-viśleṣeddīpanena bahir bhavantaḥ prāṇāḥ kam api tasyaiva keli-sudhā-kallolinīm ullāsayatā parirakṣaṇīyā bhavatā. mat-kṛpaiva te sāmagrīṁ samagrayiṣyati" iti. tenādiya jagad-guror asya nideśam evānuvartiṣye

tat—therefore; *idānīm*—now; *etasya*—of this; *bhakta*—of devotees; *vṛndasya*—of the community; *mukunda*—of Mukunda; *viśleśa*—of separation; *uddīpanena*—with the stimulus; *bahiḥ*—outside; *bhavantaḥ*—going; *prāṇāḥ*—life airs; *kām api*—some; *tasya*—of Him; *eva*—certainly; *keli*—of the pastimes; *sudhā*—of the nectar; *kallolinīm*—river; *ullasayatā*—manifesting; *parirakṣaṇīyāḥ*—should be protected; *bhavatā*—by you; *mat*—my; *kṛpā*—mercy; *eva*—certainly; *te*—your; *sāmagrīm*—complete assemblage; *samagrayiśyati*—will fully provide; *iti*—thus; *tena*—by that; *adya*—today; *jagat*—of the universe; *guroḥ*—of the spiritual master (Lord Śiva); *asya*—of him; *nideśam*—order; *eva*—certainly; *anuvartiśye*—I shall obey.

"Burning in separation from Mukunda, they are now about to give up their lives. Please protect them by giving them a little of the nectar river of Mukunda's pastimes! My mercy will give you the power to do this." In this way Lord Śiva, the spiritual master of the universe, spoke. I will now obey His order.

pāripārśvikah: (praviśya)—bhāva, bhavatā nibaddhasya vidagdha-mādhava-nāmno navīna-nāṭakasya prayogānusāreṇa gṛhīta-bhūmikāḥ kuśīlavā raṅga-praveśāya tatra-bhavantam anujñāpayanti.

sūtradhāraḥ: māriṣa, nirmitaḥ kim iti tan-nāṭaka-paripāṭībhir varṇikā-parigrahaḥ (kṣaṇaṁ vimṛśya) bhavatu.

pāripārśvikaḥ—Assistant Narrator; *praviśya*—having entered; *bhāva*—O learned master; *bhavatā*—by you; *nibaddhasya*—composed; *vidagdha-mādhava*—Vidagdha-Mādhava; *nāmnaḥ*—according to customs; *gṛhīta*—having heard; *bhūmikāḥ*—the introduction; *kuśīlavāḥ*—actors; *raṅga*—on the stage; *praveśāya*—for entrance; *tatra*—there; *bhavantam*—to you; *anujñāpayanti*—ask permission;

sūtradhāraḥ—Narrator; *māriṣa*—my dear student; *nirmitaḥ*—created; *kim*—what?; *iti*—thus; *tat*—that; *nāṭaka*—of the play; *paripāṭībhiḥ*—by the arrangements; *varṇikā-parigrahaḥ*—the costumes of the various actors; *kṣaṇam*—for a moment; *vimṛśya*—reflecting; *bhavatu*—let it be.

Assistant Sūtradhāra: (enters) O master, having heard the prologue of your new play, named Vidagdha-Mādhava, the actors now ask permission to enter the stage.

Sūtradhāra: Dear student, Are the costumes ready? (Thinks for a moment) So be it.

mamāsmin sandarbhe yad api kavitā nātilalitā
mudaṁ dhāsyanty asyāṁ tad api hari-gandhād budha-gaṇāḥ
apaḥ śālagrāmāplavana-garimodgāra-sarasāḥ
sudhīḥ ko vā kaupīr api namita-mūrdhā na pibati

mama—my; *asmin*—in this; *sandarbhe*—literary composition; *yat api*—although; *kavitā*—poetry; *na*—not; *ati*—very; *lalitā*—beautiful; *mudam*—delight; *dhāsyanti*—will experience; *asyām*—in it; *tat api*—nevertheless; *hari*—of Hari; *gandhāt*—from the fragrance; *budha-gaṇāḥ*—the learned devotees; *apaḥ*—water; *śālagrāma*—Śālagrāma stone; *āplavana*—bath; *garima*—significance; *udgāra*—remaining; *sarasāḥ*—full of nectar; *sudhīḥ*—intelligent; *kaḥ*—who?; *vā*—or; *kaupīḥ*—from a well; *api*—even; *anmita*—offering obeisances; *murdhā*—with his head; *na*—not; *pibati*—drinks.

Although the poetry in my play is not very beautiful, the wise will take delight in it, for it bears the scent of Hari. What intelligent man will not bow his head and respectfully drink well-water that has washed a Śālagrāma-śīlā?

pāripārśvikaḥ bhāva, raṅga-lakṣmī-kauśala-stutibhir eva sabhyān abhyārthayāmahe, yad amī vidyādibhir devān api tān upālabdhum utsahante kim uta naṭān asmān

pāripārśvikaḥ—Assistant Narrator; *bhāva*—O learned master; *raṅga*—on the stage; *lakṣmī*—opulence; *kauśala*—skillfulness; *stutibhiḥ*—with prayers; *eva*—certainly; *sabhyān*—to the respected audience; *abhyarthayāmahe*—we appeal; *sabhyān*—to the respected audience; *yat*—because; *amī*—these; *vidyā-ādibhiḥ*—with their expert knowledge; *devān*—the demigods; *api*—even; *tān*—them; *upālabdhum*—to criticize; *utsahante*—are able; *kim uta*—what to speak; *naṭān*—actors; *asmān*—us.

Assistant Sūtradhāra: O master, please give us beautiful and elegant narration, for this audience is so learned that it can criticize even the demigods, what to speak of us actors.

sūtradhāraḥ: māriṣa, kṛtam etayā vṛthopacāra-caryayā, yataḥ

sūtradhāraḥ—Narrator; *māriṣa*—my dear student; *kṛtam*—enough; *etayā*—with this; *vṛthā-upacāra-caryayā*—frivolousness; *yataḥ*—because.

Sūtradhāra: Dear student, why talk in this frivolous way? After all...

apreḳṣya klamam ātmane vidadhati prītyā pareṣāṁ priyaṁ
lajjante duritodyamād iva nija-stotrānubandhād api
vidyā-vitta-kulādibhiś ca yad amī yānti kramān namratāṁ
ramyā kāpi satām iyaṁ vijayate naisargikī prakriyā

apreḳṣya—not having seen; *klamam*—sweariness; *ātmaṇaḥ*—of the self; *vidadhati*—creates; *prītyā*—with love; *pareśām*—of others; *priyam*—dear; *lajjante*—become ashamed; *durita-udyamāt*—because of a sinful deed; *iva*—just as; *nija*—own; *stotra*—prayers; *anubandhāt*—because of many; *api*—even; *vidyā*—knowledge; *vitta*—wealth; *kula*—birth in a high family; *ādibhiḥ*—etc.; *ca*—and; *yat*—because; *amī*—these; *yānti*—go; *kramāt*—gradually; *namratām*—to the state of; *ramyā*—beautiful; *kā api*—someone; *satām*—of the saintly persons; *iyam*—this; *vijayate*—all glories; *naisargikī*—natural; *prakriyā*—conduct.

...ignoring their own welfare, the people in this audience are concerned only for the well-being of others. Although wealthy, well-educated and born in exalted families, they are very humble. When they themselves glorified, they become embarrassed, as if they themselves had sinned. All glories to the delightful virtues of this saintly audience.

(samantād avalokya, saharśam uccaiḥ) haṁho ballava-siṁha-priyāḥ. bhagavad-dharmajñoṣṭhī-gurūṇām api yuṣmākaṁ samāksaṁ āroḍhum upakramate, tad imāṁ kṣamadhvaṁ cāpalārabhaṭīm. (iti saprāṇamaṁ paśyam)

samantāt—in all directions; *avalokya*—having glanced; *saharśam*—cheerfully; *uccaiḥ*—with a loud voice; *hamho*[4]—O; *ballava*—of the cowherd

[4] "Hamho" is a vocative particle (corresponding to «ho!», «hollol», also expressing haughtiness or

men; *siṁha*—of the lion (Kṛṣṇa); *priyāḥ*—dear devotees; *bhagavat*—of the Lord; *dharma*—of the path of religion; *jñoṣṭhī*—knowing; *gurūṇām*—spiritual masters; *api*—and; *yuśmākam*—of you; *samākṣam*—in the presence; *kiṁ api*—greatly; *eśaḥ*—he; *vivakṣamāṇaḥ*—desiring to speak; *tāṇḍavikaḥ*—actor; *nirapatrapāṇām*—without shame; *padavīm*—to the path; *āroḍhum*—to ascend; *upakramate*—approaches; *tat*—therefore; *imām*—this; *kṣamadhvam*—please forgive; *cāpala*—because of insolence; *arabhaṭīm*—boldness; *iti*—thus; *saprāṇamam*—with bowing down; *paśyan*—seeing.

(Looking at all corners of the audience, with a loud and cheerful voice) Hamho! O dear devotees of Kṛṣṇa, the lion of the gopas! Beginning to walk on the path of the shameless, a certain actor now wishes to say something to you, the spiritual masters wise in the true religion of worshiping the Lord. Please forgive this rash and arrogant person. (He bows down and then looks in a certain direction.)

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam
pulindenāpy agniḥ kiṁ u samidham unmathya janito
hiraṇya-śreṇināṁ apaharati nāntaḥ-kaluṣatām

abhivyaktā—manifested; *mattaḥ*—from me; *prakṛti*—by nature; *laghu-rūpāt*—situated in a lower position; *api*—although; *budhāḥ*—O learned devotees; *vidhātrī*—which may bring about; *siddha-arthān*—all the objects of perfection; *hari-guṇa-mayi*—whose subject matter is the attributes of Kṛṣṇa; *vaḥ*—of you; *kṛtiḥ*—the poetic play known as Vidagdha-mādhava; *iyam*—this; *pulindena*—by the lowest class of men; *api*—although; *agniḥ*—a fire; *kiṁu*—whether; *samidham*—the wood; *unmathya*—rubbing; *janitaḥ*—produced; *hiraṇya*—of gold; *śreṇināṁ*—of quantities; *apaharati*—vanquishes; *na*—not; *antaḥ*—inner; *kaluṣatām*—dirty things.

O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-Mādhava has come, it is filled with descriptions of the Hari's virtues. Therefore, will not such literature bring about the attainment of the highest goal of life? Although wood may be ignited by a low-class man, fire can nevertheless purify gold from all impurities.

tad idānīṁ abhīṣṭa devaṁ bhagavantam anusmṛtya nṛtya-mādhurīm ullāsayāmi. (ity añjaliṁ baddhvā)

tat—therefore; *idānīm*—now; *abhīṣṭa devam*—worshipable deity;

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contempt); in dramas a form of address used by equals to each other.

bhagavantam—the Supreme Personality of Godhead; *anusmṛtya*—remembering; *nṛtya*—of the drama; *mādhurīm*—sweetness; *ullāsayāmi*—I will manifest; *iti*—thus; *añjalim baddhvā*—folds his hands.

Now, remembering the worshipable Lord, I will show the sweetness of this drama. (He folds his hands.)

prapanna-madhurodayaḥ sphurad-amanda-vṛndāṭavī-
nikuñjamaya-maṇḍapa-prakara-madhya-baddha-sthitiḥ
niraṅkuśa-kṛpāmbudhir vraja-vihāra-rajyan-manāḥ
sanātana-tanuḥ sadā mayi tanotu tuṣṭiṁ prabhuḥ

prapanna—attained for the surrended souls); *madhura*—the rasa of conjugal love (or kindness); *udayaḥ*—arisal; *sphurat*—splendid; *amanda*—great; *vṛndā-āṭavī*—forest of Vṛndāvana; *nikuñja-maya*—full of groves; *maṇḍapa*—of pavillions (or temples); *prakara*—with multitudes; *madhya-baddha-sthitiḥ*—in the center; *niraṅkuśa*—unchecked; *; kṛpā*—mercy; *ambudhiḥ*—ocean; *vraja*—in Vraja; *vihāra*—pastimes; *rajyat*—taking delight; *manāḥ*—mind; *sanātana*—eternal (or Sanātana Gosvāmī); *tanuḥ*—form; *sadā*—always; *mayi*—to me; *tanotu*—may extend; *tuṣṭim*—delight; *prabhuḥ*—master.

May the Supreme Lord, whose form is eternal, who is supremely sweet and charming, who stays in the glorious forests and pavilions of Vṛndāvana forest, who is a limitless ocean of mercy, and whose heart delights in His Vraja pastimes, always be pleased with me.

Or: May my spiritual master, Śrīla Sanātana Gosvāmī, who is graceful and charming, who stays in the glorious forests and pavilions of Vṛndāvana forest, who is a limitless ocean of mercy, and whose heart delights in Kṛṣṇa's Vraja pastimes, always be pleased with me.

pāripārśvikaḥ: bhāva, paśya.

pāripārśvikah—Assistant Narrator; *bhāva*—O master; *paśya*—just see.

Assistant Sūtradhāra: Master, look!

bhaktānām udagād anargala-dhiyāṁ vargo nisargojjvalaḥ
śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau
lebhe catvaratāṁ ca tāṇḍava-vidher vṛndāṭavī-garbha-bhūr
manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam unmilati

bhaktānām—of devotees; *udagāt*—has appeared; *anargala-dhiyām*—

constantly thinking of Rādhā-Kṛṣṇa; *vargaḥ*—the assembly; *nisarga-ujjvalaḥ*—naturally very advanced; *śīlaiḥ*—with natural poetic decorations; *pallavitaḥ*—spread like the leaves of a tree; *saḥ*—that; *ballava-vadhū-bandhaḥ*—of the friend of the gopīs, Kṛṣṇa; *prabandhaḥ*—a literary composition; *api*—even; *asau*—that; *lebhe*—has achieved; *catvaratām*—the quality of a quadrangular place with level ground; *ca*—and; *tāṇḍava-vidheḥ*—for dancing; *vṛndā-aṭavi*—of the forest of Vṛndāvana; *garbha-bhūḥ*—the inner grounds; *manye*—I consider; *mat-vidha*—of persons like me; *puṇya-maṇḍala*—of groups of pious activities; *paripākaḥ*—the full development; *ayam*—this; *unmīlati*—appears.

The devotees now present are constantly thinking of Rādhā and Kṛṣṇa and are therefore highly advanced. This work named Vidadgha-Mādhava depicts Kṛṣṇa's pastimes with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service have now born fruit.

tat tvarasva rasa-mādhurī-pariveṣaṇāya
sūtradhāraḥ: māriṣa, nīrasāvalī-vaimukhyād viśaṅkamāno mathara ivāsmi
pāripārśvikaḥ: bhāva, kṛtam atra śaṅkayā. yataḥ.

tat—therefore; *tvarasva*—please hurry; *rasa*—of the mellows of trasncendental pastimes; *mādhurī*—of the sweetness; *pariveṣaṇāya*—for their distrubution; *sūtradhāraḥ*—Narrator; *māriṣa*—my dear servant; *nīrasa*—of those who have no taste for this nectar; *āvalī*—of the multitude; *vaimhyāt*—because of the aversion; *viśaṅkamānaḥ*—frightened; *mantharaḥ*—slow; *iva*—as if; *asmi*—I am; *pāripārśvikaḥ*—Assistant Narrator; *bhāva*—O master; *kṛtam*—what is the use?; *atra*—here; *śaṅkayā*—with caution; *yataḥ*—because.

Please, hurry! Distribute the nectar of Kṛṣṇa's pastimes.

Sūtradhāra: Dear student, I proceed very slowly because I fear the harsh words of persons who do not like the nectar of the Lord's pastimes.

Assistant Sūtradhāra: Master, please give up this caution, because...

udāsatāṁ nāma rasānabhijñāḥ

kṛtau tavāmī rasikāḥ sphuranti
kramelakaiḥ kāmam upekṣite 'pi
pikāḥ sukhaṁ yānti paraṁ rasāle

uḍasatām—let them be indifferent; *nāma*—indeed; *rasa*—with the transcendental mellows; *anabhijñāḥ*—unaquainted; *kṛtau*—in the creation; *tava*—your; *amī*—these; *rasikāḥ*—those who are expert at relishing the transcendental mellows; *sphuranti*—shine; *kramelakaiḥ*—by camels; *kāmam*—completely; *upakṣite*—neglected; *api*—although; *pikāḥ*—cuckoos; *sukham*—happiness; *yānti*—go; *param*—supreme (or only); *rasāle*—mango tree.

...persons who know how to taste nectar will be delighted by your play, and persons ignorant of rasa will ignore it. Camels avoid the mango trees that are the only happiness for cuckoos.

tad ārabhyatāṁ sāmājika-cetaś-camatkārāya gāndharva-brahma-vidyā.
sūtradhāraḥ: māriṣa, paśya paśya.

tat—therefore; *ārabhyatām*—may begun; *sāmājika*—of the audience; *cetaḥ*—of the minds; *camatkārāya*—for the delight; *gāndharva-brahma-vidyā*—music; *Sūtradhāraḥ*—Narrator; *māriṣa*—my dear student; *paśya*—look at this; *paśya*—look at this.

So the hearts of the audience will be filled with wonder, let the play begin!

Sūtradhāra: Student, look! Look!

so 'yaṁ vasanta-samayaḥ samiyāya yasmin
pūrṇaṁ tam īśvaram upoḍha-navānurāgam
gūḍha-grahā ruciraya saha rādhayāsau
raṅgāya saṅgamayitā niśi paurṇamāsī

saḥ—that; *ayam*—this; *vasanta-samayaḥ*—springtime; *samiyāya*—had arrived; *yasmin*—in which; *pūrṇam*—the complete; *tam*—Him; *īśvaram*—the Supreme Personality of Godhead (or the moon, lord of the night); *upoḍha*—obtained; *nava-anurāgam*—new attachment (or became red); *gūḍha-grahā*—which covered the stars (or with deep longing); *ruciraya*—very beautiful; *saha*—with; *rādhayā*—Rādhā (or Viśākhā constellation); *asau*—that full-moon night; *raṅgāya*—for increasing the beauty; *saṅgamayitā*—caused to meet; *niśi*—at night; *paurṇamāsī*—the full-moon night (or Paurṇamāsī).

Springtime had arrived, and the moon, the lord of the night, became red. Now the shining moon meets with the beautiful Viśākhā constellation to increase the beauty of this full moon night.

Or: Springtime had arrived, and Kṛṣṇa, who is complete in everything, has become filled with a new passion. Now the noble Paurṇamāsī, with a deep longing, inspired Kṛṣṇa to meet with the beautiful Rādhā to increase the beauty of this night.

aye nartaka-sāmanta-sārvabhauma, kathaṁ bhavataḥ karṇapurī-bhūtā bāḍhaṁ nigūdheyaṁ sandarbha-mañjari, yad ahaṁ rādhayā sārdham īśvaraṁ taṁ saṅgamayiṣyāmīti.

sūtradhāraḥ: (savismayaṁ nepathyābhimukham avalokya) aho, katham ita eva bhagavatī paurṇamāsī. paśya paśya.

nepathye—in the actor's dressing room; *aye*—O; *nartaka*—of actors; *sāmanta*—complete; *sārvabhauma*—O absolute monarch; *katham*—how?; *bhavataḥ*—your; *karṇa-purā*—an ornament for the ears; *bhūtā*—become; *bāḍham*—indeed; *nigūḍhā*—concealed; *iyam*—this; *sandarbha*—in the form of words; *mañjarī*—bouquet of flowers; *yat*—because; *aham*—I; *rādhayā*—by Rādhā; *sārdham*—accompanied; *īśvaram*—the Supreme Personality of Godhead; *tam*—Him; *saṅgamayiṣyāmi*—will I bring together; *iti*—thus; *sūtradhāraḥ*—Narrator; *sa-vismayam*—with amazement; *nepathya*—of the actor's dressing rooms; *abhimukham*—in the direction; *avalokya*—having seen; *aho*—O; *katham*—how?; *itaḥ*—in this direction; *eva*—certainly; *bhagavatī*—celebrated; *paurṇamāsī*—Paurṇamāsī; *paśya*—just see; *paśya*—just see.

(Off-stage) Aye! O best of actors, how did your ear become decorated with the flower that is the secret of this drama, the secret that I will arrange the meeting of Rādhā and Kṛṣṇa?

Sūtradhāra: (surprised, he looks offstage) Aho! Was that saintly Paurṇamāsī? Look! Look!

vahantī kāṣāyāmbaram urasi sāndīpani-muneḥ
savitrī sāvitrī-samarucir alaṁ pāṇḍura-kacā
surarṣeḥ śiṣyeyaṁ parijanavatī nandabhavanād
ito mandaṁ mandaṁ sphuṭam uṭajavīthim praviśati

vahantī—carrying; *kāṣāya*—reddish; *ambaram*—garments; *urasi*—on the breast; *sāndīpani*—of Sāndīpani; *muneḥ*—of the sage; *savitrī*—mother;

sāvitrī—with Sāvitrī-devī, the wife of Lord Brahmā; *sama*—equal; *ruciḥ*—splendor; *alam*—greatly; *pāṇḍura*—white; *kacā*—hair; *sura*—of the demigods; *ṛṣeḥ*—of the sage (Nārada); *śiṣyā*—student; *iyam*—she; *parijanavatī*—with a friend; *nanda*—of Nanda Mahārāja; *bhavanāt*—from the house; *itaḥ*—here; *mandam mandam*—slowly; *sphuṭam*—clearly; *uṭaja*—of houses; *vīthīm*—series (the street); *praviśati*—enters.

Wearing a red cloth, her hair white, splendid like goddess Sāvitrī, and accompanied by a friend, Paurṇamāsī, who is Nārada's disciple and Sāndīpani Muni's mother, now leaves Nanda's palace and slowly walks on the road.

tad āvām agrataḥ karanīyaṁ varnikāṅgīkāram ālocayāvaḥ
(iti niṣkrantau) prastāvanā

tat—that; *āvam*—we; *api*—even; *agrataḥ*—in the beginning; *karaṇīyam*—to be done; *varṇikā*—costumes and make-up; *aṅgī-kāram*—acceptance; *ālocayāvaḥ*—we see; *iti*—thus; *niṣdrantau*—they exit; *prastāvanā*—prologue.

Let us see if the actors are in their costumes.

(They exit.)

Thus ends the prologue.

(tataḥ praviśati sa-parijanā paurṇamāsī.) paurṇamāsī: ("aye nartaka-sāmanta:" iti paṭhitvā) hanta vatse nāndīmukhi. kim api kamanīyaṁ gāyatā sphuṭam ānanditāsmi naṭendreṇa.
nāndī: bhaavadi. kiṁ jahatthaṁ edam

tataḥ—then; *praviśati*—enters; *sa*—with; *parijanā*—her companion; *paurṇamāsī*—Paurṇamāsī; *aye*—O; *nartaka*—of actors; *sāmanta*—complete; *iti*—thus; *hanta*[5]—Ah!; *nāndīmukhi*—Nāndīmukhī; *kim api*—greatly; *kamanīyam*—beautifully; *gāyatā*—by the singing; *sphuṭam*—certainly; *ānandita*—delighted; *asmi*—I am; *naṭa-indreṇa*—by the Narrator; *nāndī*—Nāndīmukhī; *bhaavadi*—O revered mother; *kim*—whether; *kkhu*—indeed; *jahattham*—true; *edam*—this.

Paurṇamāsī: (enters with her companion after saying "Aye! O

[5] "Hanta" is an exclamation (expressive of an exhortation to do anything or asking attention, and often translatable by «come on!», «here!», «look!», «see!»). In later language also expressive of grief, joy, pity, haste, benediction etc. and translatable by «alas!», «ah!», «oh!» etc.

best of actors, how did your ear become decorated...") Hanta! Child Nāndīmukhī, the narrator's singing gave me great pleasure!

Nāndī: Noble lady, did he speak the truth?

paurṇamāsī:
sambhāvyate phalam alambita-mūla-puṣṭes
tat tādṛśaṁ kva mama bhāgya-taror varoru
yenānayoḥ subhagayor ucitā bhaveyaṁ
śṛṅgāra-māṅgalikayor nava-sāngamāya

paurṇamāsī—Paurṇamāśi; *sambhāvyate*—is produced; *alambhita*—not attained; *mūla*—of the root; *puṣṭeḥ*—of the nourishment; *tat*—that; *tādṛśam*—like that; *kva*—where?; *mama*—my; *bhāgya*—of good fortune; *taroḥ*—of the tree; *vara-uru*—O beautiful girl; *yena*—by which; *anayoḥ*—of the two; *subhagayoh*—auspicious and beautiful; *ucitā*—proper; *bhaveyam*—may I become; *śṛṅgāra*—pastimes of amorous love; *māṅgalikayoḥ*—auspicious; *nava*—new; *saṅgamāya*—for a meeting.

Paurṇamāsī: O girl with the beautiful thighs, the tree of my good fortune is withered at the root. How will it produce a fruit like that, a fruit that will make me qualified to arrange a new meeting of the beautiful and auspicious Divine Couple?

nāndī: bhaavadi, ja-i visahāṇu-ṇandinī rāhi-ā kaṇheṇa saṅgamaṇijja, tado saṅgamāṇu-ūlavāsaṁ go-ulaṁ ujjhi-a sāntaṇu-vāsa-saṇṇe bhāṇu-titthe kiṁ ti eṣā saṅgovi-a rakkhidā āsī.

nāndī—Nāndīmukhī; *bhaavadi*—O respected mother; *ja-i*—if; *viśahāṇu*—Vṛśabhānu; *ṇandinī*—the daughter; *rāhi-ā*—Rādhā; *tu-e*—by you; *kaṇheṇa*—with Kṛṣṇa; *saṅgamanijjā*—will be united; *tadaḥ*—then; *saṅgama*—for a meeting; *aṇu-ūla*—favorable; *vāsam*—residence; *go-ulam*—Gokula, vṛndāvana; *ujjhi-a*—abandoning; *sāntaṇu-vāsa*—Śāntanu-vāsa; *saṇṇe*—named; *bhānu-titthe*—holy place; *kiṁ ti*—why?; *esa*—this; *sangovi-a*—having concealed; *rakkhidā*—protected; *āsī*—was.

Nāndī: Noble lady, if you are destined to arrange Vṛṣabhānu-nandinī Rādhā's meeting with Kṛṣṇa, then why did Rādhā leave the land of Gokula, which is so favorable for that meeting, and secretly reside in the sacred village of Śāntanu-vāsa?

paurṇamāsī: vatse, nṛśaṁsataḥ kaṁsa-bhūpateḥ śaṅkayā
nāndī: bhaavadi, tahavi kahaṁ raṇṇā-viṇṇādā rāhā

paurṇamāsī—Paurṇamāsī; *vatse*—my dear child; *nṛśaṁsataḥ*—cruel; *kaṁsa*—Kaṁsa; *bhūpateḥ*—king; *śaṅkayā*—because of fear; *nāndī*—Nāndīmukhī; *bhaavadi*—O respected mother; *tahavi*—nevertheless; *kaham*—how?; *raṇṇā*—by King Kaṁsa; *viṇṇādā*—perceived; *rāhā*—Rādhā.

Paurṇamāsī: Because She fears cruel King Kaṁsa, my child.

Nāndī: Noble lady, how did the king learn about Rādhā?

paurṇamāsī: rādhā-saundarya-vṛndam eva vijñāne nidānam. yataḥ. lokottarā guṇa-śrīḥ
prathayati parito nigūḍham api vastu
pihitām api prayatnād
vyanakti kastūrikāṁ gandhaḥ

rādhā—of Rādhā; *saundarya*—of the beauty; *vṛndam*—abundance; *eva*—certainly; *vijñāne*—in knowledge; *nidānam*—cause; *yataḥ*—because; *loka-uttara*—extraordinary; *guṇa*—of transcendental qualities; *śrīḥ*—opulence; *nigūḍham*—confidential; *api*—although; *vastu*—worthy object; *pihitām*—concealed; *api*—although; *prayatnāt*—with great endeavor; *vyanakti*—manifests; *kastūrikām*—musk; *gandhaḥ*—aroma.

Paurṇamāsī: Even if one carefully hides it, musk's sweet scent at once reveals where it is. In the same way, even though they were carefully hidden, Rādhā's beauty and virtues became known everywhere.

nāndī: bha-avadi, jaśo-ā-dhattā-e muhurā-e attaṇo ṇattiṇī rāhi-ā go-ula-majjhe āṇī-a jaḍilā-puttassa ahimaṇṇuṇo hatthe uvvāhidā tti, tādisaṁ jevva asamañjasaṁ āpaḍidam. jaṁ kaṇhādo aṇṇena puriseṇa tādisī naṁ kara-paṁsaṁ asajjam. tā kahaṁ tumaṁ ṇiccintā vi-a dīsasi.

bhaavadi—O respected mother; *jaśo-ā*—with Yaśodā; *dhattā-e*—mother; *muhurā-e*—with Mukhurā; *attaṇaḥ*—own; *ṇattiṇī*—grand-daughter; *rāhi-ā*—Rādhā; *go-ula*—Gokula; *majjhe*—in the middle; *āṇī-a*—having brought; *jaḍilā*—of Jaṭilā; *puttassa*—of the son; *ahimaṇṇuṇaḥ*—of Abhimanyu; *hatthe*—in the hand; *uvvāhidā*—married; *tti*—thus; *tādisam*—like him; *jevva*—certainly; *asamañjasam*—unsuitable; *āpaḍiḍam*—happened; *jam*—than whom; *kaṇhadaḥ*—than Kṛṣṇa; *annena*—by another; *puriseṇa*—by a man; *tādisīṇam*—of those like that; *kara*—of the hand; *paṁsam*—touch; *asajjam*—unbearable; *tā*—therefore; *kaham*—how?; *tuam*—you; *ṇiccintā*—unconcerned; *via-a*—as if; *dīsasi*—are seen.

Nāndī: Noble lady, Yaśodā's nurse, Mukharā, brought her

granddaughter Rādhā to Gokula. Rādhā then accepted the hand of Abhimanyu, the son of Jaṭilā, in marriage. A more unsuitable match could not have been made. Rādhā cannot tolerate the touch of the hand of any man other than Kṛṣṇa. O mother, how can you remain aloof when this is happening?

paurṇamāsī: tasyaiva hetoḥ

nāndī: kahaṁ vi-a

paurṇamāsī: (vihasya) tad vañcanādyartham eva svayaṁ udvāhādikam. nitya-preyasya eva khalu tāḥ kṛṣṇasya.

nāndī: (saharṣam) tā ṇūṇaṁ tumaṁ ṇiccintāsi saṁvutā, jaṁ esā ajja go-ula-majjhe āṇīdā.

paurṇamāsī: vatse, satyaṁ bravīṣi. kaṁsataś cintā me śaithilyam ivopalabdhā, kintu duṣṭābhimanyutaḥ sphutaṁ anyā sāmpratam ajaniṣṭa.

nāndī: kerisī sā

tasya—of that; *eva*—certainly; *hetoḥ*—from what cause?; *kaham vi-a*—how is this possible?; *vihasya*—laughing; *tat*—of him; *vañcanā*—deception; *ādi*—etc.; *artham*—for the purpose; *eva*—certainly; *svayam*—Himself; *yogamāyayā*—by His energy of yogamāyā; *mithyā*—in an inverted way; *eva*—certainly; *pratyāyitam*—confidential messenger; *tat*—him; *vidhānām*—of those who are similar; *udvāha*—marriage; *ādikam*—etc.; *nitya*—eternal; *preyasyai*—most beloved; *eva*—certainly; *khalu*—indeed; *tāḥ*—they; *kṛṣṇasya*—of Kṛṣṇa; *saharṣam*—joyfully; *tā*—therefore; *ṇūṇam*—at present; *tumam*—you; *niccintā*—without concern; *asi*—are; *saṁvuta*—withdrawn; *jam*—because; *esā*—she; *ajja*—at present; *go-ula*—of Gokula; *majjhe*—in the middle; *āṇīdā*—is brought; *vatse*—O child; *satyam*—the truth; *bravīṣi*—you are speaking; *kaṁsataḥ*—from Kaṁsa; *cintā*—anxious consideration; *me*—my; *śaithilyam*—diminution; *iva*—as it were; *upalabdhā*—attained; *kintu*—but; *duṣṭa*—wicked; *abhimanyutaḥ*—from Abhimanyu; *sphuṭam*—certainly; *anyā*—another; *sāmpratam*—now; *ajaniṣṭa*—is born; *kerisī*—like what; *sā*—is it?

Paurṇamāsī: Why should I care?

Nāndī: How can you talk like that?

Paurṇamāsī: (laughing) This false marriage of Rādhā and Abhimanyu is simply a trick that Yogamāyā has played to cheat Kaṁsa. Rādhā and all the other gopīs are Kṛṣṇa's beloveds eternally.

Nāndī: (joyfully) And now that Rādhā has returned to Gokula, you are free of all worries.

Paurṇamāsī: Child, what you say is true. My worry about Kaṁsa is now less, although now I am beginning to worry about Abhimanyu.

Nandi: Why is that?

paurṇamāsī:
ballavī-nava-latāsu raṅgiṇaṁ
kṛṣṇa-bhṛṅgaṁ adhigatya matsarī
rādhikā-puraṭa-padminīm ayaṁ
netum icchati punar vanāntaram

ballavī—of the gopīs; *nava*—young; *latāsu*—among the creepers; *raṅgiṇam*—delighting; *kṛṣṇa*—of Kṛṣṇa; *bhṛṅgam*—the bumble-bee; *adhigatya*—having discovered; *matsarī*—jealous; *radhikā*—of Rādhā; *puraṭa*—golden; *padminīm*—lotus flower; *ayam*—this; *netum*—to lead; *icchati*—desires; *punaḥ*—again; *vana*—distant land (or water); *antaram*—different.

Paurṇamāsī: Noticing that the black bumble-bee Kṛṣṇa is fond of playing among the new-flowering vines of the gopīs, Abhimanyu has become jealous. Now he wants to take the golden lotus Rādhā to another lake.[6]

nāndī: tatthavi jo-amā-a jjevva samāhāṇaṁ karispadi
paurṇamāsī: putri, ko jānāti svatantrāyās tasyāś caritam, yadīdṛśe 'rthe tatāsthāyate.

tattthavi—someplace; *jo-amā-ā*—the Lord's energy of Yogamāyā; *jjevva*—certainly; *samāhāṇam*—crucial incident; *karissadi*—will create; *putri*—O daughter; *kaḥ*—who?; *jānāti*—understand; *svatantrāyāḥ*—undependent; *tasyāḥ*—her; *caritam*—pastime; *yadi*—if; *īdṛśe*—in this way; *arthe*—meaning; *sā*—she; *taṭasthāyate*—stands aloof.

Nāndī: Now Yogamāyā will act.

Paurṇamāsī: Daughter, independent Yogamāyā now stands aloof. Who understands her actions?

nāndī: aṇṇo vā ettha ko 'vi uvā-o tthi jeṇa eso paḍibaddho bhave.
paurṇamāsī: vatse, tatra mayā pratibhuvā bhavantyā yukti-mādhurī-medureṇa vāg-argalena nisargād agambhīro 'yaṁ viṣkambhito 'sti.
nāndī: (saharṣam) bhaavadi, kaṁsassa go-maṇḍalajjhakkho go-

[6] Or: "Now he wants to take the golden lotus Rādhā to another place like Madhuvan or Mathurā."

aḍḍhaṇo kaṇhāṇusāriṇā candā-alī-caritteṇa kudo na kuppa-e.

paurṇamāsī: putri, rāja-kulopalabdhena gauraveṇa garvito 'yam vyaktam api tan na śraddadhāti.

aṇṇaḥ—another; *vā*—or; *ettha*—here; *kaḥ vi*—something; *uvā*—remedy; *tthi*—there is; *jena*—by which; *paḍibaddhaḥ*—obstructed; *bhave*—may be; *vatse*—O child; *tatra*—there; *mayā*—by me; *pratibhuvā*—security; *bhavantyā*—is; *yukti*—by a stragem; *mādhurā*—with sweetness; *medureṇa*—thick; *vāk*—of words; *argalena*—by the impediment; *nisargāt*—spontaneously; *agambhīraḥ*—shallow; *ayam*—he; *viṣkambhitaḥ*—obstructed; *asti*—is; *saharśam*—joyfully; *bhaavadi*—O respected mother; *kamsassa*—of Kaṁsa; *go-maṇḍala*—of the pasturing ground for the cows; *ajjhakkhaḥ*—superintendent; *go-aḍḍhanaḥ*—Govardhana Malla, Candrāvalī's husband; *kaṇha*—of Kṛṣṇa; *anuśariṇā*—following; *candā-alī*—of Candrāvalī-gopī; *caritteṇa*—by the activities; *kudaḥ*—why?; *na*—not; *kuppa*—I; *kuppa-i*—become angry; *putri*—O daughter; *rāja*—of kings; *kula*—community; *upalabdhena*—obtained; *gauraveṇa*—with gravity; *garvitaḥ*—proud; *ayam*—this; *vyaktam*—manifested; *api*—surely; *tat*—that; *na*—not; *śraddadhāti*—believe.

Nāndī: Is there another way to stop him?

Paurṇamāsī: Child, by speaking sweet and clever words, I will stop shallow Abhimanyu.

Nāndī: (joyfully) Respected mother, Govardhana Malla is appointed by king Kaṁsa to watch over the activities in Gokula. Why does he not become angry at Kṛṣṇa for enjoying pastimes with Candrāvalī?

Paurṇamāsī: Daughter, Govardhana Malla is very proud of his belonging the king's entourage, and he does not believe it.

nāndī: kahaṁ kaṇhena paḍhamaṁse saṅgamo samvuto

paurṇamāsī: putri, saṅgame khalu gāḍhānurāgitaiva dūtī babhūva. mad-udyamānāṁ kevalam ajaniṣṭa piṣṭa-peṣitā

kaham—how?; *kaṇhena*—by Kṛṣṇa; *paḍhamaṁse*—on the first day; *saṅgamaḥ*—meeting; *samvutaḥ*—occurred; *putri*—O daughter; *saṅgame*—full of love; *eva*—certainly; *dūtī*—messenger; *babhūva*—was; *mat*—my; *udyamānām*—of efforts; *kevalam*—exclusive; *ajaniṣṭa*—produced; *piṣṭa-peṣitā*—grinding of what has already been ground.

Nāndī: How did Kṛṣṇa and Candrāvalī first meet?

Paurṇamāsī: Daughter, when they first met, they fell deeply in love. For me to do anything more would be to crush what is already powder.

nāndī: ajje, tuha kahaṁ erisī bhā-avisena-bhāvidā gāḍhāṇurā-idā uppaṇṇā, jaṁ appaṇo ahiṭṭha-de-amni aṇuppaṇṇe kaṇhe ujja-iṇīṁ ujjhi-a paḍhaṁ cce-a go-ulaṁ laddhāsi.

paurṇamāsī: putri, guru-pādānām upadeśa-prasādena.

ajje—O revered mother; *tuha*—your; *kaham*—how?; *erisī*—like this; *bhā-a*—love; *visesa*—specific; *bhāvidā*—was; *gāḍha*—intense; *aṇurā-idā*—love; *uppaṇṇā*—produced; *jam*—which; *appaṇaḥ*—of the self; *ahiṭṭha*—worshipable; *de-amni*—deity; *aṇuppaṇṇe*—not manifested; *kaṇhe*—Kṛṣṇa; *ujja-iṇīm*—the city of Ujjain; *ujjhi-a*—having left; *paḍham*—at once; *cce-a*—indeed; *go-ulam*—to Gokula; *laddhā asi*—you attained; *putri*—O daughter; *guru*—of the spiritual master (Nārada); *pādānām*—of the lotus feet; *upadeśa*—of instruction; *prasādena*—by the mercy.

Nāndī: Noble lady, why do you love Kṛṣṇa so deeply that you came to Gokula, leaving Ujjain, even though Kṛṣṇa was not yet here?

Paurṇamāsī: Daughter, I did it because of the mercy of my guru's instructions.

nāndī: ettha vasantīṁ tumam mahā-bhā-o sandīpaṇī kiṁ kkhu jāṇādi.

paurṇamāsī: atha kim. yatas tena madhumaṅgalābhidhaḥ svaputro mamātra paricaryārthaṁ preṣitaḥ.

ettha—there; *vasantīm*—residing; *tumam*—you; *mahā-bhā-aḥ*—great fortunate; *sandīpaṇī*—Sandīpaṇī Muni; *kim*—does?; *kkhu*—indeed; *jānādi*—know; *atha kim*—yes; *yataḥ*—because; *tena*—by him; *madhumaṅgala*—Madhumaṅgala; *abhidhaḥ*—by the name; *sva*—own; *putraḥ*—son; *mama*—my; *atra*—sent.

Nāndī: Does fortunate Sāndīpaṇi Muni know you are here?

Paurṇamāsī: Yes. He sent his son, Madhumaṅgala, to serve me.

nāndī: mahumaṅgalo tu-e suṭṭhu anuggahīdo jaṁ eso ṇandaṇaaṇ-indī-ara-candassa saha-aradā mahūsave ṇi-utto.

paurṇamāsī: putri, mama sarvasva-rūpāyā rādhāyāḥ kṛṣṇe 'nurāga-vistārāya tvaṁ ca niyujyase.

mahumaṅgalaḥ—Madhumaṅgala; *tu-e*—by you; *suṭṭhu*—excellently; *anuggahīdaḥ*—favored; *jam*—because; *esaḥ*—he; *nanda*—of Nanda Mahārāja; *ṇaaṇ*—of the eyes; *indī-ara*—lotus flowers; *candassa*—of the moon; *saha-aradā*—friendship; *mahūsave*—in a great festival; *ni-uttah*—engaged; *putri*—O daughter; *mama*—my; *sarvasva*—everything; *rūpāyāḥ*—form; *rādhāyāḥ*—of Rādhā; *kṛṣṇe*—for Kṛṣṇa; *anurāga*—of love; *vistārāya*—for the expansion; *tvam*—you; *can*—and; *niyujyase*—are enjoined.

Nāndī: You are very kind to Madhumaṅgala for you gave him a great festival of friendship to Kṛṣṇa, the moon for the indīvara lotuses of Nanda's eyes.

Paurṇamāsī: Daughter, Rādhā is my great treasure. Please help Her fall in love with Kṛṣṇa.

nāndī: (sāhandam) bhaavadi, adibhūmiṁ gado se kaṇhe anurā-o.
paurṇamāsī: katham etal lakṣitam.
nāndī: jadā kahāpasaṅge esā kaṇhatti ṇāmaṁ suṇādi, tadā romāñcidā kampi bhā-aṁ vinda-e.
paurṇamāsī: putri, yuktam idam. tathā hi.

sa-ānandam—joyfully; *bhaavadi*—O respected mother; *adi-bhūmim*—highest point; *gadaḥ*—reached; *se*—her; *kaṇhe*—for Kṛṣṇa; *anurā-aḥ*—love; *katham*—how?; *etat*—this; *lakṣitam*—characterized; *jadā*—when; *kahā*—description; *pasaṅge*—in contact; *esā*—she; *kaṇhatti*—of Kṛṣṇa; *ṇāmam*—name; *suṇādi*—hears; *tadā*—then; *romāñcidā*—with hairs standing upright; *kampi*—some; *putri*—O daughter; *yuktam*—appropriate; *idam*—this; *tathā hi*—for this reason.

Nāndī: (joyfully) Noble lady, Rādhā has already climbed to the highest mountaintop of love for Kṛṣṇa!

Paurṇamāsī: How do you know that?

Nāndī: Whenever, in the course of an ordinary conversation, She hears the name "Kṛṣṇa", the hairs on Her body stand on end, and She shows the symptoms of ecstasy.

Paurṇamāsī: Daughter, that is the right response. After all...

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroda-kaḍambini ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-sanginī vijayate sarvendriyāṇāṁ kṛtiṁ

no jāne janitā kiyabdhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the isnpiration; *vitanute*—expands; *tuṇḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *naḥ*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measures by; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayi*—the two syllables.

...I do not know how much nectar the two syllables of Kṛṣṇa's name have produced! When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth, and we desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name of Kṛṣṇa dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.

nāndī: ajje, dohiṁ lalidā-visāhāniṁ sahīhiṁ saddhaṁ rāhā sūram ārāhehi. candā-alī uṇa pa-umā-sebbā-pahudīhiṁ saddhaṁ caṇḍi-am. tā takkemi de-adā-pasā-a-ṇippādi-o imāṇaṁ īriso kaṇhe anurā-o.

ajje—O respected mother; *dohim*—by the two of them; *lalidā-visāhāhim*—by Lalitā and Viśākhā; *sahīhim*—with the friends; *saddham*—accompanied; *rāhā*—Rādhā; *sūram*—the sun-god; *ārāhehi*—worships; *candā-alī*—Candrāvalī; *uṇa*—again; *pa-umā*—Padmā-gopī; *sebbā*—Saibyā-gopī; *pahudīhim*—beginning with; *saddham*—along with; *caṇḍi-am*—the goddess Pārvatī; *tā*—therefore; *takkemi*—I can guess; *de-adā*—of the demigods; *pasā-a*—mercy; *ṇippādi-aḥ*—achieved; *imāṇam*—of them; *īrisoḥ*—in this way; *kaṇhe*—for Kṛṣṇa; *anurā-aḥ*—love.

Nāndī: Noble lady, accompanied by Her sakhis Lalitā and Viśākhā, Rādhā worshipped the sun-god, and, accompanied by Śaibyā, Padmā and other friends, Candrāvalī worshipped Caṇḍī. I can only guess, that it was by the mercy of these devatās, that these gopīs attained such love for Kṛṣṇa.

paurṇamāsī:
daivata-sevā kevalam iha vana-yātrānusāriṇī mudrā
vraja-subhruvāṁ tu kṛṣṇe sahajaḥ premā sa jāgarti

daivata—of the demigods; *sevā*—worship; *kevalam*—only; *iha*—here;

vana—to the forest; *yātrā*—journey; *anusāriṇī*—following; *mudrā*—mark; *vraja*—of Vraja; *subhruvām*—of the gopīs, whose eyebrows are very beautiful; *tu*—but; *kṛṣṇe*—for Kṛṣṇa; *sahajaḥ*—natural; *premā*—love; *saḥ*—it; *jāgarti*—awakened.

Paurṇamāsī: Although they went to the forest only to worship the devatās, the beautiful-eyebrowed girls of Vraja found that their natural love for Kṛṣṇa awakened within them.

nāndī: saccaṁ rāhā-e sāhāvi-aṁ ce-a pimmaṁ tatthavi sahīṇaṁ kosalaṁ uddī-aṇam.

paurṇamāsī: putri, mad-girā sandiśyatām ālekhya-vicakṣaṇā viśākhā yatheyaṁ svaskhī-netrāravindayor ānandanāya nanda-sūnoḥ praticchandaṁ nirmāti.

saccam—truth; *rāhā-e*—of Rādhā; *sahāvi-am*—natural; *ce-a*—certainly; *pimmam*—love; *tatthavi*—nevertheless; *sahīṇam*—of her friends; *kosalam*—good fortune; *uddīpaṇam*—stimulus; *putri*—O daughter; *mat*—my; *girā*—by words; *sandiśyatām*—may be shown; *ālekhya*—at drawing pictures; *vicakṣaṇā*—expert; *viśākhā*—Viśākhā; *yathā*—as; *iyam*—she; *sva*—her; *sakhī*—of the friend; *netra*—of the eyes; *aravindayoḥ*—lotus; *ānandanāya*—for the delight; *nanda*—of Nanda Mahārāja; *sūnoḥ*—of the son (Kṛṣṇa); *praticchandam*—likeness; *nirmāti*—draws.

Nāndī: Rādhā's spontaneous love for Kṛṣṇa increases the good fortune of Her sakhis.

Paurṇamāsī: Daughter, on my order please ask the skillful artist Viśākhā to draw, for the pleasure of her sakhi's lotus eyes, a picture of Nanda's son.

nāndī: jaha āṇavedi bhaavadī.

paurṇamāsī: mayāpi modaka-vṛnda-dānāpadeśād vṛndāṭavī-madhyam āsādya rādheti maṅgalākṣara-mādhuryeṇa mādhava-karṇayor dvandvam ānandīyām.

jaha—as; *āṇavedi*—order; *bhaavadī*—you; *mayā*—by me; *api*—even; *modaka*—candies; *vṛnda*—a multitude; *dāna*—giving; *apadeśāt*—on the pretext; *vṛndā-āṭavī*—of the forest of Vṛndāvana; *madhyam*—the middle; *āsāya*—having arrived; *rādhā*—Rādhā; *iti*—thus; *maṅgala*—auspicious; *akṣara*—syllales; *mādhuryeṇa*—with the sweetness; *mādhava*—of Mādhava; *karṇayoḥ*—of the ears; *dvandvam*—pair; *ānandīyam*—I may delight.

Nāndī: As the noble lady orders.

Paurṇamāsī: Then, on the pretext of carrying some sweets as a gift, I will enter Vṛndāvana forest and delight Mādhava's ears with the sweetness of the two auspicious syllables "Rā-dhā".

nāndī: ajje, pekkha eso rāma-mahumaṅgala-siridāma-pahudīhiṁ saha-arehiṁ saddhaṁ go-ulādo ṇikkami-a vuṁdāvanaṁ gacchanto kaṇho siṇiddhehiṁ pidarehiṁ jaso-ānandehiṁ lālijja-i

ajje—O respected mother; *pekkha*—just see; *esah*—He; *rāma*—by Balarāma; *mahumaṅgala*—and Madhumaṅgala; *sridāma*—and Śrīdāmā; *pahudīhim*—and others; *saha-arehim*—with friends; *saddham*—accompanied; *go-ulādaḥ*—from Gokula; *nikkami-a*—having left; *vuṁdāvanam*—Vṛndāvana; *gacchantaḥ*—going; *kaṇhaḥ*—Kṛṣṇa; *siṇiddhehim*—affectionate; *pidarehim*—by His parents; *jaso-ā*—Yaśodā; *nandehim*—and Nanda; *lālijja-i*—is fondled.

Nāndī: Noble lady, look! Accompanied by Rāma, Madhumaṅgala, Śrīdāmā, and a host of friends, and embraced by his loving parents Nanda and Yaśodā, Kṛṣṇa now goes from Gokula to Vṛndāvana forest.

paurṇamāsī: (vilokya saharṣam.)
ayaṁ nayana-daṇḍita-pravara-puṇḍarīka-prabhaḥ
prabhāti nava-jāguda-dyuti-viḍambi-pitāmbaraḥ
araṇyaja-pariṣkriyā-damita-divya-veṣādaro
harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ

vilokya—seeing; *esa*—with; *harsam*—joy; *ayam*—this; *nayana*—by whose eyes; *daṇḍita*—defeated; *pravara*—best; *puṇḍarīka-prabhaḥ*—the luster of the white lotus flower; *prabhāti*—looks beautiful; *nava-jāguḍa-dyuti*—the brilliance of newly painted kuṅkuma; *viḍambi*—deriding; *pīta-ambaraḥ*—whose yellow dress; *araṇya-ja*—picked up from the forest; *pariṣkriyā*—by whose ornaments; *damita*—subdued; *divya-veṣa-ādaraḥ*—the hankering for a heavenly dress; *harin-maṇi*—of emeralds; *manohara*—mind-attracting; *dyutibhiḥ*—with splendor; *ujjvala-aṅgaḥ*—whose beautiful body; *hariḥ*—Hari.

Paurṇamāsī: (joyfully looking at Kṛṣṇa) The beauty of Hari's eyes surpasses the beauty of the most excellent white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments made of forest flowers subdue one's appreciation for a heavenly garments, and His bodily beauty possesses enchanting splendor greater than the radiance of emeralds.

tad ahaṁ modaka-sampādanāya gaccheyam. tvaṁ viśākhāṁ yāhi. (iti niṣkrānte)

tat—therefore; *aham*—I; *modaka*—of candies; *sampādanāya*—for giving; *gaccheyam*—will go; *tvam*—you; *viśākhām*—to Viśākhā-gopī; *yāhi*—please go; *iti*—thus; *niṣkrānte*—they exit.

I will go to deliver sweets. You go to Viśākhā.

(They exit)

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.)

śrī kṛṣṇaḥ: (purastād avalokya sānandam)
śreṇī-bhūta-vapuḥ-śriyām abhimukhe gomaṇḍalīnāṁ kramaḍ
āsām sphāṭika-gaṇḍa-śaila-paṭalī-pāṇḍū-tviṣāṁ vyājataḥ
śāṅke jñāta-guṇā purandara-purāc caskanda mandākinī
vṛndāraṇya-vihāri-dhanya-yamunā-sevā-pramodārthinī

tataḥ—then; *praviśati*—enters; *yathā-nirdiṣṭaḥ*—as described; *kṛṣṇaḥ*—Kṛṣṇa; *śrī-kṛṣṇa*—Kṛṣṇa; *purastāt*—ahead; *avalokya*—looking; *sa-ānandam*—with happiness; *śreṇī-bhūta*—multitudes; *vapuḥ*—of forms; *śriyām*—of the beauty; *abhimukhe*—in the presence; *gāḥ*—of cows; *maṇḍalīnām*—of the multitudes; *kramāt*—in order; *āsām*—of them; *sphāṭika*—crystal; *gaṇḍa*—side; *śaila-paṭalī*—of mountains; *pāṇḍu*—white; *tviśām*—of the luster; *vyājataḥ*—having the appearance; *śāṅke*—I think; *jñāta*—understood; *guṇā*—qualities; *purandara*—of Indra; *purāt*—from the city; *caskanda*—has descended; *mandākinī*—the celestial Gaṅgā; *vṛndā-āraṇya*—in the forest of Vṛndāvna; *vihāri*—performing pastimes; *dhanya*—auspicious; *yamunā*—of the Yamunā river; *sevā*—service; *pramoda*—delight; *arthinī*—for the purpose.

(Kṛṣṇa, as previously described, enters)

Kṛṣṇa: (looking ahead, He joyfully says) I think a host of crystal mountains, pretending to be these beautiful cows, has come here. Or perhaps it is the Mandākinī Gaṅgā river from the city of Indra that has come, disguised as these cows, to joyfully serve the glorious Yamunā river that now performing pastimes in Vṛndāvana.

nanda: vatsa, sādhu varṇitam. kintu goṣṭha-lakṣmīr api pṛṣṭhataḥ prekṣyatām iti. (parāvṛtya)
viśālair gośālair bahu-śikhara-śākhā-vitatibhiḥ
parītaiḥ sambādhī-kṛta-savidham ambhodhi-gahanam

samṛddhām āgovardhana-kaṭakam ākāliya-hradaṁ
śriyaṁ bibhrad-goṣṭhaṁ sphurati paritas tāvakam idam

nandaḥ—Nanda Mahārāja; *vatsa*—O child; *sādhu*—very well; *varṇitam*—it has been described; *kintu*—but; *goṣṭha*—of the pasturing grounds; *lakṣmīḥ*—the opulence; *api*—even; *pṛṣṭhataḥ*—behind us; *prekṣyatām*—may be seen; *iti*—thus; *parāvṛtya*—having turned; *viśālaiḥ*—large; *gośālaiḥ*—homes for the cows and cowherds; *bahu*—many; *śikhara*—spires; *śākhā*—and wings; *vitatibhiḥ*—with multitudes; *parītaiḥ*—surrounded; *sambādhī-kṛta*—abounding; *savidham*—near; *ambhodhi*—as the ocean; *gahanam*—deep; *samṛddhām*—opulence; *āgovardhana*—up to Govardhana; *kaṭakam*—the side; *ākāliya*—up to Kāliya; *hradam*—lake; *śriyam*—beauty; *bibhrat*—holding; *goṣṭham*—pasture; *sphurati*—appears very splendid; *parītaḥ*—all around; *tāvakam*—you; *idam*—this.

Nanda: Well said, child. Look behind us at the beauty of Vraja. (He turns around.) From Govardhana to Kāliya lake, Your land is like a great ocean of beauty, shining with many pastures.

kṛṣṇaḥ: sakhe madhumaṅgala, dūram anuyāto 'smi tātena. tad avilambam ambayā sārdhaṁ goṣṭhaṁ praviśyatām.
yaśodā: jāda, kiṁti avaraṇhe vi goṭṭhaṁ sumarasi. jaṁ paramādareṇa ma-e randhidā-iṁ paccahaṁ sī-alīhonti miṭṭhaṇṇā-im.

sakhe—O friend; *madhumaṅgala*—Madhumaṅgala; *dūram*—from a great distance; *anuyātaḥ*—followed; *asmi*—I am; *tātena*—by My father; *tat*—therefore; *avilambam*—without delay; *ambayā*—by my mother; *sārdham*—accompanied; *goṣṭham*—Vṛndāvana; *praviśyatām*—should be entered; *jāda*—O son; *kim ti*—why?; *avaraṇhe*—in the evening; *vi*—even; *goṭṭham*—Vṛndāvana; *na*—not; *sumarasi*—you remember; *jam*—because; *parama*—supreme; *ādareṇa*—with care; *ma-e*—by me; *randhitā-im*—cooked; *paccaham*—every day; *sī-alīhonti*—become cold; *miṭṭha*—palatable; *annā-im*—foodstuffs.

Kṛṣṇa: Friend Madhumaṅgala, we have gone very far from the village, but My father still following us. Without delay he should return back with My mother.

Yaśodā: O son, why even in the afternoon do You forget that You have to return home? The delicious food I cook with great care becomes cold!

madhumaṅgalaḥ: go-ulessari, suṇāhi. (iti sankṛtena) gobhyaḥ śape kim api dūsāṇam asya nāsti (iti vāg-upakrame kṛṣṇaḥ sasneham enaṁ

paśyati.)

madhumaṅgalaḥ: tābhir yad eṣa rabhasād abhikṛṣyamāṇaḥ kuñjaṁ viśaty adhika-keli-kalotsukābhiḥ (iti vag-asamaptau)

go-ula—of Gokula; *īssari*—O queen; *suṇāhi*—please listen; *iti*—thus; *sanskṛtena*—in Sanskrit; *gobhyaḥ*—cows; *śape*—I promise; *kim api*—some; *dūśaṇam*—fault; *asya*—His; *na*—not; *asti*—is; *iti*—thus; *vāk*—of the speech; *upakrame*—from the beginning; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *sneham*—affection; *enam*—at him; *paśyati*—glances; *tābhiḥ*—by them (the gopīs); *yat*—because; *eśaḥ*—He; *rabhasāt*—joyfully; *abhikṛśyamāṇaḥ*—pulled; *kuñjam*—the grove; *viśati*—enters; *adhika*—further; *keli*—pastimes; *kalā*—art; *utsukābhiḥ*—eager; *iti*—thus; *vāk*—speech; *asamāptau*—in the uncompleted state.

Madhumaṅgala: O queen of Gokula, please listen! I swear on the cows that Kṛṣṇa is not at fault! (Kṛṣṇa affectionately glances at him) Pulled by them and eager for play, He enters to the forest bower… (Madhumaṅgala's speech remains unfinished.)

kṛṣṇaḥ: (sāpatrapam ātmagatam)- vyaktam eṣa bāliśo ballavībhir iti vakṣyati. tad enam saṁjñāyā nivārayāmi. (iti śirastiro dhūnayati.)

madhumaṅgalaḥ: bho vaasa, kiṁti me nivārasi jaṁ ṇiccidaṁ ajja ajjāyā aggado edaṁ viṇṇavissam.

kṛṣṇaḥ: (svagatam) hanta, lajjā-jāle jālma-dhiyāhaṁ patito 'smi.

madhumaṅgalaḥ: pītāmbaras tvaritam amba suhṛd-ghaṭābhiḥ.

sāpatrapam ātmagatam—embarrassed; *vyaktam*—manifested; *eṣaḥ*—this; *bāliśaḥ*—fool; *ballavībhiḥ*—with the *gopīs; iti*—thus; *vakṣyati*—will speak; *tat*—therefore; *enam*—to him; *saṁjñāyā*—with intelligence; *nivārayāmi*—I will stop; *iti*—thus; *śiraḥ*—head; *tiraḥ*—bent; *dhūnayati*—He shakes; *bhoḥ*—O; *vaassa*—friend; *kiṁti*—why?; *me*—to Me; *nivāresi*—do you obstruct; *jam*—which; *ṇiccidam*—clearly; *ajja*—now; *ajjāyāḥ*—of Your pious mother; *aggadaḥ-in the presence; edam*—this; *viṇṇavissam*—I will inform; *svagatam*—speaking to Himself; *hanta*—alas; *lajjā*—of embarrassment; *jāle*—in a network; *jālma*—inconsiderate; *dhiyā*—because of intelligence; *aham*—I; *patitaḥ*—fallen; *asmi*—am; *pīta*—yellow; *ambaraḥ*—garments; *tvaritam*—quickly gone; *amba*—O mother; *suhṛt*—of His friends; *ghaṭābhiḥ*—with multitudes.

Kṛṣṇa: (embarrassed, He says to Himself) This fool is about to tell about My pastimes with the gopīs! I must signal him to stop. (Kṛṣṇa shakes His head.)

Madhumaṅgala: Bho! Friend, why do You stop me as I speak to

Your saintly mother?

Kṛṣṇa: (aside) Hanta! Because of this fool I have fallen into a snare of embarrassment!

Madhumaṅgala: Dear mother, I meant that Kṛṣṇa, who wears yellow garments, stays in the forest to play with His friends.

kṛṣṇaḥ: (sānandam ātmagatam) katham anyad evāsya hṛd-gatam.
yaśodā: vaccha mahumaṅgala, saccaṁ lalidā-pahudī-o ova-vāli-ā-o maha idaṁ kahenti tā ḍimbha-e hadamhi.

sānandam ātmagatam—joyful; *katham*—how?; *anyat*—else; *eva*—certainly; *asya*—of him; *hṛt-gatam*—intention; *vaccha*—O child; *mahumaṅgala*—Madhumaṅgala; *saccam*—truth; *lalidā*—Lalitā-gopī; *pahudī-aḥ*—and the others; *ova-vāli-ā-aḥ*—gopīs; *a*—and; *maha*—my; *idam*—this; *kanhenti*—describe; *tā*—therefore; *ḍimbha-e*—by the boys; *hadamhi*—I am distressed.

Kṛṣṇa: (joyfully He says to Himself) How can any other desire stay in My heart?

Yaśodā: Child Madhumaṅgala, it is true. Lalitā and the other gopīs tell me this. Therefore I am miserable because of these boys.

nandaḥ: kuṭumnini, kaccid anurūpā nirūpitāsti gokule kācid bālikā yām udvāhayāmo vatsam.
yaśodā: ajja, duddha-muhassa vacchassa dāṇiṁ ko kkhu uvvāhā-osaro.
madhumaṅgalaḥ: (apavārya) vaassa, saccaṁ duddha-muho 'si jaṁ duddha-luddhā-iṁ gova-kisorī-sahassā-iṁ tujjha muhaṁ pi-anti.
(kṛṣṇaḥ smitaṁ karoti.)

kuṭumbini—my wife; *kaccit*—is there; *anurūpā*—suitable; *nirūpitā asti*—is found; *gokule*—in Gokula; *kācit*—some; *bālikā*—young girl; *yām*—to whom; *udvāhayāmaḥ*—we will marry off; *vatsam*—this boy; *ajja*—O noble one; *duddha-muhassa*—of this small child accustomed to drink milk; *vacchassa*—of the child; *dāṇim*—now; *kaḥ*—how?; *kkhu*—indeed; *uvvāhā-osaraḥ*—the proper time for marriage; *apavārya*—aside; *vaassa*—O friend; *saccam*—in truth; *duddha-muhaḥ asi*—You are a small child accustomed to drink milk; *jam*—which; *duddha-luddhā-im*—desiring to drink the milk; *gova-kisorī*—of young gopīs; *sahasā*—thousands; *tujjha*—Your; *muham*—lips; *pi-anti*—drink; *kṛṣṇaḥ*—Kṛṣṇa; *smitam karoti*—smiles.

Nanda: O wife, can any suitable girl be found in Gokula to whom we can marry our dear son?

Yaśodā: O respectable husband, He is only a little boy. The milk is still in His mouth. Is this the right time to marry Him?

Madhumaṅgala: (whispers to Kṛṣṇa) Friend, it is true that You have milk in Your mouth. And therefore, thousands of young gopīs, greedy for that milk, drink from Your mouth! (Kṛṣṇa smiles.)

nandaḥ: vatsa, paśya paśya

ahaha kamala-gandher atra saundarya-vṛnde
vinihita-nayaneyaṁ tvan-mukhendor mukunda
kuca-kalaśa-mukhābhyām ambara-knopam ambā
tava muhur ati-harṣād varṣati kṣīra-dhārām

vatsa—O child; *paśya*—see; *paśya*—see; *ahaha*—O!; *kamala*—of the lotus flowers; *gandheḥ*—of the fragrance; *atra*—here; *saundarya*—of beauty; *vṛnde*—abundance; *vinihita*—placed; *nayanā*—eyes; *iyam*—she; *tvat*—Your; *mukha*—of the face; *indoḥ*—of the moon; *mukunda*—O Mukunda; *kuca*—breasts; *kalaśa*—of the waterpotlike; *mukhābhyām*—from the necks; *ambara*—garments; *knopam*—moistened; *ambā*—mother; *tava*—Your; *muhuḥ*—constantly; *ati-harṣāt*—from great joy; *varṣati*—rains; *kṣīra*—of milk; *dhārām*—showers.

Nanda: Child, look! Look! O Mukunda, with her eyes resting in the handsomeness of Your moon-like face, fragrant like a lotus flower, out of great joy Your mother again and again wets her garments with the showers of milk flowing from the pitchers of her breasts!

(iti śrī-kṛṣṇam āliṅgya sānandam)
jita-candra-parāga-candrikā-
naladendīvara-candana-śriyam
parito mayi śaitya-mādhurīṁ
vahati sparśa-mahotsavas tava

iti—thus; *śrī-kṛṣṇam*—Kṛṣṇa; *āliṅgya*—embracing; *sa-ānandam*—joyfully; *jita*—conquered; *candra-parāga*—of camphor; *candrikā*—moonlight; *nalada*—of the nalada plant; *indīvara*—of the blue lotus flower; *candana*—of sandalwood; *śriyam*—beauty; *paritaḥ*—everywhere; *mayi*—on me; *śaitya*—of coolness; *mādhurīm*—pleasentness; *vahati*—carries; *sparśa*—of touch; *maha-utsavaḥ*—great festival; *tava*—Your.

(Nanda joyfully embraces Kṛṣṇa) The great festival of Your touch brings me a sweet coolness that defeats that of camphor, moonlight, nalada plant, blue lotus flowers, and sandal paste!

kṛṣṇaḥ: tāta, bubhukṣākṛṣṭam api mat-pratīkṣayā svayaṁ tastambhe go-kadambakaṁ tan nivartetāṁ tatra-bhavantau.

nandaḥ: yathāha vatsaḥ (iti sasnehaṁ kṛṣṇam avalokyan sabhāryo niṣkrāntaḥ.)

tāta—O father; *bubhukṣā*—by hunger; *ākṛṣṭam*—attracted; *api*—although; *mat*—my; *pratīkṣayā*—with expectation; *svayam*—personally; *tastambhe*—stood still; *gaḥ*—of the cows; *kadambakam*—multitude; *tat*—therefore; *nivartetām*—should turn back; *tatra*—there; *bhavantau*—you; *yathā*—as; *āha*—spoken; *vatsaḥ*—the child; *iti*—thus; *sa-sneham*—with affection; *kṛṣṇam*—Kṛṣṇa; *avalokyan*—looking at; *sa*—with; *bhāryaḥ*—his wife; *niṣkrāntaḥ*—he leaves.

Kṛṣṇa: O father, pulled by hunger, the cows wait for Me. Please return home!

Nanda: As the child says. (Affectionately gazing at Kṛṣṇa, Nanda and Yāsodā exit.)

kṛṣṇaḥ: (puro 'valokya)
su-gandhau mākanda-prakara-makarandasya madhure
vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam
kṛtāndolaṁ mandonnatibhir anilaiś candana-girer
mamānandaṁ vṛndā-vipinam atulaṁ tundilayati

puraḥ—ahead; *avalokya*—looking; *su-gandhau*—in the fragrance; *mākanda-prakara*—of the bunches of mango buds; *makarandasya*—of the honey; *madhure*—sweet; *vinisyande*—in the oozing; *vandī-kṛta*—turning them into panegyrists; *madhupa-vṛṇdam*—swarms of bumble-bees; *muhuḥ*—again and again; *idam*—this; *kṛta-andolam*—agitated; *manda-unnatibhiḥ*—moving softly; *anilaiḥ*—by the breezes; *candana-gireḥ*—from the Malaya Hills; *mama*—My; *ānandam*—pleasure; *vṛndā-vipinam*—the forest of Vṛndāvana; *atulam*—very much; *tundilayati*—increases more and more.

Kṛṣṇa: (looking ahead) With the sweet, fragrant nectar oozing from newly grown mango buds, always attracting swarms of bumble-bees and turning them into panegyrists, and its trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees, the forest of Vṛndāvana increases My happiness!

rāmaḥ: śrīdāman, paśya paśya.
vṛndāvanaṁ divya-latā-parītaṁ
latāś ca puṣpa-sphuritāgra-bhājaḥ
puṣpāṇi ca sphīta-madhu-vratāni
madhu-vratāś ca śruti-hāri-gītāḥ

śrīdāman—O Śrīdāmā; *paśya*—look; *paśya*—look; *vṛndāvanam*—the forest of Vṛndāvana; *divya-latā-parītam*—surrounded by divine creepers; *latāḥ ca*—and the creepers; *puṣpa*—by flowers; *sphurita*—distinguished; *agra-bhājaḥ*—possessing ends; *puṣpāṇi*—the flowers; *ca*—and; *sphita-madhu-vratāni*—having many maddened bumble-bees; *madhu-vratāḥ*—the bumble-bees; *ca*—and; *śruti-hāri-gītāḥ*—whose songs defeat the Vedic hymns and are pleasing to the ear.

Rāma: O Śrīdāmā, look! Look! This forest of Vṛndāvana is full of divine creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumble-bees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns!

kṛṣṇaḥ: sakhe madhumaṅgala, bhavad-vidhānām āsatti-śaṁsibhir vaṁśī-gītair ānandayāmi vṛndāṭavī-vāstavyḥn. (ity adhare veṇuṁ vinyasyati.)
rāmaḥ: (sāścaryam) hanta, paraspara-viparyasta-svabhāvānām api bhāvānāṁ dharma-viparyayaḥ paśyata.

sakhe—O friend; *madhumaṅgala*—Madhumaṅgala; *bhavat*—you; *vidhānām*—of those who are like; *āsatti*—nearby; *śaṁsibhiḥ*—sounding; *vaṁśī*—of the flute; *gītaiḥ*—with the songs; *ānandayāmi*—I delight; *vṛndā-āṭavī*—of the forest of Vṛndāvna; *vāstavyān*—inhabitants; *iti*—thus; *adhare*—to His lips; *veṇum*—the flute; *vinyasyati*—He places; *sa*—with; *aścaryam*—wonder; *hanta*—O; *paraspara*—mutual; *viparyasta*—opposite; *svabhāvānām*—of natures; *api*—even; *bhāvānām*—of objects; *dharma*—nature; *viparyayaḥ*—reverted; *paśyata*—just see.

Kṛṣṇa: Friend Madhumaṅgala, staying here with you and the other cowherd boys, I will delight all the inhabitants of Vṛndāvana forest with the song of My flute. (Kṛṣṇa places the flute to His lips.)

Rāma: (with wonder) Hanta! They acquire qualities opposite to their nature! Just look!

jāta-stambhatayā payāṁsi saritāṁ kāṭhinyam āpedire
grāvāṇo drava-bhāva-saṁvalanataḥ sākṣād amī mārdavam

sthairyaṁ vepathunā jahur muhur agāj jāḍyād gatiṁ jaṅgamāṁ
vaṁsīṁ cumbati hanta yāmuna-taṭī-krīḍā-kuṭumbe harau

jāta—produced; *stambhatayā*—with the state of being stunned; *payāṁsi*—waters; *saritām*—of the streams; *kāṭhinyam*—hardness; *āpedire*—attained; *grāvāṇaḥ*—stones; *drava*—fluid; *bhāva*—nature; *saṁvalanataḥ*—from the contact; *sākṣāt*—immobility; *amī mārdavam*—??; *sthairyaṁ*—??: *vepathunā*—by trembling; *jahuḥ*—abandon; *muhuḥ*—at once; *agāt*—from the mountain; *jāḍyāt*—from the stiffness; *gatim*—movement; *jaṅgamām*—moving; *vaṁsīm*—flute; *cumbati*—when He touches to His lips; *hanta*—indeed; *yāmuna*—of the Yāmuna river; *taṭī*—on the bank; *krīḍā-kuṭumbe*—who performs many pastimes; *harau*—Hari.

When Hari, enjoying pastimes on the banks of the Yamunā, kisses His flute and starts playing, the water streams become stunned and solid, the rocks melt, and the mountains, no longer standing still, tremble and walk about!

madhumaṅgala: hī hī accari-am
pa-uradara-galanda-cchīra-kalloliṇīhiṁ
ṇa-a-kusuma-ladāṇaṁ hanta so-aṁ kuṇantī
pivi-a mahura-vaṁśī-ṇāda-pi-usa-pūraṁ
phura-i garu-a-saukkha-tthambhidā dheṇu-pattī

hī-hī—Hee-hee!; *accari-am*—how wonderful; *pa-uradara*—very abundant; *galanda*—trickling; *cchīra*—of milk; *kalloliṇīhim*—with waves; *na-a*—fresh; *kusuma*—of flowers; *ladāṇam*—of creepers; *hanta*—O; *so-am*—sprinkling; *kuṇantī*—performing; *pivi-a*—having drunk; *mahura*—sweet; *vaṁśī*—of the flute; *ṇāda*—of the sound; *pi-usa*—of nectar; *pūram*—river; *phura-i*—is manifested; *garu-a*—intense; *saukkha*—with happiness; *tthambhidā*—stunned; *dheṇu*—of cows; *pattī*—multitude.

Madhumaṅgala: Hee-hee, how wonderful! Drinking the sweet sound of Kṛṣṇa's flute like a flood of nectar, the cows are stunned with bliss, and now they are sprinkling flowers and vines with waves of milk! Hanta!

(iti kṛṣṇaṁ hastena cālayan) bho pi-a-vaassa, kīsa ṇimbbharaṁ gavvā-esi. edā-e cce-a veṇu-jādī-e esā ummādi-ā pa-idī. ettha uṇa ṇimittamettaṁ kkhu tumam.

iti—thus; *kṛṣṇam*—Kṛṣṇa; *hastena*—by the hand; *cālayan*—leads; *bho*—O!; *pi-a*—dear; *vaassa*—friend; *kasi*—from what?; *ṇimbbharam*—greatly; *gavvā-esi*—are You so proud; *edā-e*—of it; *cce-a*—certainly; *veṇu*—

of bamboos; *jādī-e*—of the family; *esā*—she; *unmādi-ā*—intoxicating; *pa-idī*—energy; *ettha*—here; *uṇa*—on the contrary; *nimitta*—instrument; *mettam*—only; *kkhu*—indeed; *tumam*—you.

(With a hand He pushes Kṛṣṇa) Bho! Dear friend, why are You so proud? By its very nature, this flute makes everyone mad with bliss. You are only the flute's helper!

(ākāśe)
rundhann ambu-bhṛtaś camatkṛti-paraṁ kurvan muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhitim abhito babhrāma vaṁśī-dhvaniḥ

rundhan—blocking; *ambu-bhṛtaḥ*—the clouds bearing rain; *camatkṛti-param*—full of wonder; *kurvan*—making; *muhuḥ*—at every moment; *tumburum*—the king of the Gandharvas, Tumburu; *dhyānāt*—from meditation; *antarayan*—disturbing; *sanandana-mukhān*—the great saintly persons headed by Sanandana; *vismāpayan*—causing wonder; *vedhasam*—even to Lord Brahmā; *autsukya-āvalibhiḥ*—with thoughts of curiosity; *balim*—King Bali; *caṭulayan*—agitating; *bhogi-indram*—the King of the Nāgas; *āghūrṇayan*—whirling around; *bhindan*—penetrating; *aṇḍa-kaṭāha-bhitim*—the strong coverings of the universe; *abhitaḥ*—all around; *babhrāma*—circulated; *vaṁśī-dhvaniḥ*—the vibration of the flute.

(A voice in the sky:) The sound of Kṛṣṇa's flute blocked the movements of the rain clouds, amazed Tumburu, the king of the Gandharvas, and disturbed the meditation of great saints headed by Sanandana. It created wonder in Lord Brahmā, agitated the mind of Bali Mahārāja, made Ananta Śeṣa whirl around, and penetrated the strong coverings of the universe.

rāmaḥ: (saharṣam. ūrdhvam avalokya svagatam) kathaṁ meghāntarito 'yaṁ surarṣiḥ padyam upavīṇayām āsa. (punar ākāśe kalakalaḥ)
madhumaṅgalaḥ: (ūrdhvam avalokya. sabhayam) abbamhaṇṇaṁ abbamhaṇṇaṁ. bho bho, palā-amha palā-amha.
śrīdāmā: vā-ula. kiṁti ṇiraggalaṁ palavasi.

sa—with; *harṣam*—joy; *ūrdhvam*—upwards; *avalokya*—looking; *svagatam*—aside; *katham*—how?; *megha*—clouds; *antaritah*—within; *ayam*—this; *sura-ṛṣih*—Nārada, the sage among the demigods; *padyam*—verse; *upavīṇayām āsa*—playing upon the vīṇā; *punah*—again; *ākāśe*—in the sky; *kalakalaḥ*—a rumbling sound; *ūrdhvam*—upwards; *avalokya*—looking;

sa—with; *bhayam*—fear; *abbamhaṇṇam*—help!; *abbamhaṇṇam*—not favourable to brāhmaṇas (meaning "help", "a disgraceful deed is perpetrated"); *bho bho*—O! O!; *palā-amha*—let us flee; *palā-amha*—let us flee; *vā-ula*—O crazy fellow; *kiṁti*—why?; *niraggalam*—without restraint; *palavasi*—you are speaking foolishly.

Rāma: (looking up, He happily says to Himself) Why does Nārada, hiding in the clouds, recite poetry and play his vīṇā?

(A soft indistinct sound is again manifest in the sky.)

Madhumaṅgala: (looking up, frightened) Help! The enemies of the brāhmaṇas! Bho! Bho! Run away! Run away!

Śrīdāmā: O madman, why are you screaming?

madhumaṅgalaḥ: (ūrdhvam avalokya. sabhayam) are mukkha go-āli-ā, kiṁ ṇa pekkhasi. eso samāruḍha-haṁso ṇaggeṇa bhu-aṅga-dhāriṇā keṇavi vedāleṇa saddhaṁ ca-ummuho ko vi jakkho rakkhaso vā ā-acchadi. (punar vīkṣya sotkampam.) hī māṇahe, ede a acchīhiṁ pūrida-savvaṅgaṁ kaṁpi dāṇaaṁ aggekadu-a avare asurā gaaṇaṁ ākkamandi. tā saṁkemi hada-kaṁsassa kiṁkarā huvissandi. (iti satrāsaṁ kṛṣṇa-kakṣāntare śiras tirayati.)

ūrdhvam—upwards; *avalokya*—looking; *sa*—with; *bhayam*—fear; *are*—O!; *mukkha*—fool; *go-āli-ā*—cowherd boy; *kim*—do?; *ṇa*—not; *pekkhasi*—you see; *esaḥ*—he; *samāruḍha*—ascended; *haṁsaḥ*—swan; *ṇaggeṇa*—naked; *bhu-aṅga*—snake; *dhāriṇā*—holding; *kenavi*—by someone; *vedāleṇa*—ghost; *saddham*—accompanied; *ca-ummuhaḥ*—who has four heads; *ko yi*—someone; *jakkhaḥ*—Yakṣa; *rakkhasaḥ*—demon; *vā*—or; *ā-acchadi*—is coming; *punah*—again; *vīkṣya*—looking; *sa*—with; *utkampam*—trembling; *hī*—O!; *māṇane*—we consider; *ede*—these; *a*—and; *acchīhim*—with eyes; *pūrida*—filled; *savva-entire; aṅgam*—body; *kaṁpi*—someone; *dāṇamaam*—demon; *agge-kadu-a*—having placed in front; *avare*—others; *asurā*—demons; *gaaṇam*—the sky; *ākkamandi*—will enter; *tā*—that; *saṁkemi*—I believe; *hada*—killed; *kaṁsassa*—of Kaṁsa; *kiṁkarā*—servants; *huvissandi*—will become; *iti*—thus; *sa*—with; *trāsam*—fear; *kṛṣṇa*—of Kṛṣṇa; *kakṣa*—on the side; *śiraḥ*—head; *tirayati*—conceals.

Madhumaṅgala: (frightened, looking upwards) O foolish cowherd, don't you see? Riding on a swan, and accompanied by a naked ghost holding a snake, a four-headed yakṣa or rākṣasa approaches us!

(Madhumaṅgala looks again and trembles) Led by the Dānava whose body is covered by eyes, all those demons are about to attack us from the sky! I think they are the servants of dead Kaṁsa!

(Frightened Madhumaṅgala hides behind Kṛṣṇa.)

kṛṣṇaḥ: (svagatam) katham ete veṇu-nāda-mādhurībhir ākṛṣṭāḥ payoda-vīthīm avagāhante diśām adhīśāḥ. (iti punar veṇuṁ kvaṇayati).

svagatam—aside; *katham*—how?; *ete*—these; *veṇu*—of the flute; *nāda*—of the sound; *mādhurībhiḥ*—by the sweetness; *ākṛṣṭāḥ*—attracted; *payoda*—of clouds; *vīthīm*—multitude; *avagāhante*—enter deeply; *diśām*—of the directions; *adhīśāḥ*—controllers; *iti*—thus; *punaḥ*—again; *veṇum*—the flute; *kvaṇayati*—He plays.

Kṛṣṇa: (to Himself) Why, attracted by the sweetness of My flute-music, do the controllers of the directions now hide in the clouds? (He again plays the flute.)

madhumaṅgalaḥ: (vilokya socchvāsam ātmagatam) ede duṭṭha-dāṇa-ā vaassassa veṇu-sadda-metteṇa vimhalā bhavi-a sajjhaseṇa muṇjhanti. tā jī-ido mhi. (iti sāṭopaṁ parikramya prakāśam.) re re duṭṭhā asurā, ciṭṭhada. eso haṁ sāveṇa cāveṇa vā tumhāṇaṁ muṇḍā-im khaṇḍemi. (iti daṇḍam udyamya muhur ūrdhvaṁ kūrdati.)

vilokya—seeing; *sa*—with; *ucchvāsam*—a deep breath; *ātmagatam*—attained; *ede*—these; *duṭṭha*—wicked; *dāṇa-ā*—demons; *vaassassa*—of my dear friend; *veṇu*—of the flute; *sadda*—of the sound; *metteṇa*—by only; *vimhalā*—agitated; *bhavi-a*—having become; *sajjhasena*—with fear; *muṇjhanti*—become bewildered; *tā*—therefore; *jī*—alive; *mhi*—I am; *iti*—thus; *sa*—with; *ātopam*—with pride; *parikramya*—strutting about; *prakāśam*—openly; *re re*—O! O!; *duṭṭhā*—wicked; *asurā*—demons; *ciṭṭhada ciṭṭhada*—Stand! Stand!; *esaḥ*—he; *ham*—I; *sāvena*—by the curse; *cāveṇa*—by the bow; *vā*—or; *tumhāṇam*—your; *muṇḍā-im*—heads; *khaṇḍemi*—I will break; *iti*—thus; *dandam*—a stick; *udyamya*—shaking; *muhuh*—for a moment; *kurdati*—jumps.

Madhumaṅgala: (looking and sighing with relief). These wicked demons have become bewildered by the sound of My dear friend's flute and now they are overcome with fear! I am alive! (Proudly strutting about) Hey! Hey wicked demons, stand! Stand! I will curse you or blow your bald heads off with arrows from my bow! (Shaking a stick, Madhumaṅgala jumps about.)

rāmaḥ: (vihasya) vayasya, maivaṁ bravīḥ. etau bhagavantau hara-hiraṇyagarbhau. savyataś cāmī purandarādayo vṛndārakāḥ.

madhumaṅgalaḥ: suṭṭhu. (samāśvasya) bho, jāṇanteṇa cce-a ma-e edaṁ paḍihasidam. tado tumhemiṁ kkhu rakkhasa-buddhi-e bhīlu-ehiṁ palā-iduṁ pa-uttam.

kṛṣṇaḥ: (smitvā) haṁho devānām-priya, nijām eva jālmatāṁ teṣu saṅkrāmayasi.

vihasya—smiling; *mā*—don't; *evam*—in this way; *bravīḥ*—speak; *etau*—these; *bhagaantau*—lords; *hara*—Śiva; *hiraṇyagarbhau*—and Brahmā; *savyataḥ*—on the left; *ca*—and; *amī*—these; *purandara*—Indra; *ādayaḥ*—and other demigods; *vṛndārakāḥ*—leaders of the demigods; *suṭṭhu*—clearly; *samāśvasya*—sighing with relief; *bho*—O!; *jāṇanteṇa*—undertansding; *cce-a*—certainly; *ma-e*—by me; *edam*—this; *paḍihasidam*—laughable; *tadaḥ*—therefore; *tumhemim*—by you; *kkhu*—indeed; *rakkhasa*—demons; *buddhi-e*—with the conception; *bhīlu-ehim*—by the frightened; *palā-idum*—to flee; *pa-uttam*—begun; *smitvā*—smiling; *hamho*—O!; *devānām*—of the demigods; *priya*—dear; *nijām*—own; *eva*—certainly; *jālmatām*—foolishness; *teśu*—on them; *saṅkrāmayasi*—you transfer.

Rāma: (smiling) Friend, don't talk like that. These two person are Brahmā and Śiva, and on their left are Indra and other demigods.

Madhumaṅgala: Indeed! (He sighs with relief.) Bho! I knew that! I was only joking, but you got scared. Thinking the demigods were demons, you were going to run away in fear!

Kṛṣṇa: (smiling) Hamho! O friend of the demigods, in others you see your own foolishness!

rāmaḥ: paśyata paśyata.
aṣṭābhiḥ śruti-puṭakair nava-vaiṇava-kākalīṁ kalayan
śata-dhṛtir api dhṛti-mukto marāla-pṛṣṭhe muhur luṭhati

paśyata paśyata—look! Look!; *aṣṭābhiḥ*—eight; *śruti-puṭakaiḥ*—with ears; *nava*—new; *vaiṇava*—from the flute; *kākalīm*—music; *kalayan*—hearing; *śata-dhṛtiḥ*—Lord Brahmā, who performed a hundred sacrifices; *api*—even; *dhṛti*—from composure; *muktaḥ*—free; *marāla*—of the swan; *pṛṣṭhe*—on the back; *muhuh*—constantly; *luṭhati*—rolls.

Rāma: Look! Look! With eight ears, Brahma listens to Kṛṣṇa's flute-music, and, overcome with ecstasy, rolls about on the back of his swan!

(ākāśe punar vīṇā-gītiḥ)
udite hari-vaktrendau
veṇu-nāda-sudhā-muci
hanta rudra-samudreṇa
sva-maryādā vilaṅghitā

ākāśe—in the sky; *punaḥ*—again; *vīṇā*—of the vina; *gītiḥ*—music; *udite*—arisen; *hari*—of Hari; *vaktra*—of the face; *indau*—the moon; *veṇu*—of the flute; *nāda*—of the sound; *sudhā*—nectar; *muci*—emitting; *hanta*—O; *rudra*—of Lord Śiva; *samudreṇa*—by the ocean; *sva*—own; *maryādā*—limits; *vilaṅghitā*—surpassed.

(Again the sounds of the vīṇā and singing in the sky.) Hanta! When, emitting the nectar of flute music, the moon of Hari's face rises, the ocean of the Lord Śiva floods beyond it's boundaries!

rāmaḥ:
sotkaṇṭhaṁ muralī-kalā-parimalān ākarṇya ghūrṇat-tanor
etasyākṣi-sahasrataḥ sura-pater aśrūṇi sasrur bhuvam
citraṁ vāri-dharān vināpi tarasā yair adya dhārāmayair
dūrāt paśyata deva-mātṛkam abhūd vṛndāṭavī-maṇḍalam

sa—with; *utkaṇṭham*—ardent longing; *muralī*—of the flute; *kalā*—of the artistry; *parimalān*—sweet aroma; *ākarṇya*—having heard; *ghūrṇat*—shaking; *tanoḥ*—body; *etasya*—of him; *akṣi*—from the eyes; *sahasrataḥ*—thouusands; *sura*—of the demigods; *pateḥ*—of the king (Indra); *aśrūṇi*—tears; *sasruḥ*—flowed; *bhuvam*—to the earth; *citram*—wonderful; *vāri-dharān*—rainclouds; *vinā*—without; *api*—even; *tarasā*—quickly; *yaih*—by which; *adya*—today; *dhārā-mayaih*—consisting of rains; *dūrāt*—from a great distance; *paśyata*—look; *deva-mātṛkam*—moistened only by rain-water; *abhūt*—became; *vṛndāṭavī*—of the forest of Vṛndāvana; *maṇḍalam*—circle.

Rāma: Just see the wonder! Eagerly hearing the sound of Kṛṣṇa's flute, Indra, the king of heaven, is trembling and crying out of ecstasy! Though the sky is clear of clouds, Vṛndāvana has been nourished by showers made of these tears!

kṛṣṇaḥ: (svagatam) purāṇānām amīṣāṁ purastād vihāre saṅkucanti me ceto-vṛttavyaḥ. tad agre yāmi. (iti taruṇām antaram āsādya prakāśam.) sakhe madhumaṅgala, paśya mādhavīyāṁ vana-mādhurīm.

svagatam—aside; *purānāṇām*—of elderly persons; *amīṣām*—of these; *purastāt*—in the presence; *vihāre*—in pastimes; *saṅkucanti*—shrink; *me*—

my; *cetaḥ*—of the mind; *vṛttayaḥ*—activities; *tat*—therefore; *agre*—ahead; *yāmi*—I will go; *iti*—thus; *tarūṇām*—of trees; *antaram*—under; *āsādya*—goes; *prakāśam*—clearly; *sakhe*—O friend; *madhumaṅgala*—Madhumaṅgala; *paśya*—look; *mādhavīyām*—in the spring; *vana*—of the forest; *mādhurīm*—the charming beauty.

Kṛṣṇa: (to Himself) I feel uncomfortable and can't play freely in the presence of demigods. I will go ahead. (He goes under trees.) O friend Madhumaṅgala, look at the sweetness of the forest in spring!

kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śiśiratā
kvacid vallī-lāsyaṁ kvacid amala-mallī-parimalaḥ
kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo
hṛṣīkāṇāṁ vṛndaṁ pramadayati vṛndāvanam idam

kvacit—somwhere; *bhṛṅgī-gītam*—the humming songs of the bumble-bees; *kvacit*—somewhere; *anila-bhaṅgī-śiśiratā*—coolness from the waves of the mild breezes; *kvacit*—somewhere; *amala-mallī-parimalaḥ*—the pure fragrance of the mallikā flowers; *kvacit*—somewhere; *dhārā-śālī*—abounding in showers; *karaka-phala-pālī*—of pomegranate fruits; *rasa-bharaḥ*—sweet juice; *hṛṣīkānām*—of the senses; *vṛndam*—to the group; *pramadayati*—is giving pleasure; *vṛndāvanam*—the forest of Vṛndāvana; *idam*—this.

My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses! Somewhere bumble-bees are singing, and in some places gentle cool breezes are blowing. Somewhere the creepers and tree branches are dancing, the mallikā flowers are spreading a pure fragrance, and sweet juice is constantly flowing from ripe pomegranates.

madhumaṅgalaḥ: bho vaassa, edā paduṭṭha-bhiṅgi-bhaankari-e kiṁ kaudūhalaṁ tujjha vundāṭa-i-e, ahaṁ kkhu ca-uvvihehiṁ aṇṇehiṁ savv-indi-ahāriṇīṁ go-ulesari-e rasava-iṁ jjevva daṭṭhūṇa rañjemi.

bho—O; *vaassa*—friend; *edā*—these; *paduṭṭha*—wicked; *bhiṅgi*—bumble-bees; *bhaankari-e*—causing fear; *kim*—what is the use?; *me*—to me; *kaudūhalam*—delight; *tujjha*—Your; *vundāṭa-i-e*—of the forest of Vṛndāvana; *aham*—I; *kkhu*—certainly; *ca-uvvihehim*—with four kinds; *aṇṇehim*—of foodstuffs; *savv-indi-a*—all the senses; *hāriṇīm*—attracting; *go-ula*—of Gokula; *īsari-e*—by the queen (mother Yaśodā); *rasava-im*—palatable; *jjevva*—indeed; *daṭṭhūṇa*—seeing; *rānjemi*—I become overjoyed.

Madhumaṅgala: Bho! Dear friend, how can I be happy in Your Vṛndāvana forest filled with angry bumble-bees? I become happy only

when I see the four kinds of delicious food that pleases all the senses, cooked by Gokula's queen!

kṛṣṇaḥ: vayasya, vandasya vṛndāṭavīm eva. sphutam asyāḥ purāṇa-vallarībhir api tavābhīṣṭaṁ phalam ullāsayituṁ samarthyate.

vayasya—O friend; *vandasya*—you should offer obeisances; *vṛndā-āṭavīm*—to the forest of Vṛndāvna; *eva*—certainly; *sphuṭam*—clearly; *asyāḥ*—of it; *purāṇa*—ancient; *vallarībhiḥ*—by creepers; *api*—even; *tava*—your; *abhīṣṭam*—desired; *phalam*—fruit; *ullāsayitum*—to manifest; *samarthyate*—is able.

Kṛṣṇa: Friend, you should bow down before Vṛndāvana forest. Its ancient vines can fulfill any your desire.

madhumaṅgalaḥ: bho pi-a-vaassa, tumaṁ saccavāditti savva-lo-ehiṁ bhaṇijjasi. tā imassa tujjha vaaṇassa ma-e parīcchā kādavvā. (ity añjaliṁ badhvā) bho vallarī-e, esohaṁ vandāmi. buhukkhido me vaasso. tā dentu khaṇḍa-laḍḍu-ā-iṁ.

bho—O; *pi-a*—dear; *vaassa*—friend; *tumam*—you; *saccavāditti*—as one who speaks the truth; *savva*—all; *lo-ehim*—by the people; *bhaṇijjasi*—are described; *tā*—therefore; *imassa*—of this; *tujjha*—Your; *vaaṇassa*—of the words; *ma-e*—by me; *parīcchā*—investigation; *kādavvā*—should be done; *iti*—thus; *añjalim baddhvā*—he folds his hands; *bho*—O; *vallarī-e*—creepers; *esoham*—I; *vandāmi*—offer obeisances to you; *buhukkhidaḥ*—hungry; *me*—my; *vaassaḥ*—friend; *tā*—therefore; *dentu*—may give; *khaṇḍa-laḍḍu-ā-im*—laḍḍu candies.

Madhumaṅgala: Bho! Dear friend, everyone says You are very honest. Now I will see if it's true. (Madhumaṅgala folds his hands) O vines of Vṛndāvana forest, I bow down before you! My friend is very hungry, please give Him many sweet laḍḍu candies!

(praviśya modaka-pātra-hastā paurṇamāsī)
paurṇamāsī: candrānana, gṛhāṇa rasajñāmodakān abhūn modakāh.
rāmaḥ: (sasmitam) vayasya, dṛṣṭā jarad-vallarī-vadānyatā.
paurṇamāsī: saṅkarṣaṇa, jarad-ballavī-vadānyateti bhaṇyatām.
kṛṣṇaḥ: ārye, keyaṁ jarad-ballavī.
paurṇamāsī: candramukha, mukharā.

praviśya—entering; *modaka*—candies; *pātra*—plate; *hastā*—in her hand; *paurṇamāsī*—Paurṇamāsī; *candra*—moon; *ānana*—face; *gṛhāṇa*—please take; *rasajña*—to the epicures; *āmodakān*—delighting; *amun*—these;

modakān—candies; *sa*—with; *smitam*—a smile; *vayasya*—O friend; *dṛṣṭā*—seen; *jarat*—ancient; *vallarī*—of the creeper; *vadānyatā*—generosity; *sānkarśaṇa*—O Balarāma; *jarat*—elder; *ballavī*—gopī; *vadānyatā*—generosity; *iti*—thus; *bhaṇyatām*—may be described; *ārye*—O pious woman; *kā*—who?; *iyam*—this; *jarat*—elderly; *ballavī*—gopī; *candra*—moon; *ānana*—face; *mukharā*—Mukharā-gopī.

(Carrying a plate of sweets in her hand, Paurṇamāsī enters.)

Paurṇamāsī: O moon-faced boy, please take these sweet candies.

Rāma: (smiling) Friend, see the generosity of this ancient vine (jarad-vallarī)!

Paurṇamāsī: Saṅkarṣaṇa, you'd better say "the generosity of an elderly gopi (jarad-ballavī)!"

Kṛṣṇa: O noble lady, which elderly gopī do you mean?

Paurṇamāsī: It is Mukharā-gopī, O moon-faced one.

kṛṣṇaḥ: tayā kim akāṇde khaṇḍa-laḍḍukāni samarpitāni.
paurṇamāsī: naptrī tāvad etayā abhimanyoḥ pāṇau pariṇāyitā. tad-utsavābhirūpaḥ samudācāro 'yam anusasre.

tayā—by her; *kim*—what?; *akāṇḍe*—unexpectedly; *khaṇḍa-laḍḍukāni*—candies; *samarpitāmi*—offered; *naptrī*—grand-daughter; *tāvat*—so much; *etayā*—by her; *abhimanyoḥ*—of Abhimanyu; *pāṇau*—the hand; *pariṇāyitā*—accepted in marriage; *tat*—of that; *utsava*—festival; *abhirūpaḥ*—corresponding; *samudācāraḥ*—gift; *ayam*—this; *anusasre*—following the custom.

Kṛṣṇa: Why does she unexpectedly send these laḍḍu candies to us?

Paurṇamāsī: Her granddaughter was married to Abhimanyu. Following tradition, she is distributing gifts to celebrate.

kṛṣṇaḥ: keyaṁ naptrī.
paurṇamāsī: rādhikābhidhāna kācid ānanda-kaumudī.

kā—who?; *iyam*—this; *naptrī*—granddaughter; *rādhikā*—Rādhā; *abhidhānā*—named; *kācit*—some girl; *ānanda*—bliss; *kaumudī*—moonlight.

Kṛṣṇa: Who is her granddaughter?

Pauṛnamāsī: One girl whose name is Rādhikā and who is like the moonlight of bliss.

kṛṣṇaḥ: (saromāncaṁ svagatam) śrutaṁ nūnam ambayoḥ saṁvāde śaśvad asyāḥ sauṣṭhavam. (iti kampamāno vrīḍāṁ nāṭayati.)
paurṇamāsī: (svagatam) kṛṣṇaṁ vilakṣam avekṣya nūnaṁ rāmaḥ savyājam asau savyataḥ prayāti.

sa-romañcam—hairs standing upright; *svagatam*—aside; *śrutam*—heard; *nūnam*—just now; *ambayoḥ*—of the two mothers (Yaśodā and Rohiṇī); *saṁvāde*—in the conversation; *śaśvat*—constantly; *asyāḥ*—her; *sauṣṭhavam*—superexcellent beauty and qualities; *iti*—thus; *kampamānaḥ*—trembling; *vrīḍām*—bashfulness; *nāṭayati*—represents dramatically; *svagatam*—aside; *kṛṣṇam*—Kṛṣṇa; *vilakṣam*—bashful; *aveksya*—having noticed; *nūnam*—now; *rāmaḥ*—Balarāma; *savyājam*—cleverly; *asau*—this; *savyataḥ*—from the left side; *prayāti*—goes.

Kṛṣṇa: (the hairs of His body stand on end, and He says to Himself) In the talk of My two mothers I heard how beautiful this girl is. (He becomes embarrassed and trembles.)

Paurṇamāsī: (aside) Seeing Kṛṣṇa's embarrassment, on some pretext clever Rāma stepped aside.

kṛṣṇaḥ: (punar ātmagatam) vikriyāṁ saṅgopayituṁ prasaṅgāntaram aṅgī-kuryām. (prakāśam) ārye, adya madhu-vāsare tvayāpi kācin mahotsava-lakṣmīr alaṅkriyatām. paśya jarad-vallī-śreṇīr iyaṁ phullā pallavitā ca.

punaḥ—again; *ātma-gatam*—to Himself; *vikriyām*—this transformation; *saṅgopayitum*—to conceal; *prasaṅga*—love; *antaram*—within; *angī-kuryām*—may I accept; *prakāśam*—openly; *ārye*—O pious woman; *adya*—today; *madhu*—pleasant; *vāsare*—day; *tvayā*—by you; *api*—certainly; *kācit*—some; *mahā*—great; *utsava*—festival; *lakṣmīḥ*—opulences; *alaṅkriyatām*—decorated; *paśya*—just see; *jarat*—ancient; *vallī*—of creepers; *śreṇīḥ*—multitudes; *iyam*—this; *phullāḥ*—abounding in flowers; *pallavitāḥ*—blossomed; *ca*—and.

Kṛṣṇa: (again says to Himself) To conceal these ecstatic symptoms, I should change the subject of our talking. (Openly) O noble lady, because of your coming, this spring day has become decorated with a great festival of beauty. Look how these ancient vines

are blossoming with many flowers!

paurṇamāsī: (sasmitam) nāgara, tavaiva mahotsvānām avasaro 'yaṁ samvṛttaḥ. yad atra puṣpāṇāṁ pallavānāṁ ca tṛṣṇayā ballavānāṁ vilāsinyaḥ sameṣyanti.

sa—with; *smitam*—a smile; *nāgara*—O hero; *tava*—Your; *eva*—certainly; *mahā*—great; *utsavānām*—of festivals; *avasaraḥ*—opportunity; *ayam*—this; *samṛttaḥ*—arrived; *yat*—which; *atra*—here; *puṣpāṇām*—of flowers; *pallavānām*—of buds; *ca*—and; *tṛṣṇayā*—by the desire; *ballavānām*—of the cowherd men; *vilāsinyaḥ*—the beautiful wives; *sameṣyanti*—will assemble.

Paurṇamāsī: (smiling) O hero, the auspicious moment of Your great festival has come. Thirsting to gather many flowers and leaves, the playful gopīs will soon come here.

kṛṣṇaḥ: (sasmitaṁ tiryag avekṣya.) ārye, tataḥ kim.
paurṇamāsī: (vihasya) vilāsin, sva-vāsanānusārād anyathā mā śaṅkiṣṭāḥ. param evam abhiprāyāmi. tatas tāsāṁ śūnyeṣu sadmasu sakhibhis te sukham apahartavyāni gavyāni.

sa—with; *smitam*—a smile; *tiryak*—crookedly; *avekṣya*—looking; *ārye*—O pious woman; *tataḥ kim*—how is that?; *vihasya*—laughing; *vilāsin*—O playful boy; *sva*—own; *vāsanā*—desire; *anusārāt*—because of the nature; *anyathā*—otherwise; *mā*—don't; *śaṅkiṣṭāḥ*—be afraid; *param*—other; *evam*—certainly; *abhiprāyā asmi*—I intend; *tataḥ*—therefore; *tāsām*—of them; *śūnyeṣu*—empty; *sadmasu*—in the houses; *sakhibhiḥ*—with friends; *te*—Your; *sukham*—happily; *apahartavyāni*—will be stollen; *gavyāni*—milk products.

Kṛṣṇa: (smiling, He looks at her with crooked eyes) Noble lady, how is that?

Paurṇamāsī: (laughing) Playful boy, don't worry. It is not against Your desires. I will say what I mean. When they come here, You and Your friends can happily steal the butter and yogurt from their empty houses.

kṛṣṇaḥ: dhūrte, kiṁ parihasyate. paśya komala-mañjarīm avacinvatīnāṁ ballavīnāṁ maṇḍalena khaṇḍitāni me vṛndāṭavī-śākhi-viṭapāni. tad etās te nivāraṇīyāḥ.

dhuṛte—O cunning; *kim*—why?; *parihasyate*—is there laughter;

paśya—just look; *komala*—gentle; *mañjarīm*—blossom; *avacinvatīnām*—collecting; *ballavīnām*—of the gopīs; *maṇḍalena*—by the multitude; *khaṇḍitāni*—broken; *me*—My; *vṛndā-āṭavī*—in the forest of Vṛndāvana; *śākhi-viṭapāni*—branches and twigs; *tat*—therefore; *etāḥ*—they te—by you; *nivāraṇīyāḥ*—should be prevented.

Kṛṣṇa: O cunning woman, why do you laugh? Look! The branches and twigs in My Vṛndāvana forest were broken by these gopīs picking the tender blossoms! It is your duty to stop them!

paurṇamāsī: mohana, navya-stabakottaṁsinā bhavataiva samullāsito 'yaṁ kusumeśu-rāgo ballavīnām. tāḥ katham ito nivāryatām.

mohana—O charming boy; *navya*—fresh; *stabaka*—bunches of flowers; *uttamsina*—wearing a crown; *bhavata*—by You; *eva*—certainly; *samullasitah*—delighted; *ayam*—this; *kusumesu*—in the flowers (or amorous feelings); *ragah*—attachment; *ballavinam*—of the gopis; *tah*—them; *katham*—how; *itah*—therefore; *nivaryatam*—may they be restrained;

Paurṇamāsī: O charming boy, it is because You have decorated your crown with bunches of flowers that these gopīs are so eager to obtain them! How can I stop these girls?

Or: O enchanting boy, it is because You have decorated your crown with bunches of flowers that these gopīs have become filled with amorous desires! How can I stop them?

kṛṣṇaḥ: (smitvā) ayi bālākā-valakṣa-keśi. kathopakramād vakram eva panthānam adhirūḍhāsi. yad aparādhikāsv api ballavīṣu pakṣa-pātaṁ na muñcasi.

smitvā—smiling; *ayi*[7]—O; *balākā*—of cranes; *valakṣa*—white; *keśi*—hairs; *kathā*—of speech; *upakramāt*—from the activity; *vakram*—crooked; *eva*—certainly; *panthānam*—path; *adhirūḍhā*—ascended; *asi*—you are; *yat*—because; *aparādhikāsu*—offenders; *api*—although; *ballavīśu*—gopīs; *pakṣa-pātam*—taking their side; *na*—not; *muñcasi*—you abandon.

Kṛṣṇa: Ayi! O woman with hair as white as a crane's feathers, with these words you walk a crooked path. Although these gopīs are offenders, you don't give up your affection for them.

paurṇamāsī: sundara, samprati sarādhikāḥ khalu ballavyaḥ katham

[7] "Ayi" is a vocative particle used in dramas.

aparādhikāḥ santu. tena te priyasya punnāgasyāpi sumanasteyaṁ haṭhena kariṣyanti.

sundara—O beautiful boy; *samprati*—at the present time; *sa*—accompanied by; *rādhikāḥ*—Rādhā; *khalu*—indeed; *ballavyaḥ*—gopīs; *katham*-how?*; aparadhikāḥ*—offenders; *santu*—have become; *tena*—by that; *te*—of You; *priyasya*—dear; *punnāgasya*—of the punnāga tree; *api*—only; *sumanah*—flower; *steyam*—theft; *haṭhena*—by force; *kariśyanti*—will do.

Paurṇamāsī: O handsome boy, how is it that Rādhikā and the gopīs became offenders? They will only steal a few flowers from Your favorite punnāga tree!

Or: They will only steal the mind of You, the best of youths!

kṛṣṇaḥ: (svagatam) hanta, kathaṁ maṇohāriṇī saiva daivāt punar āvartate rādhikā-vārtā.

madhumaṅgalaḥ: (svagatam) kahaṁ rānīti ṇāma-matta-eṇa unmaṇā-edi eso. (prakāśam) bho vaassa, mā kkhu imā-e uvari ṇibbharaṁ satiṇṇo hohi.

svagatam—aside; *hanta*—O; *katham*—how?; *manohāriṇī*—enchanting to the mind; *sā*—she; *eva*—certainly; *daivāt*—because of fate; *punaḥ*—again; *āvartate*—turns; *rādhikā*—of Rādhā; *vārtā*—news; *svagatam*—aside; *kaham*—how?; *rāhīti*—Rādhā; *nāma*—the name; *matta-eṇa*—only by; *unmanā-edi*—is agitated; *esaḥ*—He; *prakāśam*—openly; *bho*—O; *vaassa*—friend; *mā*—don't; *kkhu*—indeed; *imā-e*—of this; *uvari*—in regard; *ṇibbharam*—excessively; *satiṇṇaḥ*—full of desire; *hohi*—become.

Kṛṣṇa: (to Himself) Hanta! Destiny again brought Me news of Rādhikā, news that enchants My mind!

Madhumaṅgala: (aside) Why does the name "Rādhā" excite Him so much? (Openly) Bho! Friend, don't become so thirsty after this!

kṛṣṇaḥ: (sapraṇaya-roṣam) dhig vācāla, kutrāhaṁ satṛṣṇaḥ.

madhumaṅgalaḥ: bho, mā kuppaha. sarasā-e manoharālī-e uvari tti bhaṇāmi.

sa—with; *praṇaya*—love; *roṣam*—anger; *dhik*[8]—fie!; *vācāla*—O

[8] "Dhik" used as a prefix or as an interjection of reproach, menace or displeasure and translatable by «fie!», «shame!», «out upon!», «what a pity!».

talkative one; *kutra*—from what?; *aham*—I; *sa-tṛṣṇaḥ*—full of desire; *bho*—O; *mā*—don't; *kuppaha*—become angry; *sarasā-e*—beautiful; *manoharālī-e*—who is attracting the mind; *uvari*—in relation to; *tti*—thus; *bhaṇāmi*—I am speaking.

Kṛṣṇa: (with loving anger) Dhik! O talkative friend! After what do I thirst?

Madhumaṅgala: Bho! Don't be angry! I was talking about these sweet "manoharā" candies.

Or: Bho! Don't be angry! I was talking about one attractive gopī who stole Your mind!

kṛṣṇaḥ: sakhe, bhrānto 'si. nemāni manoharākhyāni kintu mauktikākhyāni laḍḍukāni.
madhumaṅgalaḥ: (vihasya) pi-a-vaassa, ṇa kkhu ahaṁ bhamisīle rāhā-cakked vaṭṭāmi. kudo bhamissam.

sakhe—O friend; *bhrāntaḥ*—bewildered; *asmi*—I am; *na*—not; *imāni*—these; *manohara*—manohara; *ākhyāni*—named; *kintu*—but; *mauktika*—mauktika (similar to pearls); *ākhyāni*—named; *laḍḍukāni*—laḍḍu candies; *vihasya*—laughing; *pi-a*—dear; *vaassa*—friend; *ṇa*—not; *kkhu*—indeed; *aham*—I; *bhami*—bewildering; *sīle*—nature; *rāhā*—of Rādhā (Visākhā); *cakke*—constellation; *vaṭṭāmi*—situated; *kudaḥ*—from what cause?; *bhamissam*—to become bewildered.

Kṛṣṇa: O friend, you misunderstood. These candies are not called "manoharā", but "mauktika".

Madhumaṅgala: (laughs) Dear friend, I am not affected by the Rādhā constellation, which has a bewildering nature! How could I make mistake?

paurṇamāsī: (svagatam) satyaṁ parihasyate baṭunā, yad eṣa bhāvodvṛtta-ceto-vṛttitayā vailakṣya-bhāg abhilakṣyate tad adya pūrṇa-kāmasmi. (prakāśam) sundara, kṛtam atrotkaṇṭhayā. sā viṣṇu-pada-vīthī-sañcāriṇī rādhā nṛ-loke kena labhyatām.

svagatam—aside; *satyam*—in truth; *parihasyate*—joked; *baṭunā*—by this boy; *yat*—because; *eṣaḥ*—He; *bhāva*—by feelings; *udvṛtta*—expanded; *cetaḥ*—heart; *vṛttitayā*—by the activity; *vailakṣya-bhāk*—embarrassed; *abhilakṣyate*—appears; *tat*—therefore; *pūrṇa*—fulfilled; *kāmā*—desires; *asmi*—I am; *prakāśam*—openly; *sundara*—O beautiful boy; *kṛtam*—

performed; *atra*—here; *utkaṇṭhayā*—with longings; *sā*—she; *viṣṇu*—of Lord Viṣṇu; *pada-vīthī*—the domain (the sky); *sañcāriṇī*—moving; *rādhā*—Rādhā; *nṛ*—of humans; *loke*—on the sphere; *kena*—by what?; *labhyatām*—can be attained.

Paurṇamāsī: (to Herself) Madhumaṅgala teases Kṛṣṇa, whose heart overcome with emotions, and now Kṛṣṇa is embarrassed. Today all my desires are fulfilled. (Openly) O handsome boy, what is the use of this longing? How can anyone in the world of humans attain the Rādhā constellation wandering in the sky?[9]

kṛṣṇaḥ: (sasmitam. viṣṇu-pada-vīthīm avekṣya rāmam anusarpan.) ārya, vyatīteyaṁ madhyāhna-maryāda. tataḥ kālindī-tīre. 'vatīrya samāpāyantu bhavantaḥ paśūnām āpānīya-tṛṣṇām. svadayantu ca svādūni laḍḍukāni. mayā tu suhṛttamābhyāṁ śrīdāma-subalābhyāṁ saha muhūrtam agrato viśramitavyam. (rāmaḥ sakhibhiḥ saha niṣkrantaḥ).

sa—with; *smitam*—a smile; *viṣṇu-pada-vīthīm*—at the sky; *avekṣya*—looking; *rāmam*—to Balarāma; *anusarpan*—gooing; *ārye*—O noble Rāma; *vyatīta*—passed; *madhya-ahna*—the middle of the day; *maryādā*—the limit; *tataḥ*—therefore; *kālindī*—of the Yamunā river; *tīre*—on the shore; *avatīrya*—having gone; *samāpayantu*—should bring to an end; *bhavantaḥ*—You; *paśūnām*—of the cows; *āpānīya*—for water; *tṛṣṇām*—thirst; *svadayantu*—may relish; *ca*—and; *svādūni*—delicious; *laḍḍukāni*—laḍḍu candies; *mayā*—by Me; *tu*—but; *suhṛttamābhyām*—with the two dear friends; *śrīdāma*—Śrīdāmā; *subalābhyām*—and Subala; *saha*—along with; *muhūrtam*—a moment; *agrataḥ*—in front; *viśramitavyam*—should rest; *rāmaḥ*—Balarāma; *sakhibhiḥ*—by the friends; *saha*—accompanied; *niṣkrantaḥ*—exits.

Kṛṣṇa: (smiling, He glances at the sky and then approaches Rāma) O noble brother, it is already late. Please take the cows to the Yamunā's shore, let them satisfy their thirst, and enjoy these tasty laḍḍu sweets with the cowherd boys. I will rest for a while with my dear friends Śrīdāmā and Subala.

(Rāma and the cowherd boys exit.)

paurṇamāsī: (svagatam) mayāpi praticchandasya siddhim avadhārayituṁ gantavyam. (iti kṛṣṇam abhinandya parikrāmati).

svagatam—aside; *mayā*—by me; *api*—even; *praticchandasya*—of a

[9] "O handsome boy, how can You attain Rādhā while staying here with your cowherd boy friends?"

picture; *siddhim*—perfection; *avadhārayitum*—to understand; *gantavyam*—should be gone to; *iti*—thus; *kṛṣṇam*—Kṛṣṇa; *abhinandya*—having greeted; *parikrāmati*—circumambulates.

Paurṇamāsī: (aside) I should go and see if the picture of Kṛṣṇa is finished. (Saying farewell to Kṛṣṇa she exits.)

kṛṣṇaḥ: (padāntare sthitvā). sakhe śrīdāman, kiṁ dṛṣṭa-pūrvā te jagad-apurvā rādhā.

(śrīdāmā salajja-smitam mukham avañcayati).

subalaḥ: vaassa, diṭṭha-pūvvetti kiṁ etti-aṁ bhaṇāsi. ṇa imassa vahiṇī kkhu esā.

pada—a step; *antare*—within; *sthitvā*—having stood; *sakhe*—O friend; *śrīdāman*—Śrīdāmā; *kim*—have; *dṛṣṭa*—seen; *pūrvā*—before; *te*—by you; *jagat*—in the universe; *apurvā*—extraordinary; *rādhā*—Rādhā; *śrīdāmā*—Śrīdāmā; *sa-lajja*—embarrassed; *smitam*—smile; *mukham*—face; *vancayati*—lowers; *vaassa*—O friend; *diṭṭha*—seen; *pūvvetti*—before; *kim*—what?; *etti-am*—in this way; *bhaṇasi*—are You saying; *na*—indeed; *imassa*—his; *vahiṇī*—sister; *kkhu*—certainly; *esā*—she.

Kṛṣṇa: (takes one step, and then pauses) Friend Śrīdāmā, have you ever seen this Rādhā, the most incomparable girl in the universe?

(Smiling with embarrassment, Śrīdāmā lowers his face.)

Subala: Friend, why do You ask if he has seen her? Rādhā is his sister!

kṛṣṇaḥ: tad ehi. kṣaṇam atra kadamba-sambādhe rodhasi niviśya rādhānudhāvanād udvegi ceto vaṁśi-vādana-vinodenāyataḥ kṣipāmi.
(iti niṣkrantāḥ.)

tat—therefore; *ehi*—please go; *kṣaṇam*—a moment; *atra*—here; *kadamba*—of kadamba trees; *sambādhe*—full; *rodhasi*—on the shore; *niviśya*—having stopped; *rādhā*—Rādhā; *anubhāvanāt*—because of anxious thought; *udvegi*—agitation; *ceto*—mind; *vaṁśi-vādana-vinodena*—playing the flute; *ayataḥ*—spread over; *kṣipāmi*—I will throw; *iti*—thus; *niṣkrantāḥ*—they exit.

Kṛṣṇa: Come. Let us go for a while under these kadamba trees on the riverbank. I will absorb My mind, agitated by thoughts of Rādhā, in playing the flute.

(They exit.)

paurṇamāsī: (parikramya puraḥ paśyantī paśyantī sānandam.) katham ita eva vayasyayā vihasyamāṇa vikrīḍati me vatseyaṁ rādhikā. (iti latāntare sthitvā).

parikramya—having circumambulated; *puraḥ*—before the eyes; *paśyantī*—seeing; *sa*—with; *ānandam*—delight; *katham*—how?; *itaḥ*—here; *eva*—certainly; *vayasyayā*—with a friend; *vihasyamānā*—being made to laugh; *vikrīḍati*—playing; *me*—my; *vatsā*—daughter; *iyam*—this; *rādhikā*—Rādhā; *iti*—thus; *latā*—the creeper; *antare*—within; *sthitvā*—having stood.

Paurṇamāsī: (walking about, she looks ahead and becomes joyful.) Why is my child Rādhā here, joking with Her sakhi? (She hides behind a vine.)

balād akṣnor lakṣmiḥ kavalayati navyaṁ kuvalayaṁ
mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca
daśāṁ kaṣṭām aṣṭā-padam api nayaty āṅgika-rucir
vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati

balāt—by force; *akṣnoḥ*—of the two eyes; *lākṣmīḥ*—the beauty; *kavalayati*—devours; *navyam*—fresh; *kuvalayam*—lotus flower; *mukha-ullāsaḥ*—the beauty of the face; *phullam*—fructified; *kamala-vanam*—a forest of lotus flowers; *ullaṅghayati*—surpasses; *ca*—also; *daśām*—to a situation; *kaṣṭām*—painful; *aṣṭā-padam*—gold; *api*—even; *nayati*—brings; *āṅgika-rucih*—the luster of the body; *vicitram*—wonderful; *rādhāyāḥ*—of Rādhā; *kim api*—some; *kila*—certainly; *rūpam*—the beauty; *vilasati*—manifests.

Rādhā's eyes have absorbed the beauty of the new blue lotuses, the shining of Her face surpasses that of an entire forest of fully blossomed lotus flowers, and Her bodily luster shames even gold. Thus the wonderful beauty of Rādhā is manifested here.

tad etayor nirmala-narma-goṣṭhī-pratibandhaṁ parihantī vīrun-niruddhenādhunā viśākhāṁ yāmi.
(iti niṣkrantā.)

tat—therefore; *etayoḥ*—of the two; *nirmala*—pure; *narma*—joking; *goṣṭhī*—conversation; *pratibandham*—in relation to; *parharantī*—shunning; *virut*—by the creepers; *niruddhena*—hidden; *adhunā*—now; *viśākhām*—to Viṣākhā-gopī; *yāmi*—I will go; *iti*—thus; *niṣkrantā*—she exits.

Without interrupting their joyful conversation, I will go, hidden by these vines, to Viśākhā.

(Paurṇamāsī exits.)

(tataḥ praviśati lalitayānugamyamānā rādhikā.)
rādhikā: halā lalide kiṁ karedi ajji-ā.
lalitā: sahi, tuha surade-assa pū-ākide esā tamāla-tale vedi-aṁ ṇimmādi.

tataḥ—then; *praviśati*—enters; *lalitayā*—by Lalitā; *anugamyamāmā*—followed; *rādhikā*—Rādhā; *halā*—O; *lalide*—Lalitā; *kim*—what?; *karedi*—is doing; *ajji-ā*—the noble-gopi; *sahi*—O friend; *tuha*—your; *sura-de-assa*—of the sun-god; *pū-ā*—worship; *kide*—performed; *esā*—she; *tamāla*—of a tamala tree; *tale*—at the base; *vedi-am*—altar; *ṇimmādi*—is constructing.

(Followed by Lalitā, Rādhā enters.)

Rādhikā: Lalitā, what is the noble lady doing?

Lalitā: Sakhi, under that tamāla tree she is making an altar to worship the sun-god.

rādhikā: (puro 'valokya) halā lalide, saṅkemi sā cce-a esā vundāḍa-ī jā-e māhurī tu-e puṇo puṇo mama vaṇṇī-adi.
lalitā: halā, sā jjeva esā kaṇhassa līlā-rukha-vāḍi-ā.

puraḥ—ahead; *avalokya*—looking; *halā*—O; *lalide*—Lalitā; *saṅkemi*—I think; *sā*—this; *cce-a*—certainly; *esā*—this; *vundāḍa-ī*—the forest of Vṛndāvana; *jā-e*—of which; *māhurī*—beauty; *tu-e*—by you; *puṇo puṇaḥ*—again and again; *mama*—of me; *vaṇṇī-adi*—is described; *halā*—O; *sā*—this; *jjeva*—certainly; *esā*—this; *kaṇhassa*—of Kṛṣṇa; *līlā*—for pastimes; *rukkha*—tree; *vāḍi-ā*—banyan.

Rādhikā: (looking ahead) O Lalitā, I think this must be Vṛndāvana forest, whose sweetness you have repeatedly described!

Lalitā: Sakhi, this is the banyan tree under which Kṛṣṇa enjoys pastimes.

rādhikā: (sautsukyam ātmagatam) aho mahurattaṁ doṇaṁ accharāṇam. (prakāśam) sahi, kassa tti bhaṇāsi.
lalitā: (sākūta-smitam) halā, bhaṇāmi kaṇhassa tti.

sa—with; *autsukyam*—agitation; *ātma-gatam*—aside; *aho*—O; *mahurattam*—sweetness; *doṇam*—of the two; *accharāṇam*—syllables; *prakāśam*—openly; *sahi*—O friend; *kassa*—of whom?; *tti*—thus; *bhaṇāsi*—are you speaking; *sa*—with; *ākūta*—a purpose; *smitam*—smiled; *halā*—O; *bhaṇāmi*—I say; *kaṇhassa*—of Kṛṣṇa; *tti*—thus.

Rādhikā: (agitated, She says to Herself) Aho! What sweetness in these two syllables! (Openly) Sakhi, who are you talking about?

Lalitā: (smiling slyly) I am talking about Kṛṣṇa.

rādhikā: (punaḥ svagatam) hanta jassa ṇāmāvi rāmācittaṁ itthaṁ mohedi so kkhu kīdiso vā ṇāmi tti. (iti sāvahitthaṁ prakāśam) halā, imā-iṁ ni-uñjovari puñjidā-iṁ guñjā-phalā-iṁ bi-iṇissam.

punaḥ—again; *svagatam*—aside; *hanta*—O; *jassa*—of whom; *nāmāvi*—by even the name; *rāmā*—of beautiful women; *cittam*—the minds; *ittham*—in this way; *mohedi*—enchants; *saḥ*—He; *kkhu*—indeed; *kidisaḥ*—someone like this; *vā*—or; *nāmī*—named; *tti*—thus; *iti*—thus; *sa*—with; *avahittham*—concealment of her actual emotions; *prakāśam*—openly; *halā*—O; *imā-im*—this; *ni-uñjovari*—in the grove; *puñjidā*—assembled; *guñjā-phalā-im*—guñja berries; *bi-iṇissam*—I will collect.

Rādhikā: (again She says to Herself) Hanta! Who is this person who charms the minds of beautiful girls just by the sound of his name? (Concealing Her emotions, Rādhā speaks openly) I will go and pick guñjā berries in this forest grove.

lalitā: (saparihāsam. sanskṛtena.)
dehaṁ te bhuvanāntarāla-virala-cchāyā-vilāsāspadaṁ
mā kautūhala-cancalākṣi latikā-jāle praveśaṁ kṛthān
navyām añjana-puñja-mañjula-ruciḥ kuñje-carī devatā
kāntāṁ kāntibhir aṅkitām iha vane niḥśaṅkam ākarṣati

deham—body; *te*—your; *bhuvana*—in the universe; *antarāla*—in the midst; *virala*—rare; *cchāyā*—shadow; *vilāsa*—of playfulness; *āspadam*—abode; *mā*—don't; *kautūhala*—with curiosity; *cañcala*—moving; *akṣi*—eyes; *latikā*—of creerpers; *jāle*—in the network; *praveśam*—entrance; *kṛthān*—do; *navyām*—young; *añjana*—of mascara; *puñja*—of a great abundance; *mañjula*—beautiful; *ruciḥ*—splendor; *kuñje*—in this grove; *carī*—moving; *devatā*—demigod; *kāntām*—lovely girl; *kāntibhiḥ*—with great beauty; *aṅkitām*—marked; *iha*—here; *vane*—in this forest; *niḥśaṅkam*—easily; *ākarṣati*—enchants.

Lalitā: (joking) O girl whose body is the abode of playfulness even the shadow of which cannot be found anywhere in the three worlds, O girl with curious restless eyes, don't enter these tangles of vines! One young handsome devatā, wandering in this grove and splendid like a mountain of dark mascara, easily charms young girls marked with great beauty!

rādhikā: (kiñcid bhīteva parāvṛtya sanarma-smitam) sahi lalide, tā-e de-adā-e ṇūmaṁ tumaṁ ā-aṭṭhidāsi jaṁ edaṁ jāṇāsi.

lalitā: (vihasya) halā, māṁ kīsa esā a-aṭṭhadu. ṇa kkhu ahaṁ tumaṁ vi-a kantīhiṁ ānkidā.

kiñcit—somewhat; *bhītā*—afraid; *iva*—as if; *parāvṛtya*—having stopped; *sa-narma*—joking; *smitam*—smile; *sahi*—O friend; *lalide*—Lalitā; *tā-e*—by this; *de-adā-e*—demigod; *ṇūnam*—certainly; *tumam*—you; *ā-aṭṭhidāsi*—are attracted; *jam*—which; *edam*—this; *jāṇāsi*—you know; *vihasya*—laughing; *halā*—O; *mām*—me; *kīsa*—for what reason?; *esā*—He; *ā-aṭṭhadu*—may attract; *ṇa*—not; *kkhu*—indeed; *aham*—I; *tumam*—you; *vi-a*—as it were; *kantīhim*—with great beauty; *aṅkidā*—marked.

Rādhikā: (as if She were a little afraid, She conceals Her joking smile) Sakhi Lalitā, do you know that you are already attracted by this devatā?

Lalitā: (laughs) O, why would he charm me? I have not been marked by great beauty like You!

rādhikā: (niśamya camatkāraṁ svagatam) ammahe, imassa mohaṇattaṇaṁ śaddassa. (iti vaivaśyaṁ nāṭayati.)

lalitā: (vilokya svagatam) huṁ, esā komalāṅgī kuraṅgī paḍhamam ṇivaḍidā.

niśamya—listening; *camatkāram*—with amazement; *svagatam*—aside; *ammahe*—amazing; *imassa*—of this; *mohaṇattaṇam*—the enchantiness; *śaddassa*—of the sound; *iti*—thus; *vaivaśyam*—loss of self-control; *nāṭayati*—represents dramatically; *vilokya*—seeing; *svagatam*—aside; *hum*—Ah!; *esā*—this; *komala*—delicate; *aṅgī*—body; *kuraṅgī*—deer; *paḍhamam*—immediately; *jāle*—into the net; *ṇivaḍiḍā*—fallen.

(Flute-music comes from off-stage.)

Rādhikā: (listening, She becomes full of wonder, and says to Herself) How amazing! What an enchanting sound! (She loses Her composure.)

Lalitā: (looking at Rādhā, she says to herself) Ah! This delicate doe immediately fell into the hunter's trap!

rādhikā: (prayatnena dhairyam ālambya. svagatam.) avi ṇāma ṇaṁ saddāmi-apūraṁ uggirantaṁ jaṇaṁ pekkhissam.

prayatnena—with great effort; *dhairyam*—composure; *ālambya*—grasps; *svagatam*—aside; *avi ṇāma*—I wish; *ṇam*—this; *sadda*—of sound; *ami-a*—nectar; *pūram*—overflowing river; *pekkhissam*—that I will see.

Rādhikā: (with great difficulty She regains Her composure, and says to Herself) I have to see who is the source of this sound, which is like a flood of nectar!

lalitā: (upasṛtya) halā rāhe, atthi maduvari tuha visuddha-buddhī.
rādhikā: halā, kīsa evvaṁ bhaṇāsi. tumaṁ jevva tattha pamāṇam.
lalitā: kadhedu pi-asahī kiṁti akāṇḍe vivasā asi tumam.

upasṛtya—approaching; *halā*—O; *rāhe*—Rādhā; *atthi*—there is; *maduvari*—in relation to me; *tuha*—your; *visuddha*—pure; *buddhi*—intelligence; *halā*—O; *kīsa*—from what?; *evvam*—certainly; *bhaṇāsi*—you are saying; *tumam*—you; *jevva*—certainly; *tattha*—there; *pamāṇam*—evidence; *kadhedu*—please tell; *pi-a*—dear; *sahī*—friend; *kimti*—what; *akāṇḍe*—unexpectedly; *vivasā*—helpless; *asi*—are; *tumam*—you.

Lalitā: (approaches Her) Rādhā, do You trust me?

Rādhikā: Why do you ask? You know that I trust you.

Lalitā: Dear sakhi, then tell me, why did You suddenly become helpless?

rādhikā: (salajjam, sanskṛtena.)
nādaḥ kadamba-viṭapāntarato visarpan
ko nāma karṇa-padavīm aviśan na jāne
hā hā kulīna-gṛhiṇī-gaṇa-garhanīyāṁ
yenādya kām api daśāṁ sakhi lambhitāsmi

sa—with; *lajjam*—embarrassment; *sanskṛtena*—in Sanskrit; *nādaḥ*—sound; *kadamba—kadamba; viṭapa*—grove; *antarataḥ*—from within; *visarpan*—moving; *kaḥ*—what?; *nāma*—indeed; *karṇa*—of the ears; *padavīm*—path; *aviśan*—entering; *na*—not; *jāne*—I understand; *hā hā*—O! O!; *kulīna*—chaste; *gṛhiṇī*—housewives; *gaṇa*—by the community; *garhaṇīyām*—to be

blamed; *yena*—by which; *adya*—today; *kām api*—some; *daśām*—condition; *sakhi*—O friend; *lambhitā*—attained; *asmi*—I have.

Rādhikā: (embarrassed) O sakhi, I do not understand, what is this sound coming from the grove of kadamba trees and now entering the path to My ears? Ah! Ah! It puts Me in a state very shameful for a chaste housewife!

lalitā: halā, eso muralīra-o.
rādhikā: (savyatham, sanskṛtena.)
ajaḍaḥ kampa-sampādī
sastrād anyo nikṛntanaḥ
tāpano 'nuṣṇatādhāraḥ
ko 'yaṁ vā muralī-ravaḥ

halā—sakhi; *esaḥ*—this; *muralī*—of the flute; *ra-aḥ*—sound; *sa-vyatham*—afflicted; *ajaḍaḥ*—without snow; *kampa*—trembling; *sampādī*—effecting; *sastrāt*—than a weapon; *anyaḥ*—other; *nikṛntanaḥ*—cutting; *tāpanaḥ*—the hot summer season; *anuṣṇatā*—not warm; *dhāraḥ*—possessing; *kaḥ*—what?; *ayam*—this; *vā*—or; *muralī*—of the flute; *ravāh*—sound.

Lalitā: Sakhi, it is the sound of the flute!

Rādhikā: (afflicted) What kind of flute-music is this? Although not cold, it makes Me shiver. It is not a weapon, but still it cuts Me. It is not hot, but still it burns Me.

(ity udvegaṁ nāṭayantī.) halā, ṇāhaṁ muralī-ṇā-assa aṇahiṇṇā. tā alaṁ vippalambheṇa. phuḍaṁ eso keṇa vi mahā-ṇā-areṇa kovi mohaṇa paḍhī-adi.

iti—thus; *udvegam*—agitation; *nāṭayantī*—expression dramatically; *halā*—sakhi; *ṇa*—not; *aham*—I; *muralī*—of the flute; *ṇā-assa*—of the sound; *aṇahiṇṇa*—ignorant; *tā*—that; *alam*—great; *vippalambheṇa*—deception; *phuḍam*—manifested; *esaḥ*—this; *keṇa vi*—by someone; *mahā*—great; *ṇā-areṇa*—enchanter; *kovi*—some; *mohaṇa*—charming; *mantaḥ*—mantra; *paḍhī-adi*—is reciting.

(Agitated) Sakhi, I understood the nature of this flute-music. Enough with this deception! Some great enchanter is reciting bewildering mantra!

(praviśya citra-paṭa-hastā viśākhā.)

viśākhā: (rādhām avadhārayantī svagatam.) dāṇiṁ aṇṇādisī esā lakkhī-adi. tā ṇūnaṁ kaṇhassa vaṁsi-ā-e ḍaṁsidā. hodu. pucchissam.

praviśya—entering; *citra-paṭa*—a picture; *hastā*—in her hand; *viśākhā*—Viśākhā; *rādhām*—Rādhā; *avadhārayatī*—noticing; *svagatam*—aside; *dāṇim*—at present; *aṇṇādisī*—appearing completely different; *esā*—she; *lakkhī-adi*—appears; *tā*—therefore; *ṇūnam*—at present; *kaṇhassa*—Kṛṣṇa; *vaṁsi-ā-e*—of flute; *ḍaṁsidā*—bitten; *hodu*—it may be; *pucchissam*—I will enquire.

(Viśākhā enters, carrying a picture in her hand.)

Viśākhā: (seeing Rādhā she says to herself) She is changed. Perhaps Rādhā was bitten by the sound of Kṛṣṇa's flute. I will ask Her about it.

(ity upasṛtya prakāśam. sanskṛtena.)
kṣoṇīṁ paṅkilayanti paṅkaja-rucor akṣṇoḥ payo-bindavaḥ
śvāsās tāṇḍavayanti pāṇḍu-vadane dūrād uro-jāṁśukam
mūrtiṁ danturayanti santatam amī romāñca-puñjāś ca te
manye mādhava-mādhurī śravaṇayor abhyāśam abhyāyayau

iti—thus; *upasṛtya*—approaching; *prakāśam*—openly; *sankṛtena*—in Sanskrit; *kṣoṇīm*—earth; *paṅkilayanti*—turns into mud; *paṅkaja*—lotus; *rucoḥ*—splendor; *akṣṇoḥ*—from the eyes; *payaḥ-bindavaḥ*—tears; *śvāsāḥ*—breath; *tāṇḍavayanti*—dances; *pāṇḍu*—white; *vadane*—face; *dūrāt*—a great distance; *uroja*—breasts; *aṁśukam*—garment; *mūrtim*—form; *danturayanti*—covered with hairs standing upright; *santatam*—constantly; *amī*—these; *romāñca*—hairs standing upright; *puñjāḥ*—multitude; *ca*—and; *te*—your; *manye*—I consider; *mādhava*—of Mādhava; *mādhurī*—the sweetness; *śravaṇayoḥ*—of the ears; *abhyāśam*—nearness; *abhyāyayau*—went.

(Approaching, she openly says) O Rādhā, Your face has turned white, the tears from Your lotus-eyes muddy the ground, Your sighs make Your bodice dance, and the hairs of Your body stand up. I think the sweetness of Mādhava must have entered Your ears!

rādhikā: (anākarṇitakenaiva sotkampam.) lalide, puṇo eso so jjeva kovi saddo vikkamadi.

anakārṇitakena—not hearing; *sa-utkampam*—trembling; *lalide*—O Lalitā; *puṇaḥ*—again; *esaḥ*—this; *saḥ*—this; *jjeva*—indeed; *kovi*—some; *saddaḥ*—sound; *vikkamadi*—moves.

Rādhikā: (not hearing her words, She trembles) Lalitā, it is that sound again!

lalitā: (sanskṛtena)
eṣa sthairya-bhujaṅga-saṅgha-damanāsaṅge vihaṅgeśvaro
vrīḍā-vyādhi-dhurā-vidhūnana-vidhau tanvaṅgi dhanvantariḥ
sādhvī-garva-bharāmburāśi-culukārambhe tu kumbhodbhavaḥ
kālindī-taṭa-maṇḍalīṣu muralī-tuṇḍād dhvanir dhāvati

sanskṛtena—in Sanskrit; *eṣaḥ*—this; *sthairya*—composure; *bhujaṅga*—of snakes; *saṅgha*—multitude; *damana*—defeating; *āsaṅge*—in attachment; *vihaṅga*—of birds; *īśvaraḥ*—the king (Garuḍa); *vrīḍā*—of shyness; *vyādhi*—disease; *dhurā*—violently; *vidhūnana*—destroying; *vidhau*—in the activity; *tanu*—delicate; *aṅgi*—body; *dhanvantariḥ*—Lord Dhanvantari; *sādhvī*—of pious girls; *garva*—of the pride; *bhara*—abundance; *amburāśi*—of the ocean; *culuka*—of drinking; *ārambhe*—in the beginning; *tu*—and; *kumbhodbhavaḥ*—Agastya Muni; *kālindī*—of the Yamunā river; *taṭa*—of the banks; *maṇḍalīśu*—in the area; *muralī*—of the flute; *tuṇḍāt*—from the mouth; *dhvaniḥ*—the sound; *dhāvati*—runs.

Lalitā: O girl with the slender limbs, on the Yamunā's shore, from a flute's mouth comes a melody. This sound is like Garuḍa, immediately defeating the snakes of the gopīs' peacefulness, it is like Dhanvantari, who painfully destroys the disease of the gopīs' shyness, and like Agastya Muni, it quickly drinks up the great ocean of the saintly gopīs' pride!

rādhikā: sahi, jādā maha hi-a-e kāvi guru-ī ve-aṇā. tā gadu-a supissam.

sahi—O sakhi; *jādā*—produced; *maha*—my; *hi-a-e*—in the heart; *kāvi*—some; *guru-ī*—intense; *ve-aṇā*—distress; *tā*—that; *gadu-a*—having gone; *supisam*—I will sleep.

Rādhikā: O sakhi, a great suffering has now taken birth in My heart. Only when this pain goes away will I again be able to sleep at night!

viśākhā: halā rāhe, tuha ve-aṇā-viddhaṁsaṇaṁ kiṁvi edaṁ osahaṁ maha hatthe vaṭṭadi. tā sevehi ṇam.

halā—sakhi; *rāhe*—Rādhā; *tuha*—your; *ve-aṇā*—suffering;

viddhaṁsaṇam—elimination; *kiṁvi*—some; *edam*—this; *osaham*—medicinal herb; *maha*—my; *hatthe*—in the hand; *vattadi*—is; *ta*—therefore; *sevehi*—please take; *nam*—it.

Viśākhā: Rādhā, in my hand is a medicine to cure Your suffering. Take it.

rādhikā: viśākhe, ehi. aṅganovakaṇṭhe phulla-kaṇī-āra- maṇḍalī-cchā-aṁ ajjhāsi-a pekkhamhe.

(iti niskrantah sarve.)

viśākhe—O Viśākhā; *ehi*—go!; *aṅgana*—courtyard; *uvakaṇṭhe*—near; *phulla*—opened; *kaṇṇi-ara*—karnikara trees; *maṇḍalī*—area; *cchā-am*—shade; *ajjhāsi-a*—having entered; *pekkhamhe*—we shall see; *iti*—thus; *niskrantah*—exit; *sarve*—all.

Rādhikā: Viśākhā, come. Let us go into the shade of these blossoming karṇikāra trees and see your medicine.

(They exit.)

End of Act One

Act Two: Manmatha-lekhā: The Love-letter

(tataḥ praviśati nāndīmukhī.) nāndīmukhī: ādiṭṭhamhi tattahodī-e paurṇamāsī-e, jadhā: a-i ṇandīmuhi, sudaṁ ma-e nibbharā asuttha-sarīrā me vacchā rāhī. tā gadu-a jāṇīni se tattaṁ tti. tado muharā-gharaṁ gamissam. (iti parikramya puṇaḥ paśyantī.) kahaṁ idha jjeva kandantī muharā-ā-accha-i.

tataḥ—then; *praviśati*—enters; *nandīmukhī*—Nandīmukhī; *ādiṭṭhamhi*—I have been instructed; *tattahodī-e*—by her ladyship; *paurṇamāsī-e*—by Paurṇamāsī; *jadhā*—in the following way; *a-i*—O; *nandīmuhi*—Nandīmukhī; *sudam*—heard; *ma-e*—by me; *nibharā*—intense; *asuttha*—illness; *sārīrā*—body; *me*—my; *vacchā*—child; *rāhī*—Rādhā; *tā*—therefore; *gadu-a*—having gone; *jāṇīhi*—please learn; *se*—her; *tattam*—truth of the situation; *tti*—thus; *tado*—therefore; *muharā*—of Mukharā; *gharam*—house; *gamissam*—I am about to go; *iti*—thus; *parikramya*—going; *punaḥ*—again; *paśyati*—seeing; *kaham*—how is it?; *idha*—here; *jjeva*—indeed; *andantī*—crying; *muharā*—Mukharā; *ā-ccha-i*—is coming.

Nāndīmukhī: (enters) Paurṇamāsī ordered me: "O Nāndīmukhī, I heard that my child Rādhā is feeling very ill. Go to Her and learn the truth of Her condition." Therefore, now I will go to Mukharā's house. (She walks, and then, looking ahead, says) Why is weeping Mukharā coming here?

mukharā: haddhī haddhī, hadamhi manda-bhā-iṇī.
nāndīmukhī: ajje muhare, kīsa ro-asi.
mukharā: (vilokya) vacche, rāhī-sandāveṇa.

haddhī haddhī—alas! Alas!; *hadamhi*—I am doomed; *manda-bhā-iṇī*—unfortunate; *ajje*—pious; *muhare*—O Mukharā; *kīsa*—why?; *ro-asi*—are you crying; *vilokya*—glancing; *vacche*—O child; *rāhī*—Rādhā's; *sandāvena*—because of the suffering.

Mukharā: (enters) Ah! Ah! I am so unfortunate!

Nāndīmukhī: O noble Mukharā, why do you weep?

Mukharā: (glancing at Nāndīmukhī) Child, because of Rādhā's suffering!

nāndīmukhī: kerimaṁ ceṭṭha-ī rāhī.
mukharā: vacche, vā-ulā bhavi-a kiṁvi palava-i.

kerisam—in what manner; *ceṭṭha-i*—acts; *rāhī*—Rādhā; *vacche*—O child; *vā-ulā*—crazy; *bhavi-a*—having become; *kiṁvi*—something; *palava-i*—she talks.

Nāndīmukhī: What with Her?

Mukharā: Child, She is talking like crazy!

(iti sanskṛtena)
krūrāṇām alināṁ kulaiḥ malinayā kṛtyaṁ na me mālayā
bālāhaṁ kim u narmaṇas tava padaṁ dūrī-bhava prāṅgaṇāt
ity ādīni durakṣarāḥi paritaḥ svapne tathā jāgare
jalpantī jalajekṣaṇā kṣapayati kleśena rātriṁ divam

iti—thus; *sanskṛtena*—in Sanskrit; *krūrāṇām*—cruel; *alinām*—of the bees; *kulaiḥ*—by the multitudes; *malinayā*—blackened; *kṛtyam*—proper action; *na*—not; *me*—of me; *mālayā*—by the garland; *bālā*—a young girl; *aham*—I; *kim u*—whether?; *narmaṇaḥ*—of joking; *tava*—Your; *padam*—word; *dūrī-bhava*—go far away; *prāṅgaṇāt*—from this courtyard; *iti*—thus; *ādīni*—beginning with this; *durakṣarāṇi*—incoherent words; *paritaḥ*—everywhere; *svapne*—during sleep; *tathā*—in the same way; *jāgare*—while awake; *jalpantī*—speaking; *jalaja*—lotus; *īkṣaṇā*—eyes; *kṣapayati*—she passes; *kleśena*—with great pain; *rātrim*—the night; *divam*—and the day.

She says: "O cruel bumble-bees, do not blacken My flower garland! I am only a young girl! Why do you joke like that? Go away from here!" Awake and asleep talking in that way, this lotus-eyed girl suffers day and night!

nāndīmukhī: (svagatam) uvasaggakidā na kkhu erisī palāva-muddā. tā diṭṭhi-ā vikkamidaṁ ettha kaṇha-vilāseṇa.
mukharā: vacche, ahaṁ gadu-a bhaavadīṁ viṇṇavissam. tumaṁ vedasī-kuñjaṁ uvasappi-a rāhi-aṁ peccha.
(iti niṣkrānte.)

svagatam—aside; *uvasagga*—a fit of madness; *kidā*—performed; *na*—not; *kkhu*—indeed; *erisī*—like this; *palāva*—talking; *muddā*—sign; *tā*—that; *diṭṭhi-ā*—by good fortune; *vikkamidam*—activity; *ettha*—here; *kaṇha*—of Kṛṣṇa; *vilāseṇa*—the pastimes; *vacche*—O child; *aham*—I; *gadu-a*—having gone; *bhaavādim*—to Bhagavatī Paurṇamāsī; *viṇṇavissam*—I shall inform; *tumam*—you; *vedasī*—of vetasī trees; *kuñjam*—to the grove; *uvasappi-a*—having entered; *rāhi-am*—Rādhā; *peccha*—please observe; *iti*—thus; *niṣkrānte*—they exit.

Nāndīmukhī: (aside) That talk is not the symptom of madness. By great fortune, She is absorbed in Kṛṣṇa's pastimes.

Mukharā: Child, I will go to Paurṇamāsī and tell her, and you go to the vetasī grove and look at Rādhā.

(They exit.)

(tataḥ praviśati sakhībhyām upāsyamānā rādhā.)
radha: (sodvegam svagatam.) hadahi-a-a. jassa paḍicchanda-daṁsaṇamettādo īrisī durūha-saṅgamā uvatthidā de avasthā ttha vi puṇo rām-aṁ vahasi.

tataḥ—then; *praviśati*—enters; *sakhībhyām*—by her two close friends (Lalitā and Viśākhā); *upāsyamānā*—accompanied; *rādhā*—Rādhā; *sa-udvegam*—agitated; *svagatam*—aside; *hada*—wounded; *hi-a-a*—heart; *jassa*—of which; *paḍicchanda*—of a picture; *daṁsaṇa*—by the seeing; *mettado*—only; *īrisī*—like this; *durūha*—difficult to understand; *saṅgamā*—contact; *uvatthidā*—attained; *de*—your; *avasthā*—situation; *ttha vi*—somewhere; *puṇo*—again; *rā-am*—love; *vahasi*—you carry.

(Accompanied by Lalitā and Viśākhā, Rādhā enters.)

Rādha: (agitated, She says to Herself) O broken heart, simply by looking at this picture you have fallen in love!

ubhe: halā rāhi-e āmayehinto vilakkhaṇo de ve-āṇaṇubandhe lakkhī-adi. tā kīsa amhesu tattaṁ ṇa kadhesi.
(rādhikā niḥśvasya vaktraṁ vyāvartayati.)

ubhe—both (Lalitā and Viśākhā); *rāhi-e*—O Rādhā; *āmayehinto*—because of illness; *vilakkhaṇo*—symptoms; *de*—your; *ve-aṇā*—to distress; *anubandhaḥ*—in relation; *lakkhī-adi*—is perceived; *tā*—therefore; *kīsa*—the truth; *ṇa*—not; *kadhesi*—you tell; *rādhikā*—Rādhā; *niḥśvasya*—sighing; *vaktram*—face; *vyākartayati*—turns away.

Lalitā and Viśākhā: Rādhā, we see how You suffer, tell us the truth!

(Rādhā sighs and turns Her face away.)

viśākhā: (puro 'bhigamya. sanskṛtena)
cintā-santatir adya kṛntati sakhi svāntasya kiṁ te dhṛtiṁ

kiṁ vā siñcasi tāmram ambaram ati-svedāmbhasāṁ ḍambaram
kampaś campaka-gauri lumpati vapuḥ-sthairyaṁ kathaṁ vā balāt
tathyaṁ brūhi na maṅgalā parijane saṅgopanāṅgī-kṛtiḥ

puraḥ—in front; *abhimagamya*—having gone; *sanskṛtena*—in Sanskrit; *cintā*—of anxieties; *santatiḥ*—a multitude; *adya*—at present; *kṛntati*—are tearing apart; *sakhi*—O friend; *svāntasya*—of the heart and mind; *kim*—why?; *te*—your; *dhṛtim*—composure; *kim vā*—why?; *siñcasi*—you sprinkle; *tāmram*—reddish; *ambaram*—garments; *ati-sveda*—with much perspiration; *ambhasām*—of the water; *ḍamraram*—abundance; *kampaḥ*—trembling; *campaka*—as a campaka flower; *gauri*—fair; *lumpati*—stole; *vapuḥ*—of your body; *sthairyam*—steadiness; *katham vā*—and why is it?; *balāt*—by force; *tathyam*—truthfully; *brūhi*—please tell; *na*—not; *mangalā*—auspicious; *parijane*—to your servants; *saṅgopana*—concealment; *aṅgī-kṛtiḥ*—acceptance.

Viśākhā: (approaching Rādhā) O sakhi, why do these sufferings cut to pieces the peacefulness of Your heart? Why do You sprinkle Your reddish garments with a flood of perspiration? O girl fair like a yellow campaka flower, why does trembling now forcibly stealing the steadiness of Your body? It is not good to hide the truth from Your friends. Please tell us everything!

rādhikā: (sāsuyam) a-i ṇiṭṭhure visāhe, tumaṁ evaṁ pucchantī vi ṇa lajjasi.
viśākhā: (saśaṅkam) halā, kahiṁ pi avaraddhamhi tti ṇa sumarāmi.

sa—with; *asūyam*—indignation; *a-i*—O; *niṭṭhure*—cruel; *visāhe*—Viśākhā; *tumam*—you; *evam*—indeed; *pucchantī*—enquiring; *vi*—even; *na*—not; *lajjasi*—are ashamed; *sa*—with; *śaṅkam*—fear; *halā*—O; *kahim pi*—at some time; *avaraddhamhi*—I have become an offender; *tti*—thus; *ṇa*—not; *sumarāmi*—I remember.

Rādhikā: (angrily) O cruel Viśākhā, are you not ashamed to ask Me about this?

Viśākhā: (worried) Perhaps I once offended you, but I do not remember it!

rādhikā: a-i ṇikkive, kīsa evvaṁ bhaṇāsi. sumari-a pekkha.
viśākhā: halā, garu-eṇa vi paṇihāṇeṇa ṇa me sumaraṇaṁ hodi.

a-i—O; *ṇikkave*—merciless one; *kīsa*—why?; *evvam*—in this way; *bhaṇāsi*—you are speaking; *sumari-a*—having remembered; *pekkha*—please

look; *halā*—O; *garu-eṇa*—intense; *vi*—even; *paṇihāṇeṇa*—with endeavor; *ṇa*—not; *me*—my; *sumaraṇam*—remembrance; *hodi*—is.

Rādhikā: O merciless girl, why do you speak in this way? Just try to remember.

Viśākhā: Even with a great effort, I still do not remember.

rādhikā: ummatte, gahaṇe imaṁssi accāhidāḥala-kuṇḍe tumaṁ jjeva maha pakkhevaṇī.
viśākhā: kadhaṁ vi-a.
rādhikā: (serṣyam) a-i micchāsarale, ālekkhagada-bhu-aṅga-saṅgiṇi, ciṭṭha ciṭṭha.

ummatte—O distracted; *gahaṇe*—deep; *imaṁssi*—in this; *acchāhida*—very inauspicious; *anala*—of fire; *kuṇḍe*—in the lake; *tumamm*—you; jjeva—indeed; *maha*—of me; *pakkhevaṇī*—throwing; *kahdham vi-a*—how did I do that?; *sa*—with; *īrṣyam*—malice and impatience; *a-i*—O; *micchā-asarale*—crooked liar; *ālekkha-gada*—in the picture; *bhu-aṅga*—of the serpent; *saṅgini*—O friend; *ciṭṭha*—stand!

Rādhikā: O forgetful girl, you threw Me into the deep lake of burning fire!

Viśākhā: How is that?

Rādhikā: (angrily) O crooked liar, O friend of the snake in this picture! Stop!

(iti savaivaśyaṁ sanskṛtena)
vitanvānas tanvā marakata-rucīnāṁ ruciratāṁ
paṭān niṣkrānto 'bhūd dhṛta-śikhi-śikhaṇḍo nava-yuvā
(ity ardhoktau vāk-stambhaṁ ṇaṭayati.)
(sakhyau sabhrūbhāngam anyo 'nyaṁ paśyataḥ.)

iti—thus; *sa*—with; *vaivaśyam*—loss of control; *sanskṛtena*—in Sankrit; *vitanvānaḥ*—manifesting; *tanvā*—with His form; *marakata*—of emerald; *rucīnām*—of the splendor; *ruciratām*—brilliance; *paṭāt*—from the picture; *niśkrāntaḥ*—come forth; *abhūt*—become; *dhṛta*—held; *śikhi-śikhaṇḍaḥ*—peacock feather; *nava*—fresh; *yuvā*—with youthfulness; *iti*—thus; *ardha*—half; *uktau*—in the speech; *vāk*—of the voice; *stambham*—choking; *nāṭayati*—represented dramatically; *sakhyau*—the two friends (Lalitā and Viśākhā); *sa*—with; *bhrū-bhaṅgam*—knitting of the eyebrows; *anyaḥ-anyam*—mutally; *paśyata*—look.

(Out of control) Splendid like a sapphire and decorated with peacock feathers, a youth came out of that picture... (In the middle of Her words, Rādhā's voice becomes choked.)

(Her two sakhis look at each other with raised eyebrows.)

bhruvaṁ tena kṣiptvā kim api hasatonmādita-mateḥ
śaśī vṛtto vahniḥ param ahaha vahnir mama śaśī

bhruvam—eyebrows; *tena*—by Him; *kṣiptvā*—having moved; *kim api*—some; *hasatā*—smiling; *unmādita*—deranged; *mateḥ*—mind; *śaśī*—moon; *vṛttaḥ*—activity; *vahniḥ*—fire; *param*—great; *ahaha*—alas; *vahniḥ*—fire; *mama*—my; *śaśī*—moon.

...when He smiled and moved His eyebrows, My mind became crazy. Ah! To Me, moonlight is now like a great fire, and fire is like moonlight!

lalitā: halā, kiṁ eso siviṇṇassa vilāso.

halā—sakhi; *kim*—what?; *eso*—this; *siviṇṇassa*—of a dream; *vilāso*—pastime.

Lalitā: Sakhi, did this happen in a dream?

rādhikā: (sanskṛtena)
kiṁ svapnasya vilakṣaṇā gatir iyaṁ kiṁ jāgarasyāthavā
kiṁ rātrer upasattir eva rabhasād ahnaḥ kim ahnāya vā
itthaṁ śyāmala-candrikā-paricaya-spandena sandīpitair
antaḥ-kṣobha-kulair ahaṁ parivṛtā prajñātum ajñābhavam

sanskṛtena—in Sanskrit; *kim*—what?; *svapnasya*—of a dream; *vilakṣaṇā*—characteristics; *gatiḥ*—motion; *iyam*—this; *kim*—what?; *jāgarasya*—of the waking state; *athavā*—or; *kim*—what; *rātreḥ*—of the night; *upasattiḥ*—connection; *eva*—indeed; *rabhasāt*—agitation; *ahnaḥ*—day; *kim*—what; *ahnāya*—instantly; *vā*—or; *ittham*—in this way; *śyāmala*—dark; *candrikā*—moonlight; *paricaya*—accumulation; *spandena*—by the movement; *sandīpitaiḥ*—excited; *antaḥ*—internal; *kṣobha*—agitation; *kulaiḥ*—by the multitudes; *aham*—I; *parivṛtā prajñātum ajñā*—ignorant; *abhavam*—I became.

Rādhikā: Was it a dream, or was I awake? Was it night, or was it day? The light from the restless dark moon of that youth greatly

agitated My mind, and now I cannot distinguish day from night and dream from reality.

viśākhā: (sākutam) halā rāhe, ṇūṇaṁ eso de citta-vibbhamo jevva kkhaṇi-o.

rādhikā: (sābhyasūyam) a-i aviśaddhe, viramehi, kīsa appaṇo dosaṁ jhampiduṁ pa-ttāsi.

sa—with; *ākūtam*—an intention; *halā*—O; *rāhe*—Rādhā; *ṇūṇam*—now; *eso*—this; *de*—of you; *citta*—of the mind; *vibbhamo*—bewilderment; *jjeva*—certainly; *kkhaṇi-o*—temporary; *sa*—with; *abhyasūyam*—indignation; *a-i*—O; *aviśaddhe*—untrusting; *viramehi*—please stop; *kīsa*—why; *appaṇo*—of yourself; *dosam*—offense; *jhampidum*—to conceal; *pa-uttāsi*—you are engaged.

Viśākhā: (sincerely) O Rādhā, this agitation of Your mind is only temporary!

Rādhikā: (angrily) Faithless girl, stop! Why try to cover up your fault?

(iti sanskṛtena)
kṛtāṁ bhakti-cchedair ghusṛṇa-ghana-cardām adhivahan
punar labdho lubdhaḥ priyaka-taru-mūle caṭula-dhīḥ
lapantyāḥ sākṣepaṁ nahi nahi nahīti smita-mukhe
haṭhān me durlīlaḥ sa kila bhuja-vallī-dalam adhāt

iti—thus; *sanskṛtena*—in Sanskrit; *kṛtām*—done; *bhakti-chedaiḥ*—with decorative marks; *ghusṛṇa—kuṅkuma; ghana*—intense; *carcām*—anointing; *adhivahan*—carrying; *punaḥ*—again; *labdhaḥ*—attained; *lubdhaḥ*—eager; *priyaka*—kadamba; *taru*—tree; *mūle*—at the base; *caṭula*—fickle; *dhīḥ*—mind; *lapantyāḥ*—speaking; *sākṣepam*—in a teasing manner; *nahi nahi nahi*—no, no, no!; *iti*—thus; *smita*—smiling; *mukhaḥ*—mouth; *haṭhāt*—violently; *me*—of me; *durlīlaḥ*—mischievous; *saḥ*—He; *kila*—indeed; *bhuja*—arm; *vallī*—of the creeper; *dalam*—petal; *adhāt*—placed.

Under a kadamba tree that restless passionate youth, decorated with designs drawn in kuṅkuma, smiled and touched Me with a flower petal of His creeper-like arm, while I rebuked Him, saying "No! No! No!"

tataś ca
daronmīlan-nīlotpala-dala-rucas tasya nibiḍād
virūḍhānāṁ sadyaḥ kara-sarasija-sparśa-kutukāt

vahantī kṣobhāṇāṁ nivaham iha nājñāśiṣam idaṁ
kva vāhaṁ kā vāhaṁ cakara kim ahaṁ vā sakhi tadā

tataḥ—then; *ca*—and; *dara*—slight; *unmilat*—opening; *nilotpala*—of a blue lotus flower; *dala*—of the petal; *rucaḥ*—luster; *tasya*—of Him; *nibiḍāt*—thick; *virūḍhānām*—sprouted; *sadyaḥ*—immediately; *kara*—of the hand; *sarasija*—lotus; *sparśa*—for the touch; *kutukāt*—because of desire; *vahantī*—carrying; *kṣobhāṇām*—trembling and agitation; *nivaham*—abundance; *iha*—here; *na*—not; *ajñāsiṣam*—I knew; *idam*—this; *kva*—where?; *vā*—or; *aham*—I; *kā*—who?; *vā*—or; *aham*—I; *cakara*—I did; *kim*—what?; *aham*—I; *vā*—or; *sakhi*—O friend; *tadā*—then.

Longing for the touch of the lotus hand of that boy radiant like the petals of a slightly opened blue lotus, I trembled. Where was I? Who was I? What was I doing? O sakhi, I did not know!

(iti vaivaśyaṁ nāṭayati svagatam.) a-i duṭṭha-hia-a makkaḍa, kaṇho vaiṇavi-o sāmala-kisoro tti tiṇesu purisesu rā-aṁ vahanto vi tumaṁ ṇa lajjasi. tā dāṇiṁ appāṇaṁ pāmaraṁ tumaṁ hadāsaṁ karissam.

iti—thus; *vaivaśyam*—agitation; *nāṭayati*—represents dramatically; *svagatam*—aside; *a-i*—O; *duṭṭha*—wicked; *hi-a-a*—heart; *makkaḍa*—monkey; *kaṇho*—Kṛṣṇa; *vaiṇavi-o*—the fulte-player; *sāmala*—who has a blackish complexion; *kisoro*—youth; *tti*—thus; *tiṇesu*—to three; *purisesu*—persons; *rā-am*—love; *vahanto*—bearing; *vi*—although; *tumam*—you; *na*—not; *lajjasi*—are ashamed; *tā*—therefore; *dāṇim*—now; *appāṇam*—body; *vāvādi-a*—having destroyed; *pāmaram*—wicked; *tumam*—you; *hadāsam*—without hope; *karissam*—I will destroy.

(Agitated, She says to Herself) O monkey of My sinful heart! Are you not ashamed to love three persons simultaneously? You love Kṛṣṇa, you love the flute-player, and now you also love this dark-complexioned youth. O heart, when I kill my body, I will also kill wretched, hopeless you!

lalitā: hanta, hata-mammaha-sacivassa vasantassa vipphujideṇa dūsidā ede parisarā dīsanti. tā kiṁ ettha saraṇam.

hanta—Ah!; *hata*—wretched; *mammaha*—of Kāmadeva; *sacivassa*—of the friend; *vasantassa*—of spring; *vipphujideṇa*—by the appearance; *dūsidā*—spoiled; *ede*—these; *parisarā*—places; *dīsanti*—are seen; *tā*—that; *kim*—what?; *ettha*—here; *saraṇam*—refuge.

Lalitā: Hanta! Springtime, the prime minister of king Kāmadeva,

has come and polluted everything. Who will give us shelter?

rādhikā: (sanskṛtena)
vikrīḍantu paṭīra-parvata-taṭī-saṁsargiṇo mārutāḥ
khelantāh kalayantu komalatarāṁ puṁs-kokilāḥ kākalīm
saṁrambheṇa śilīmukhā dhvani-bhṛto vidhyantu man-mānasaṁ
hāsyantyāḥ sakhi me vyathāṁ param amī kurvanti sāhāyakām

sanskṛtena—in Sanskrit; *vikrīḍantui*—let them play; *paṭīra*—of sandalwood; *parvata*—of the hills; *taṭī*—with the slopes; *saṁsargiṇaḥ*—manifested; *mārutāḥ*—breezes; *khelantaḥ*—playing; *kalayantu*—let them sound; *komalatarām*—pleasent; *puṁs-kokilāḥ*—cuckoos; *kākalīm*—warbling; *saṁrambheṇa*—with a flurry; *śilīmukhāḥ*—bees; *dhvani-bhṛtaḥ*—buzzing; *vidhyantu*—my pierce; *mat*—my; *māhasam*—heart; *hāsyantyāḥ*—who is about to abandon; *sakhi*—O friend; *me*—of me; *vyathām*—suffering; *param*—completely; *amī*—these; *kurvanti*—provide; *sāhāyakam*—aid.

Rādhikā: Let the breezes from the Malayan Hills play. Let the playful cuckoos sweetly sing. Let the buzzing bees attack My heart. O sakhi, they will help Me end these sufferings!

ubhe: (sāsram) halā, edāhiṁ ghora-cintāhiṁ kīsa kilimmasi. amhehiṁ takkidaṁ adi-metta-dullaho ṇa kkhu de hi-a-aṭṭhido attho.

ubhe—both (Lalitā and Viśākhā); *sa*—with asram—tears; *halā*—O; *edāhim*—by these; *ghora*—terrible; *cintāhim*—sufferings; *kīsa*—why?; *kilimmasi*—you have become exhausted; *amhehim*—by us; *takkidam*—surmised; *adi-metta*—extremely; *dullaho*—difficult to attain; *ṇa*—not; *kkhu*—indeed; *de*—your; *hi-a-a*—of the heart; *ṭṭhido*—situation; *attho*—aim.

Lalitā and Viśākhā: (with tears) Why were You attacked by these terrible sufferings? We do not understand the unusual longings in Your heart!

rādhikā (niḥśvasya sanskṛtena)
iyaṁ sakhi suduḥsādhyā
rādhā hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyāṁ paryavasyati

niḥśvasya—sighing; *sanskṛtena*—in Sanskrit; *iyam*—this; *sakhi*—my friend; *suduḥsādhyā*—incurable; *rādhā*—of Rādhā; *hṛdaya-vedanā*—pain in the heart; *kṛtā*—done; *yatra*—in which; *cikitsā*—treatment; *api*—even; *kutsāyām*—in defamation; *paryavasyati*—end in.

Rādhikā: (sighs) O sakhis, this agony in Rādhā's heart is incurable, and it will put any medicine to shame.

tā viṇṇavemi imaṁssi osare jadhā sudiḍhaṁ ekkaṁ ladā-pāsaṁ lahemi tadhā siṇehessa ṇikkidiṁ karedha.

tā—therefore; *viṇṇavemi*—I am intructing; *imaṁssi*—in this; *osare*—moment; *jadhī*—just as; *sudiḍham*—very firm; *ekkam*—one; *ladā*—of the creeper; *pāsam*—network; *lahemi*—I may attain; *tadhā*—in the same way; *siṇehassa*—of love; *ṇikkidim*—cure; *karedha*—please perform.

I will tell you how to cure Me. If this vine were firmly wrapped around My neck like a noose, then you would cure My disease of love.

ubhe: (savyatham) halā, evvaṁ dāruṇaṁ bhaṇantī mā kkhu sahīṇaṁ jīvidaṁ lumpehi. ṇam paccāsaṇṇā ahīṭṭha-siddhī.

sa—with; *vyatham*—agitation; *halā*—O; *evvam*—in this way; *dāruṇam*—terrible; *bhaṇantī*—speaking; *mā*—don't; *kkhu*—indeed; *sahīṇam*—of your friends; *jīvidam*—life; *lumpehi*—take away; *ṇam*—at present; *paccasāṇṇā*—near at hand; *de*—your; *ahittha*—desired; *siddhī*—goal.

Lalitā and Viśākhā: (agitated) Ah, don't say such terrible words! Don't break your friends' lives! Soon You will attain what You long for!

rādhikā: sahīo, ṇa jāṇīdha imā-e hada-rāhī-e hi-a-a- duddhataṇam, jaṁ evvaṁ matedha.

sahīo—O friends; *ṇa*—not; *jānīdha*—you understand; *imā-e*—of her; *hada*—miserable; *rāhī-e*—of Rādhā; *hi-a-a*—of the heart; *duddhataṇam*—wickedness; *jam*—because; *evvam*—in this way; *mantedha*—you counsel.

Rādhikā: Sakhis, you give this advice only because you do not know the sinful heart of this hopeless Rādhā!

kadhidaṁ jevva savvaṁ pi-a-sahī-e.
rādhikā: ṇahu ṇahu, guru-ī lajjā ṇivāredi.

kahiddham—tell; *jevva*—certainly; *savvam*—everything; *pi-a-sahī-e*—by our dear friend (Rādhā); *ṇahu ṇahu*—no, no; *guru-ī*—intense; *lajjā*—shame; *nivāredi*—prevents.

Lalitā and Viśākhā: Dear sakhi, please tell us everything!

Rādhikā: No, no, great shame prevents Me.

sakhyau; halā, appasa-āsādo vi guru-o amhesu tuha siṇeho lakkhī-adi. tā bahiraṅgā-e lajjā-e ko attha aṇuroho.

sakhyau—the two friends (Lalitā and Viśākhā); *apasa-āsādo*—from yourself; *vi*—even; *guru-o*—intense; *mahesu*—to us; *tuha*—your *siṇeho*—love; *lakkhī-adi*—is perceived; *tā*—therefore; *bahiraṅgā-e*—external; *lajjā-e*—shame ; *ko*—what?; *attha*—here; *aṇuroho*—relation.

Lalitā and Viśākhā: We see Your great love. How can Your shame hide it?

rādhikā: (sanskṛtena)
ekasya śrutam eva lumpati matiṁ kṛṣṇeti nāmākṣaraṁ
sāndronmāda-paramparām upanayaty anyasya vaṁśī-kalaḥ
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe vīkṣanāt
kaṣṭaṁ dhik puruṣa-traye ratir abhūn manye mṛtiḥ śreyasī

sanskṛtena—in Sanskrit; *ekasya*—of one person; *śrutam*—heard; *lumpati*—stolen; *matim*—the mind; *kṛṣṇa iti*—Kṛṣṇa; *nāma-akṣaram*—the syllables of the name; *sāndra-unmāda*—of intense madness; *paramparām*—a shower; *upanayati*—brings; *anyasya*—of another; *vaṁśī-kalaḥ*—the sound vibration of the flute; *eṣaḥ*—this third one; *snigdha*—giving love; *ghana-dyutiḥ*—lightning-like effulgence; *manasi*—in the mind; *me*—My; *lagnaḥ*—attachment; *paṭe*—in the picture; *vikṣanāt*—by seeing; *kaṣṭam dhik*—oh, shame upom Me; *puruṣa-traye*—to three persons; *ratiḥ*—attachment; *abhūt*—has appeared; *manye*—I think; *mṛtiḥ*—death; *śreyasi*—better.

Rādhikā: Since I have heard the name of Kṛṣṇa, I have lost My intelligence. On hearing another person who plays the flute, intense madness arises in My heart. And there is still another youth to whom My mind becomes attached when I see His lightning-like effulgence in a picture. Dhik! Shame upom Me, for I have become simultaneously attached to tree persons! It would be better for Me to die because of this!

ubhe: (saharṣam) halā, kadhaṁ tumhādisīṇaṁ go-ula-sundarīṇaṁ go-ulinda-ṇandaṇaṁ ujjhi-a aparaṁssi aṇurā-o saṁbhavadi. tā suṇāhi. ekko jjevva eso mahā-ṇā-aro kaṇho.

ubhe—both (gopīs); *sa*—with; *harṣam*—joy; *halā*—O; *kadham*—how?;

tumhādisīṇam—of those like you; *go-ula*—in Gokula; *sundarīṇam*—of beautiful girls; *go-ulinda*—of the king of Gokula (Nanda Mahārāja); *ṇandaṇam*—the son (Kṛṣṇa); *ujjhi-a*—having abandoned; *aparaṁssi*—towards someone else; *anurā-o*—love; *saṁbhavadi*—come into existence; *tā*—therefore; *suṇāhi*—please listen; *ekko*—one; *jjevva*—indeed; *eso*—He; *mahā-ṇā-aro*—the great amorous hero (or very clever); *kaṇho*—Kṛṣṇa.

Lalitā and Viśākhā: (happily) How can beautiful girls of Gokula like You give up Kṛṣṇa and fall in love with some other man? Listen! These three persons are one. This is the best of romantic heroes, the clever Kṛṣṇa.

rādhikā: (socchvāsam ātmagatam) hi-a-a, samāsassa samāsassa. dāṇiṁ jādā jī-alo-a-nivāsa-lālasā.

sa—with; *ucchvāsam*—a sigh of relief; *ātmagatam*—aside; *hi-a-a*—O heart; *samāsassa samāsassa*—be comforted, be comforted; *dāṇīm*—now; *jādā*—is born; *tuha*—of you; *jī-alo-a*—the living entities; *nivāsa*—who resides; *lālasā*—eagerly longing.

Rādhika: (breathes a sigh of relief and say to Herself) O heart, rejoice, rejoice. The person you long to attain is eagerly desired by all living beings!

ubhe: (sanskṛtena)
sā saurabhormi-paridigdha-digantarāpi
vandhyaṁ januḥ sutanu gandha-phalī bibharti
rādhe na vibhrama-bharaḥ kriyate yad-aṅke
kāmaṁ nipīta-madhunā madhusūdanena

sanskṛtena—in Sanskrit; *sā*—that; *saurabha*—of sweet fragrance; *ūrmi*—with waves; *paridigdha*—anointed; *dig-antarā*—all directions; *api*—although; *vandhyam*—useless; *januḥ*—birth; *sutanu*—O beautiful one; *gandha-phalī*—campaka creeper; *bibharti*—holds; *rādhe*—O Rādhā; *na*—not; *vibhrama*—of pastimes; *bharaḥ*—multitude; *krityate*—is performed; *yat*—of whom; *aṅke*—on the lap; *kāmam*—joyfully; *nipīta*—drunk; *madhunā*—honey; *madhusūdanena*—by the bumble-bee who is Madhusūdana (Kṛṣṇa).

Lalitā and Viśākhā: O slender Rādhā, even if it anoints the directions with waves of sweet fragrance, a flowering campaka creeper lives in vain if a playful bumble-bee does not drink it's honey!

nandīmukhī: (parikramya) kahaṁ aggado jevva esā rāhī. (ity

upasṛtya) ja-adu ja-adu pi-asahī.
rādhikā: (sāvahittham) sahi, kusalaṁ bhaavadī-e.

parikramya—walking; *kaham*—how is it?; *aggado*—in the presence; *jevva*—indeed; *esā*—she; *rāhī*—Rādhā; *iti*—thus; *upasṛtya*—approaching; *ja-adu ja-adu*—all glories, all glories; *pi-a*—dear; *sahī*—friend; *sa*—with; *avahittham*—concealment of her actual thoughts; *sahi*—O friend; *kusalam*—auspiciousness; *bhaavadi-e*—for you.

Nandīmukhī: (walking) Why is Rādhā here? (She approaches Her) Glory, glory to my dear sakhi!

Rādhikā: (concealing Her emotions) O sakhi, may good fortune accompany you.

nandīmukhī: tuha ullāhattaṇe jāde (iti rādhāṁ nibhālya svagatam.) appekkhi-a cce-a ma-e paḍhaṁ ṇiṭṭaṅkidam. tadhāvi pucchissam.

tuha—your; *ullahattane*—recovery; *jade*—produced; *iti*—thus; *radham*—at Rādhā; *nibhalya*—glancing; *svagatam*—aside; *appekkhi-a*—not seen; *ma-e*—by me; *padham*—at first; *nittankidam*—prevented; *tadhavi*—nevertheless; *pucchissam*—I shall ask.

Nandīmukhī: I see You are feeling better. (Looking at Rādhā, she says to herself) I do not see anything unusual. Perhaps She hides it. I will ask Her.

(prakāśam, sanskṛtena)
na mugdhe vaidagdhī-garima-paridigdhā tava matir
virāmo nedānīm api vapuṣi bālyasya vayasaḥ
kam apy antaḥ-kṣobhaṁ prathayasi tathāpi tvam athavā
sakhi jñātam vṛndāvana-madana-visphūrjitam idam

prakāśam—openly; *sanskṛtena*—in Sanskrit; *na*—not; *mugdhe*—O simple girl; *vaidagdhī*—cleverness; *garima*—with a great quantity; *paridigdhā*—sufficiently anointed; *tava*—your; *matiḥ*—mind; *virāmaḥ*—cessation; *na*—not; *idānīm*—now; *vapuṣi*—in the body; *bālyasya*—of youth; *vayasaḥ*—of the age; *kam api*—some; *antaḥ*—internal; *kṣobham*—agitation; *prathayasi*—you are manifesting; *tathā api*—nevertheless; *tvam*—you; *athavā*—perhaps; *sakhi*—O friend; *jñātam*—known; *vṛndāvana*—of Vṛndāvana; *madana*—the Kāmadeva; *visphūrjitam*—manifested; *idam*—this.

(Openly) O innocent girl, Your mind is not sufficiently anointed with great cleverness, and childhood has not yet left Your body.

Nevertheless, Your heart is very agitated. Sakhi, perhaps You have met the Kāmadeva of Vṛndāvana forest?

lalitā: a-i ali-āsaṅkiṇi, sīdala-dakkhiṇāṇila-hetu-aṁ kampa-pula-aṁ pekkhi-a kīsa dūsahaṁ parivādaṁ desi.

a-i—O; *ali*—pretended; *āśaṅkiṇi*—fear; *sīdala*—cool; *dakkiṇa*—southern; *anila*—wind; *hetu-am*—cause; *kampa*—trembling; *pula-am*—hairs standing upright; *pekkhi-a*—having seen; *kīsa*—why?; *dūsaham*—faulty; *parivādam*—blame; *desi*—you give.

Lalitā: O suspicious girl, the trembling and standing up of hairs that you see is caused by the cold southern wind. Why do you wrongly accuse Her?

nandīmukhī: (sasmitam, sanskṛtena)
romāñcaḥ pariceṣyate katham ayaṁ nāsmābhir utkampavāh
duṣkīrtiṁ nahi dakṣiṇāya marute dākṣiṇya-śūnye vada
etan manmatha-koṭi-sambhrama-bharair bambhromyate subhruvaḥ
svānte nāgara-cakravarti-nayana-prāntasya līlāyitam

sa—with; *smitam*—a smile; *sanskṛtena*—in Sanskrit; *roma-añcaḥ*—hair standing upright; *pariceṣyate*—will be augmented; *katham*—how is it; *ayam*—this; *na*—not; *asmābhiḥ*—by us; *utkampavān*—trembling; *duṣkīrtim*—dishonor; *nahi*—not; *dakṣiṇāya*—to the southern; *marute*—breeze; *dākṣiṇya*—of perception; *śūnye*—O you who are devoid; *vada*—please say; *sambhrama*—charm; *bharaiḥ*—by the great quantity; *bambhramyate*—constantly move; *subhruvaḥ*—of she who has beautiful eyebrows; *svānte*—in the heart; *nāgara*—of amorous heroes; *cakravarti*—of the emperor (Kṛṣṇa); *nayana*—of the eyes; *prāntasya*—of the corner; *līlāyitam*—pastimes.

Nandīmukhī: (smiling) Why do the hairs of our bodies not also stand up? O simple-minded girl, don't blame the southern wind. I think the sidelong glance of the king of amorous heroes, whose graceful eyebrows are worshiped by millions of Kāmadevas, now plays in this girl's heart!

tā saccaṁ kahehi. kadā edā-e paccakkhī-kido go-ulāṇando.
viśākhā: evaṁ ṇedam.

tā—therefore; *saccam*—the truth; *kahehi*—please tell; *kadā*—when?; *edā-e*—by her; *paccakkhī-kido*—was seen; *go-ula*—of Gokula; *āṇando*—bliss (Kṛṣṇa); *evam*—in this way; *ṇedam*—this.

Tell the truth. She saw Kṛṣṇa, the bliss of Gokula?

Viśākhā: Yes, it is so.

nandīmukhī: (sanskṛtena)
dara-vicalita-bālyā vallabhā bāndhavānāṁ
viharasi bhuvane tvaṁ patyur āmoda-pātrī
ahaha paśupa-rāmā kāmino mohanatvaṁ
tvam api yad amunāntar bāḍham unmāditāsi

sanskṛtena—in Sanskrit; *dara*—slight; *vicalita*—moved; *bālyā*—from childhood; *vallabhā*—dear; *bāndhavānām*—of her relatives; *viharasi*—you perform pastimes; *bhuvane*—in the house; *tvam*—you; *patyuḥ*—of the husband; *āmoda*—of delight; *pātrī*—the object; *ahaha*—O; *paśupa*—of the cowherd men; *rāmā*—of the beautiful wives; *kāminaḥ*—of the lusty boy; *mohanatvam*—the enchantment; *tvam*—you; *api*—even; *yat*—which; *amunā*—by this; *antaḥ*—within; *bāḍham*—exceedingly; *unmāditā*—maddened; *asi*—you are.

Nandīmukhī: O vessel of bliss! Not so long ago, You left Your childhood, dear to Your relatives, and began to enjoy pastimes in Your husband's house. Ah! Now You have fallen under the spell of a lusty boy who enjoys with the beautiful wives of the cowherds, and Your heart has become mad!

tā ahaṁ bhaavadīṁ tuvareduṁ gamissam. (iti niṣkrāntā).

tā—therefore; *aham*—I; *bhaavadīm*—to the exalted Paurṇamāsī; *tuvaredum*—to quickly; *gamissam*—I shall go; *iti*—thus; *niṣkrāntā*—she exits.

I will immediately go to the noble Paurṇamāsī. (She exits.)

rādhikā: (vimṛśya. sanskṛtena)
sā kalyāṇī kula-yuvatibhiḥ śīlitā dharma-śailī
grāg asmābhiḥ katham avinayotphullam ullaṅghanīyā
(ity ardhokte. punaḥ sotkaṇṭham.)
hā dṛg-bhaṅgī-parimala-kalā-karmaṭho 'yaṁ kathaṁ vā
hātuṁ śakyaḥ paśupa-nagarī-nāgarī-nāgarendraḥ

vimṛśya—reflecting for a moment; *sanskṛtena*—in Sanskrit; *sā*—she; *kalyāṇī*—auspicious; *kula*—pious and chaste; *yuvatibhiḥ*—by the young girls; *śīlitā*—performed; *dharma*—pious; *śailī*—activities; *drāk*—quickly;

asmābhiḥ—by us; *katham*—how is it?; *avinaya*—immodesty; *phullam*—blossomed; *ullaṅghanīyā*—about to be transgressed; *iti*—thus; *ardha*—half; *ukte*—in the speech; *punaḥ*—again; *sa*—with; *utkaṇṭham*—longing; *hā*—O; *dṛk-bhaṅgī*—of the sidelong glances; *parimala*—manifestations; *kalā*—at the art; *karmaṭhaḥ*—very expert; *ayam*—He; *katham vā*—how is it possible?; *hātum*—to neglect; *śakyaḥ*—able; *paśupa*—of the cowherd men; *nagarī*—of the town of Gokula; *nāgarī*—of the charming gopīs; *nāgara*—of the amorous heroes; *indraḥ*—the king.

Rādhikā: (reflects for a moment, and then says) Why do we pious girls disobey the auspicious rules of dharma? (She stops in the middle, and then again speaks, filled with longing.) Ah! How can I reject the best of the amorous heroes of this cowherd's village, who is very expert in the art of casting sidelong glances at beautiful girls?

(tataḥ praviśati nandīmukhī-mukharābhyām anugamyamānā paurṇamāsī.)

paurṇamāsī: mukhare, kim aduḥsādha-bādhā tarkitā tvayā rādhā
mukharā: bhaavadi, suṇāhi.

tataḥ—then; *praviśati*—enters; *nandīmukhī*—by Nandīmukhī; *mukharābhyām*—and Mukharā; *anugamyamānā*—followed; *paurṇamāsī*—Paurṇamāsī; *mukhare*—O Mukharā; *kim*—why?; *aduḥsādha*—incurable; *bādhā*—disease; *tarkitā*—is thought; *tvayā*—by you; *rādhā*—Rādhā; *bhaavadi*—O noble gopī; *suṇāhi*—please listen.

(Followed by Nandīmukhī and Mukharā, Paurṇamāsī enters.)

Paurṇamāsī: Mukharā, why do you think Rādhā suffers from an incurable illness?

Mukharā: O noble lady, listen.

agre vikṣya śikhaṇḍa acirād utkampam ālambate
guñjānāṁ ca vilokanān muhur asau parikrośati
no jāne janayann apūrva-naṭana-krīdā-camatkāritāṁ
bālāyāḥ kila citta-bhūmim aviśat ko 'yaṁ navīna-grahaḥ

agre—in front; *vikṣya*—seeing; *śikhaṇḍa-khaṇḍam*—some peacock feathers; *acirāt*—all of a sudden; *utkampam*—trembling of the heart and body; *ālambate*—takes to; *guñjānām*—of a necklace of gūnjā berries; *ca*—also; *vilokanāt*—by seeing; *muhuḥ*—constantly; *asau*—She; *sa-asram*—with tears; *parikrośati*—goes around crying; *no*—not; *jāne*—I know; *janayan*—awakening; *apūrva-naṭana*—unprecedented dramatic dancing; *kriḍā*—of

activities; *camatkāritām*—astonishment; *bālāyāḥ*—of this poor girl; *kila*—certainly; *citta-bhūmim*—within the heart; *aviśat*—has entered; *kaḥ*—what; *ayam*—this; *navīna-grahaḥ*—new planet's influence.

Seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of gūnjā berries, She sheds tears and cries loudly. I do not know what kind of planet's influence has affected the heart of this poor girl, awakening in it an unprecedented and astonishing dramatic dancing![10]

paurṇamāsī: (svagatam) so 'yam uddaṇḍasya navānurāga-rāśeḥ ko 'pi caṇḍimā. (prakāśam) mukhare, sādhu vijñātam. yad atra dānava-kulāvataṁsāḥ kaṁsādayo rādhām anviṣyanti tena ko 'py ayam aṅganā-graho bālām āviveśa.

svagatam—aside; *saḥ*—it; *ayam*—this; *uddaṇḍasya*—powerful; *nava*—new; *anurāga*—of love; *rāśeḥ*—of a great quantity; *koḥ api*—some; *caṇḍimā*—violent passion; *prakāśam*—openly; *mukhare*—O Mukharā; *sādhu*—properly; *vijñātam*—understood; *yat*—which; *atra*—here; *dānava*—of the demons; *kula*—of the dynasties; *avataṁsāḥ*—crowns; *kaṁsa*—Kaṁsa; *ādayaḥ*—headed by; *rādhām*—Rādhā; *anviśyanti*—search; *tena*—because of this; *kaḥ api*—some; *ayam*—this; *aṅganā*—woman; *grahaḥ*—magical influence; *bālām*—the girl; *āviveśa*—entered.

Paurṇamāsī: (aside) This is the passion of intense new love. (Openly) Mukharā, I understand this very well. Kaṁsa and the other demons are searching for Rādhā. Because of them, the magical influence of some female ghost entered the heart of this girl.

mukharā: bhaavadi, ko ettha paḍi-āro.
paurṇamāsī: api dānavārer dṛṣṭir eva.

bhaavadi—O noble gopī; *ko*—what?; *ettha*—here; *paḍi-āro*—is the remedy; *api*—certainly; *dānava*—of the demons; *areḥ*—the enemy; *dṛṣṭir*—a glimpse; *eva*—only.

Mukharā: Noble lady, what is the remedy?

Paurṇamāsī: The only remedy is to look at the enemy of the demons.

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[10] The word "navīna-grahaḥ" (and "aṅganā-graho" from the following text) can also mean "He, who is eager to enjoy with young girls". "I do not know, maybe some youth who likes to enjoy with young gopis has entered the heart of this poor girl!"

mukharā: bhaavadi, kuḍilā kkhu jaḍilā edaṁ ṇāniṇandissadi.

paurṇamāsī: mukhare, sa khalu mad-girā sandiśyatām—-"jaṭile, mā śaṅkiṣṭhāḥ. kṛṣṇam ātmavidyayaiva saṅghatayiṣyāmi" iti.

(mukharā namaskṛtya niṣkrāntā.)

bhaavadi—O noble gopī; *kuḍilā*—crooked; *kkhu*—indeed; *jaḍilā*—Jaṭilā; *edam*—this; *ṇa*—not; *ahiṇandissadi*—wil become pleased; *mukhare*—O Mukharā; *sā*—she; *khalu*—indeed; *mad*—my; *girā*—by speech; *sandiśyatām*—may be told; *jaṭile*—O Jaṭilā; *mā*—do not; *śaṅkiṣṭhāḥ*—be afraid; *kṛṣṇam*—Kṛṣṇa; *ātma-vidyayā*—by mystic power; *saṅghatayiśyāmi*—I shall bring; *iti*—thus; *mukharā*—Mukharā; *namaskṛtya*—offering obeisances; *niśkrāntā*—exits.

Mukharā: Noble lady, this will not please crooked Jaṭilā!

Paurṇamāsī: Mukharā, I will tell her, "Jaṭilā, don't worry! I will make Kṛṣṇa appear by my mystic power."

(Mukharā offers obeisances and exits.)

paurṇamāsī: (upasṛtya) vatse, nijābhīṣṭa-lābhena kṛtārthī-bhūyāḥ.

(rādhā sāvahitthaṁ praṇamati.)

upasṛtya—approaching; *vatse*—O child; *nija*—own; *abhīṣṭa*—of the desire; *lābhena*—by the attainment; *kṛta-arthī*—contented; *bhūyāḥ*—greatly; *rādhā*—Rādhā; *sa*—with; *avahittham*—concealment of her actual emotions; *praṇamati*—offers obeisances.

Paurṇamāsī: (approaches Rādhā) Child, now my desires are fulfilled.

(Concealing her emotions, Rādhā offers obeisances.)

paurṇamāsī: (svagatam)

bhajantyāḥ savrīḍaṁ katham api tad-āḍambara-ghaṭām
apahnotuṁ yatnād abhinava-madāmoda-madhurā
adhīrā kālindī-pulina-kalabhendrasya vijayaṁ
sarojakṣyāḥ sākṣād vadati hṛdi kuñje tanuvanī

svagatam—aside; *bhajantyāḥ*—who is acting; *sa*—with; *vrīḍam*—embarrassment; *katham api*—by some means; *tat*—of Him; *āḍambara*—the trumpeting; *ghaṭām*—abundance; *apahnotum*—to conceal; *yathāt*—with great effort; *abhinava*—fresh; *mada*—of the rut-fluid which flows from an elephant's temples (or musk); *āmoda*—bodily fragrance; *madhurā*—

sweetened; *adhīrā*—untamed; *kālindī*—of the Yamunā river; *pulina*—on the bank; *kalabha*—of the young elephants; *indrasya*—of the king; *vijayam*—victory; *saroja*—lotus; *akṣyāḥ*—eyes; *sākṣāt*—directly; *vadati*—showing; *hṛdi*—in the heart; *kuñje*—in the grove; *tanu*—form; *vanī*—small forest.

Paurṇamāsī: (aside) Although She shyly tries to hide the loud roar of the young elephant's king, who plays on the bank of the Yamunā in the forest of Her body, sweet with the fragrance of fresh musk, Rādhā's lotus eyes proclaim the victory of this restless elephant in the bower of Her heart.

(punar nirūpya janāntikam.) hanta nāndīmukhī, nirbhara-gabhīra-premormi-nirmita-manaḥ-kṣobhā kim apy eṣā viceṣṭate. tad iyam avadhāryatām anurāga-vīrasya kāpi durvibodha-gabhīra-vikrama-vaicitrī. tathā hi.

punaḥ—again; *nirūpya*—describing; *janāntikam*—whispering (to Nāndīmukhī); *hanta*—O; *nāndīmukhi*—Nāndīmukhi; *nirbhara*—great; *gabhīra*—deep; *prema*—of love; *ūrmi*—by waves; *nirmita*—produced; *manaḥ*—of the mind; *kṣobhā*—agitation; *kim api*—indescribeable; *eṣā*—she; *viceṣṭate*—acts; *tat*—that; *iyam*—this; *avadhāryatām*—should be considered; *anurāga*—of love; *vīrasya*—of the hero; *kā api*—something; *durvibodha*—difficult to understand; *gabhīra*—great; *vikrama*—prowess; *vaicitrī*—wonder; *tathā hi*—for this reason it has been said.

Paurṇamāsī: (whispers) Nāndīmukhī, Her mind is agitated by waves of deep, intense love. Know that this is caused by the wonderful and inconceivable power of one amorous hero!

pratyāhṛtya muniḥ kṣaṇaṁ viṣayato yasmin mano dhitsate
bālāsau viṣayeṣu dhitsati tataḥ pratyāharantī manaḥ
yasya sphūrti-lavāya hanta hṛdaye yogī samutkaṇṭhate
mugdheyaṁ bata paśya tasya hṛdayāḥ niṣkrāntim ākāṅkṣati

pratyāhṛtya—having withdrawn; *muniḥ*—a sage; *kṣaṇam*—for a moment; *viṣayataḥ*—from the objects of the senses; *yasmin*—in whom; *manaḥ*—mind; *dhitsate*—is placed; *bālā*—girl; *asau*—this; *viṣayeṣu*—in the sense-objects; *dhitsati*—places; *tataḥ*—from that; *pratyāharantī*—withdrawing; *manaḥ*—the mind; *yasya*—of whom; *sphūrti*—of manifestation; *lavāya*—for a tiny particle; *hanta*—O; *hṛdaye*—in the heart; *yogī*—a yogī; *samutkaṇṭhate*—aspires; *mugdhā*—bewildered; *iyam*—this; *bata*—alas; *paṣya*—just look; *tasya*—of Him; *hṛdayāt*—from the heart; *niskrāntim*—the exit; *ākāṅkṣati*—desires.

Just see how wonderful it is! Great sages windraw their consciousness from the objects of the senses and with great difficulty try to situate Kṛṣṇa in their hearts. And opposed to this, this young girl is trying to withdraw Her mind from Kṛṣṇa so She can apply it to the material activities. Hanta! What a regrettable thing it is that this girl is trying to drive away from Her heart the same Kṛṣṇa who is sought after by great yogis through severe austerities!

nāndīmukhī: bhaavadi, īrisassa bhā-assa viṇṇāne mūḍhamhi.
paurṇamāsī: vatse satyam āttha. durgamo 'yam gāḍhānurāga-vivartaḥ. śruyatām.

bhaavadi—O noble lady; *īrisassa*—like this; *bhā-assa*—of love; *viṇṇāne*—in knowledge; *mūḍhamhi*—I am bewildered; *vatse*—child; *satyam*—truth; *āttha.*—you say; *durgamaḥ*—difficult to attain; *ayam*—this; *gāḍha*—deep; *anurāga*—love; *vivartaḥ*—ecstasy; *śruyatām*—please hear.

Nāndīmukhī: O noble lady, love like this bewilders me.

Paurṇamāsī: Child, what you say is true. This deep and ecstatic love is very rare and difficult to understand. Please listen.

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphutam asya vakra-madhurās tenaiva vikrāntayaḥ

pīḍābhir—by the sufferings; *nava*—fresh; *kāla-kūta*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundarī*—beautiful girl; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—awakens; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphutam*—clearly manifested; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the path.

The pain caused by this love destroys the pride of the fresh kāla-kūṭa[11] poison, but at the same time, the experienced stream of bliss eclipses the sweetness of the nectar. My beautiful girl, only the person who awakens prema for Nanda-nandana in his heart will be able to

[11] A poison produced at the churning of the Milk Ocean and swallowed by Lord Śiva.

experience the crooked path of this sweet love.[12]

tad ehi, bhāvam asyāḥ parīkṣevahi. (ity upasṛtya) vatse kim api praṣṭavyāsi.

tat—to that; *ehi*—please do; *bhāvam*—the love; *asyāḥ*—of her (Rādhā); *parīkṣevahi*—let us observe; *iti*—thus; *upasṛtya*—approaching; *vatse*—O child; *kim api*—a little; *praṣṭavyā*—to be questioned; *asi*—you are.

Come, let us test Her love. (They approach Rādhā) Child, we would like to ask You some questions.

yatiḥ premodāttaḥ sucarita-kathā gokula-pure
prasiddhā te śuddhe janir api ca lakṣmīvati kule
apurvā kurvāṇā matim iha mahā-sāhasamayīṁ
suhṛdbhyas tvaṁ lajjām api kim iva rādhe na bhajasi
(rādhikā kātaryam abhinīya salajjaṁ lalitā-karṇa-mūle lagati.)

yatiḥ—self-control; *premodattaḥ*—love for others; *sucarita*—of pious conduct; *kathā*—the account; *gokula*—of Gokula; *pure*—in the town; *prasiddhā*—famous; *te*—your; *śuddhe*—pure; *janiḥ*—birth; *api*—even; *ca*—and; *lakṣmīvati*—prosperous; *kule*—in a family; *apurvā*—unprecedented; *kurvāṇā*—performing; *matim*—mind; *iha*—here; *mahā*—great; *sāhasa*—of restlessness; *mayīm*—consisting; *suhṛbhyaḥ*—to friends; *tvam*—you; *lajjām*—embarrassment; *api*—even; *kim iva*—why?; *rādhe*—O Rādhā; *na*—not; *bhajasi*—you do; *rādhikā*—Rādhā; *kātaryam*—agitated and alarmed; *abhinīya*—having become; *sa-lajjam*—embarrassed; *lalitā*—of Lalitā; *karṇa-mūle*—the ear; *lagati*—approaches.

Your self-control, love for others, pious conduct, and birth in a prosperous family are well-known in Gokula. O Rādhā, why are You so reckless, and not shy even in front of Your friends?

(Agitated and embarrassed, Rādhikā whispers in Lalitā's ear.)

lalitā: ajje, viṇṇavedi rāhi. (iti sanskṛtena.)
doṣodgāraṁ tvam api kuruṣe hā mayi vyākulāyāṁ

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[12] The word "jāgarti" ("awakened") indicates that such prema always exists and never sleeps. This is its essential characteristic (svarūpa-lakṣaṇa). This is experienced (jñāyante) only by those in whom such love has awakened, and cannot be described in words. "Vakra-madhurāḥ" means that the path of such sweetness is winding, and a person's attachment (anurāga) will simply be perceived only as a burden. This prema cannot be understood by questions and answers, but only by great good fortune. The one who awakens such love in his heart will experience both the great sweetness and the intense pain caused by it (although both of these feelings are the highest transcendental happiness). Therefore, one should strive for this kind of bhāva.

pādebhyas te bhagavati śape nāparādhyāmi sādhvi
parṇaiḥ karnotpala-valayibhis tāḍyamāno 'pi dhūrto
na śyāmātmā mama tanu-pariṣvaṅga-raṅgaṁ jahāti

ajje—O noble gopī; *viṇṇavedi*—should explain; *rāhi*—Rādhā; *iti*—thus; *sanskṛtena*—in Sanskrit; *doṣa*—of faults; *udgāram*—spitting out; *tvam*—you; *api*—even; *kuruṣe*—perform; *hā*—O; *mayi*—to me; *vyākulāyām*—perplexed; *pādebhyaḥ*—to the feet; *te*—Your; *bhagavati*—to you; *śape*—I swear; *na*—not; *aparādhyāmi*—I offend; *sādhvi*—O saintly gopī; *parṇaiḥ*—with leaves; *karṇa*—on the ear; *utpala*—blue lotus flowers; *valayibhiḥ*—circled by; *tāḍyamānaḥ*—beaten; *api*—even; *dhūrtaḥ*—rascal; *na*—not; *śyāma*—dark complexioned; *ātmā*—person; *mama*—my; *tanu*—body; *pariṣvaṅga*—of embracing; *raṅgam*—pleasure; *jahāti*—abandons.

Lalitā: Noble lady, Rādhā wants to explain. She says: "O noble lady, I take an oath upon your feet, that I have not done anything wrong. Even though again and again I struck Him with a garland of lotus flowers, that dark-complexioned rake would not give up the pleasure of embracing Me!"

paurṇamāsī: (serṣyam ivālokya) mugdhe, kim anyāṁ prauḍha-mudrāṁ noddaṇḍayasi.

sa—with; *īrṣyam*—malice; *iva*—as if; *ālokya*—glancing; *mugdhe*—O bewildered girl; *kim*—what?; *anyām*—further; *prauḍha*—arrogant; *mudrām*—sign; *na*—not; *uddaṇḍayasi*—you violently strike.

Paurṇamāsī: (looking at Rādhā with pretended anger) O silly girl, why did You not do something more ferocious to stop Him?

rādhikā: (saroṣam. sanskṛtena)
krośantyāṁ kara-pallavena balavān sadyaḥ pidhatte mukhaṁ
dhāvantyāṁ bhaya-bhāji vistṛta-bhujo rundhe puraḥ paddhatim
pādānte viluṭhaty asau mayi muhur daṣṭādharāyāṁ ruṣā
mātaś caṇḍi mayā śikhaṇḍa-mukuṭād ātmābhiraraksyah katham

sa—with; *roṣam*—anger; *sanskṛtena*—in Sanskrit; *kroṣantyām*—when crying; *kara*—hand; *pallavena*—with the sprout; *balavān*—strong; *sadyaḥ*—immediately; *pidhatte*—covers; *mukham*—the mouth; *dhāvantyām*—while running away; *bhaya-bhāji*—frightened; *vistṛta*—spread; *bhujaḥ*—arms; *rudhe*—obstructs; *puraḥ*—in the front; *padhatim*—the path; *pāda*—of the feet; *ante*—at the end; *viluṭhati*—falling down; *asau*—Him; *mayi*—My; *muhuḥ*—again and again; *daṣṭa-adharāyām*—bitten lips; *ruṣā*—with anger; *mātaḥ*—O mother; *caṇḍi*—angry; *mayā*—by Me; *śikhaṇḍa-mukuṭāt*—from

Kṛṣṇa who wears a peacock feather on His head; *ātma*—self; *abhirakṣyaḥ*—protection; *katham*—how may it be?

Rādhikā: (angrily) If I want to cry, He immediately covers My mouth with His tender sprout-like fingers. When I try to flee in fear, He spreads His arms to block My path, and I fall at His feet, angrily biting My lips again and again. O angry mother, please tell Me, how I can protect Myself from this youth with a peacock feather on His head?

paurṇamāsī: (svagatam) niṣkampatayā baddha-mūlo 'yaṁ prema-palāśī.

svagatam—aside; *niṣkampatayā*—by not shaking; *baddha*—bound; *mūlaḥ*—root; *ayam*—this; *prema*—of love; *palāśī*—tree.

Paurṇamāsī: (aside) Her tree of love is firmly rooted!

(prakāśam)
tvayā nīto vāmaḥ phalaka-milad-aṅgo madhu-ripuḥ
sukhāśābhiḥ krīḍā-kutukini kuto netra-padavīm
kukūlāgni-jvālā-paṭala-kaṭu-kelir yad adhunā
daśeyaṁ danta tvāṁ jvalayati himānīva nalinīm

prakāśam—openly; *tvayā*—by you; *nītaḥ*—brought; *vāmaḥ*—inimical; *phalaka*—picture; *milat*—meeting; *aṅgaḥ*—body; *madhu-ripuḥ*—Kṛṣṇa, whose sweetness defeats spring and honey; *sukha*—of happiness; *āśābhiḥ*—with hopes; *krīḍā*—pastimes; *kutukini*—O you who are eager to perform; *kutaḥ*—for what reason?; *netra*—of the eyes; *padavīm*—to the path; *kukūla-agni*—entire body set on fire; *jvālā*—burning; *paṭala*—abundance; *kaṭu*—fierce; *keliḥ*—pastimes; *yat*—which; *adhunā*—now; *daśā*—condition; *iyam*—this; *tvām*—you; *jvalayati*—burns; *himāni*—snows; *iva*—like; *nalinīm*—lotus flower.

(Openly) O Rādhā fond of joyful pastimes, why did You bring Kṛṣṇa to the pathway of Your eyes, looking at His form, which is sweeter than honey, in the picture? Now a fierce fire burns Your body, just like snow scorching a lotus flower.

rādhā: (kṛṣṇam uddiśya sopālambham ātmagatam)
śiśiraya dṛśau dṛṣṭvā divyaṁ kiśoram itīkṣitaḥ
parijana-girāṁ visarmbhāt tvaṁ vilāsa-phalāṅkitaḥ
śiva śiva kathaṁ jānīmas tvām avakra-dhiyo vayaṁ
nibiḍa-vaḍavā-vahni-jvālā-kalāpa-vikāsinam

kṛṣṇam—Kṛṣṇa; *uddisya*—noting; *sa*—with; *upālambham*—recognition; *ātma-gatam*—aside; *śiśiraya*—cooling; *dṛśau*—eyes; *dṛṣṭvā*—having seen; *divyam*—charming; *kiśoram*—youth; *iti*—thus; *īkṣitaḥ*—seen; *parijana*—of the associates; *girām*—of the words; *viśrambhāt*—because of confidence; *tvam*—you; *vilāsa-phalāṅkitaḥ*—marked with playfulness; *śiva śiva*—ah! ah! (an interjection of disapprobation); *katham*—why?; *jānīmaḥ*—we understand; *tvām*—you; *avakra*—honest; *dhiyaḥ*—minds; *vayam*—we; *nibida*—intense; *vaḍavā-vahni*—vadava-agni form of fire; *jvālā*—of flames; *kalāpa*—multitude; *vikāsinam*—expanded.

Rādhā: (thinking of Kṛṣṇa, She says to Herself) Having faith in the words of My sakhis, who told Me to look at Your kiśora form marked with playfulness to soothe My eyes, I looked at Your picture. O Śiva Śiva! How could We simply-minded girls know that You are like the vaḍavā-agni, burning with great flames?[13]

paurṇamāsī: (sasneham ālokya.) vatse, kṣaṇam ekānte niviśya puṣpeṣu lekho nirmīyatām. yathāṁ kṛṣṇāya svasakhībhyāṁ samarpyate.
(rādhā sakhībhyāṁ saha niṣkraṇtā.)

sa—with; *sneham*—affection; *ālokya*—seeing; *vatse*—O child; *kṣaṇam*—for a moment; *ekānte*—in a private place; *niviśya*—having entered; *puṣpeṣu*—among flowers; *lekhaḥ*—a letter; *nirmīyatām*—may be written; *yathā*—just as; *ayam*—this; *kṛṣṇāya*—to Kṛṣṇa; *sva*—your own; *sakhībhyām*—by the two friends (Lalitā and Viṣākhā); *samarpyate*—may be presented; *rādhā*—Rādhā; *sakhībhyām*—with two friends; *saha*—with; *niṣkrāntā*—exits.

Paurṇamāsī: (affectionately glancing at Rādhā) Child, come for a moment in this secluded flower garden and write a letter. Your sakhis will carry it to Kṛṣṇa.[14] (Accompanied by Her two sakhis, Rādhā exits.)

paurṇamāsī: (parikramya) nāndīmukhi. kṛṣṇo 'pi nātidūre bhaviṣyati, yad atra dakṣiṇato naicikī-nikurambasya hambāravāḍambaro 'yam ambaram ākrāmati. tad ahaṁ snāhārtaṁ vrajāmi.
(iti niṣkrānte.)

parikramya—beginning to walk; *nāndīmukhi*—O Nāndīmukhi;

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[13] Vaḍavā-agni is the most terrible form of fire, dormant at the bottom of the cosmic ocean. It flares up at the end of each cosmic cycle to consume the universe.
[14] The word "niviśya puṣpeṣu" can also mean "enter into love". “Child, immersed in love for Kṛṣṇa, write a letter to Him.” In pūrva-rāga (love feelings before the first meeting), the heroine sends her love letter and garland through a messenger. Paurṇamāsī speaks according to kāma-śāstra.

kṛṣṇaḥ—Kṛṣṇa; *api*—certainly; *na*—not; *ati*—very; *dūre*—far away; *bhaviṣyati*—will be; *yat*—because; *atra*—here; *dakṣiṇataḥ*—from the south; *naicikī*—of transcendental surabhi cows; *nikurambasya*—of the herd; *hambā-rava*—of the lowing sound; *āḍambaraḥ*—the loud sound; *ayam*—this; *ambaram*—to the sky; *ākrāmati*—goes; *tat*—therefore; *aham*—I; *snana*—of taking bath; *artham*—for the purpose; *vrajāmi*—I shall go.

Paurṇamāsī: (walking) Nāndīmukhī, Kṛṣṇa is not far from here since the mooing of His cows, coming from the south, fills the sky. I will go to take a bath.

(Paurṇamāsī and Nāndīmukhī exit.)

(tataḥ praviśati kṛṣṇaḥ)
kṛṣṇaḥ: (sodvegam)
yadavadhi tad akasmād eva vismāyitākṣaṁ
nava-taḍid-abhirāmaṁ dhāma sākṣād babhūva
tadavadhi cira-cintā-cakra-saktā viraktiṁ
mama matir upabhoge yoginīva prayāti

yadavadhi—since that time; *tat*—that; *akasmāt*—suddenly; *eva*—indeed; *vismāyita*—astonished; *akṣam*—eyes; *nava*—new; *taḍit*—lightning; *abhirāmam*—splendid; *dhāma*—form; *sākṣat*—directly; *babhūva*—became; *tadavadhi*—from that time; *cira*—for a long time; *cintā*—anxious thought; *cakra*—in the circle; *saktā*—fixed; *viraktim*—indifference; *mama*—my; *matiḥ*—mind; *upabhoge*—in the objects of enjoyment; *yoginī*—an ascetic; *iva*—as; *prayāti*—attains.

Kṛṣṇa: (enters, distressed) From the moment that form splendid like new lightning suddenly filled My eyes with wonder, My mind fell into a whirlpool of thoughts and, like a yogī, renounced all other happiness.

(puro 'nusṛtya) hanta, raṅgaṇa-mālyam upanetuṁ prasthito vayasyaḥ kathaṁ vilambate.
(praviśya mālya-hastaḥ.)
madhumaṅgalaḥ: kadhaṁ ajja dummaṇā-edi pi-a-vasso. hodu. pasaṅgado jānissam.

puraḥ—ahead; *anusrtya*—moving; *hanta*—O; *raṅgaṇa*—from rangana flowers; *mālyam*—garland; *upanetum*—to bring; *prasthitaḥ*—appointed; *vayasyaḥ*—companion; *katham*—why; *vilambate*—tarries; *praviśya*—enters; *mālya*—with a garland; *hastaḥ*—in his hand; *kadham*—why?; *ajja*—now; *dummaṇā-edi*—is troubled; *pi-a*—dear; *vaasso*—friend;

hodu—may it be; *pasaṅgado*—when the occasion presents itself; *jāṇissam*—I will understand.

(Going ahead) Hanta! I sent My friend to bring a garland of raṅgaṇa flowers. Why does he delay?

(Carrying a garland in his hand, Madhumaṅgala enters.)

Madhumaṅgala: Why is my dear friend unhappy? So be it. In time I will know why.

(iti parikramya kṛṣṇam paśyan. svagatam, sanskṛtena)
phulla-prasūna-paṭalais tapanīya-varṇām
ālokya campaka-latāṁ kila kampate 'sau
śaṅke niraṅka-nava-kuṅkuma-paṅka-gaurī
rādhāsya citta-phalake tilakī-babhūva

iti—thus; *parikramya*—walking; *kṛṣṇam*—Kṛṣṇa; *paśyan*—seeing; *svagatam*—aside; *sanskṛtena*—in Sanskrit; *phulla*—blossomed; *prasūna*—of flowers; *paṭalaiḥ*—with multitudes; *tapanīya*—of gold; *varṇām*—color; *ālokya*—having seeing; *campaka*—campaka; *latām*—creeper; *kila*—indeed; *kampate*—trembles; *asau*—He; *śaṅke*—I think; *niraṅka*—pure; *nava*—fresh; *kuṅkuma*—by kuṅkuma powder; *gaurī*—golden; *rādhā*—Rādhā; *asya*—His; *citta*—of the mind; *phalake*—on the drawing-paper; *tilakī*—marking; *babhūva*—has become.

(Walking, Madhumaṅgala sees Kṛṣṇa and says to himself) Looking at the vine blooming with many golden campaka flowers, Kṛṣṇa trembles. I think that golden Rādhā, decorated with fresh kuṅkuma, has now marked the canvas of His mind.

(ity upasṛtya) bho geṇha (iti mālyaṁ nivedayati)
kṛṣṇa: (anākarṇitakenaiva)
kanakādri-niketa-ketakī
kalikā-kalpa-kalevara-dyutiḥ
hṛdi sā mudirāli-medure
capalā māṁ kim alaṅkariṣyati

iti—thus; *upasṛtya*—approaching; *bho*—O; *geṇha*—please take; *iti*—thus; *mālyam*—the garland; *nivedayati*—offers; *anākarṇitakena*—as if He had not heard; *eva*—certainly; *kanaka*—of gold; *adri*—mountain; *niketa*—residence; *ketakī*—the *ketakī*; *kalikā*—unblossomed flowers; *kalpa*—equal; *kalevara*—of the body; *dyutiḥ*—splendor; *hṛdi*—on the chest; *sā*—she; *mudira*—of clouds; *āli*—of a multitude; *medure*—smooth; *capalā*—lightning;

mām—me; *kim*—whether?; *alaṅkariṣyati*—will ornament.

(Madhumaṅgala approaches Kṛṣṇa). Bho! Please take it. (He offers the garland to Kṛṣṇa).

Kṛṣṇa: (as if not hearing) Her body is splendid like a budding ketakī flower on a golden mountain... When will She become a lightning flash decorating the smooth monsoon-cloud of My chest?[15]

madhumaṅgalaḥ: (svagatam) phalidaṁ me takkeṇa. (prakṣām uccaiḥ) bho pi-a-vaassa. samuhe vikkosandaṁ vi kīsa maṁ ṇa pecchasi.

svagatam—aside; *phalidam*—fruitful; *me*—my; *takkeṇa*—by logic; *prakāśam*—openly; *uccaiḥ*—with a loud voice; *bho*—O; *pi-a*—dear; *vaassa*—friend; *sammuhe*—in Your presence; *vikkosandam*—crying; *vi*—although; *kīsa*—for what reason?; *mam*—me; *ṇa*—not; *pecchasi*—you see.

Madhumaṅgala: (aside) My suspicions were correct. (Openly, with a loud voice) Bho! Dear friend, why do You not see me, even though I stand right in front of You and calling out?

kṛṣṇaḥ: (sāvahittham) sakhe, campaka-latāyā lāvaṇyākṛṣṭena mayā nopadṛṣṭo 'si.
madhumaṅgalaḥ: saccaṁ cce-a bhaṇāsi, kiṁ tu saṁcāriṇī-e campa-a-ladā-e.

sa-avahittham—concealing His emotions; *sakhe*—O friend; *campaka-latāyaḥ*—of the campaka creeper; *lāvaṇya*—by the beauty; *ākṛṣṭena*—attracted; *mayā*—by me; *na*—not; *upadṛṣṭaḥ*—perceived; *asi*—you are; *saccam*—the truth; *cce-a*—indeed; *bhaṇāsi*—you are speaking; *kim tu*—but; *saṁcāriṇī-e*—of the moving; *campa-a*—campaka; *ladā-e*—creeper.

Kṛṣṇa: (concealing His emotions) Friend, attracted by the beauty of this flowering campaka vine, I did not notice you.

Madhumaṅgala: You speak the truth, but why are You looking at that trembling campaka vine?

kṛṣṇaḥ: sakhe, kāmam asambhāvyaś campaka-latāyāḥ sañcāraḥ.
madhumaṅgalaḥ: vaassa, kkhaṇaṁ viramedu vaṅkattaṇam. ujju-aṁ kahehi kahaṁ suṇṇa-hi-a-osi tti.
kṛṣṇaḥ: (sasmitam) sakhe, mālāṁ vinā.

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[15] "She is fickle like lightning. I will be successful if I can touch Her even for a moment!"

madhumaṅgalaḥ: bālaṁ tti bhaṇa.
kṛṣṇaḥ: mudheyaṁ te viśaṅkā.

sakhe—O friend; *kāmam*—desiring; *asambhāvyaḥ*—impossible; *campaka*—campaka; *latāyāḥ*—of the creeper; *sañcāraḥ*—the movements; *vaassa*—O friend; *kkhaṇam*—for a moment; *viramedu*—may be stopped; *vaṅkattaṇam*—ambiguity; *ujju-am*—in a straightforward truthful manner; *kahehi*—please speak; *kaham*—how is it?; *suṇṇa*—empty; *hi-a-osi*—your heart; *tti*—thus; *sa*—with; *smitam*—a smile; *sakhe*—O friend; *mālām*—the garland; *vinā*—without; *bālam*—the girl; *tti*—thus; *bhaṇa*—You should say; *mudhā*—uselessly; *te*—your; *viśaṅkā*—suspicion.

Kṛṣṇa: Friend, I want to understand her incredible movements.

Madhumaṅgala: O dear friend, give up Your ambiguity even for a moment! Speak the truth. Why has Your heart become empty?

Kṛṣṇa: (smiles) Friend, because I have no garland.[16]

Madhumaṅgala: You should say "girl", not "garland"![17]

Kṛṣṇa: It's your silly suspicions.

kṛṣṇaḥ: (sanskṛtena āśritya)
na jānīṣe murdhnaś cyutam api śikhaṇḍam yad akhilaṁ
na kaṇṭhe yan-mālyaṁ kalayasi purastāt kṛtam api
tad unnītaṁ vṛndāvana-kuhara-līlā-kalabha he
sphuṭaṁ rādhā-netra-bhramara-vara-vīryonnatir iyam

sanskṛtena—speaking in Sanskrit; na—not; *jānīṣe*—you understand; *murdhnaḥ*—for the head; *cyutam*—fallen; *api*—even; *śikhaṇḍam*—peacock feather; *yat*—which; *akhilam*—all; *na*—not; *kaṇṭhe*—on the neck; *yat*—which; *mālyam*—garland; *kalayasi*—prepared; *purastāt*—before the eyes; *kṛtam*—done; *api*—even; *tat*—that; *unnītam*—lifted; *vṛndāvana*—in Vṛndāvana; *kuhara*—in the groves; *līlā*—who performs pastimes; *kalabha*—young elephant; *he*—O; *sphuṭam*—manifested; *rādhā*—of Rādhā; *netra*—of the eyes; *bhramara*—bees; *vara*—excellent; *vīrya*—power; *unnatiḥ*—rising; *iyam*—this.

Madhumaṅgala: You don't even notice that the peacock feather has fallen from Your head. In front of You is a freshly made garland,

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[16] "My heart is empty and lonely because there is no flower garland next to it (on My chest)."
[17] "You should say "bālam" ("girl"), not "mālam" ("garland")!"

but You do not put it on Your neck. O young elephant playing in the groves of Vṛndāvana forest! I think all this is caused by the great power of Rādhā's charming bee-like eyes![18]

kṛṣṇaḥ: (svagatam) kathaṁ nikhilam eva tarkitaṁ dhūrtena, tad alam pratarya. (prakāśam) sakhe, yathārtham attha. tad akarnyatam.

svagatam—aside; *katham*—how?; *nikhilam*—everything; *eva*—indeed; *tarkitam*—has been deduced; *dhurtena*—by this rascal; *tat*—that; *alam*—greatly; *pratarya*—having misled; *prakasam*—openly; *sakhe*—O friend; *yatha-artham*—as it is proper; *attha*—you have spoken; *tat*—this; *akarnyatam*—should be heard.

Kṛṣṇa: (aside) How did this rascal understand everything? I will not lie to him. (Openly) Friend, what you say is true.

mama rādhā nisargastham
pratīpam anayan manaḥ
mahā-jyaiṣṭhīva sahasā
pravāham saura-saindhavam

mama—my; *rādhā*—Rādhā; *nisarga-stham*—situated in it's own nature; *pratīpam*—in the opposite manner; *anayan*—leads; *manaḥ*—mind; *mahā*—great; *jyaiṣṭhī*—the full moon in the month of May-June; *iva*—just like; *sahasā*—quickly; *pravāham*—the mighty current; *saura-saidhavam*—of the Gaṅgā river.

As the full moon in the month of Jyaiṣṭha fills the Gaṅgā with mighty waves, so Rādhā has agitated My peaceful mind.

madhumaṅgalaḥ: ṇūṇaṁ acchīṇaṁ de paccakkhī-bhudā esā.
kṛṣṇaḥ: atha kim. subalataḥ sā paricikye ca. (ity autsukyam abhinīya)

ṇūṇam—at present; *acchinam*—of the eyes; *de*—Your; *paccakkhī*—manifested; *bhudā*—has become; *esā*—she; *atha kim*—indeed; *subalataḥ*—because of Subala; *sa*—she; *paricikye*—known; *ca*—and; *iti*—thus; *autsukyam abhinīya*—eager.

Madhumaṅgala: This girl now stands before Your eyes.

Kṛṣṇa: Yes, it is true. I learned about Her from Subala... (Kṛṣṇa

[18] It is well known that the bees, attracted by the scent of mada from the temples of an intoxicated elephant, greatly agitate him. "O young elephant! I think Your agitation is caused by the great power of the bees in the form of Rādhā's charming eyes!"

becomes impatient.)

bhramad-bhrū-vallīkaiḥ pratidiśam apāṅgasya valanaiḥ
kuraṅgībhyo bhaṅgī-bharam upadiśantīm iva dṛśoḥ
tatas tāṁ bimbauṣṭhīṁ kalayati mayi krodha-vikaṭo
mano-janmā pauṣpaṁ dhanur anupamaṁ sajjam akarot

bhramat—moving; *bhrū*—eyebrows; *vallīkaiḥ*—with the creepers; *pratidiśam*—in all directions; *apāṅgasya*—of the corners of the eyes; *valanaiḥ*—moving; *kurangībhyaḥ*—deer; *bhaṅgī-bharam*—very curved; *upadiśantīm*—instructing; *iva*—as if; *dṛśoḥ*—of the eyes; *tataḥ*—then; *tām*—her; *bimba*—like the bimba fruit; *oṣṭhīm*—lips; *kalayati*—sees; *mayi*—in Me; *krodha*—anger; *vikaṭah*—in great; *mano-janmā*—Kāmadeva; *pauṣpam*—made of flowers; *dhanuḥ*—bow; *anupamam*—incomparable; *sajjam*—strung; *akarot*—made.

When I look at that girl with bimba-fruit lips, who, moving the creepers of Her eyebrows, teaches the does the art of casting waves of crooked glances in all directions, Kāmadeva in great anger aims at Me his incomparable flower bow.

madhumaṅgala: avi ṇāma saṁvuttaṁ aṇṇoṇṇa-daṁsaṇam
kṛṣṇaḥ: nahi nahi
tasyāh sakhe mukha-tuṣāra-mayūkha-bimbe
dūrān mamākṣi-padavīm adhirūḍha-mātre
nirbandhataḥ śapatha-koṭibhir ambayāhaṁ
nītaḥ kṣaṇaḍ ahaha sadmani bhojanāya

avi ṇāma—perhaps?; *saṁvuttam*—occurred; *aṇṇoṇṇa*—mutual; *daṁsaṇam*—sight; *nahi nahi*—no! no!; *tasyāḥ*—of Her; *sakhe*—O friend; *mukha*—of the face; *tuṣāra*—cooling; *mayūkah*—effulgence; *bimbe*—the moon's disk; *dūrāt*—from a distance; *mama*—my; *akṣi*—of the eyes; *padavīm*—path; *adhirudha*—risen; *mātre*—only; *nirbandhataḥ*—insistently; *śapatha*—of complaints; *koṭibhiḥ*—with millions; *ambayā*—by mother; *aham*—I; *nītaḥ*—am led; *kṣaṇāt*—in a moment; *ahaha*—alas; *sadmani*—home; *bhojanāya*—for eating.

Madhumaṅgala: Perhaps You two have seen each other before?

Kṛṣṇa: No, no! Friend, as soon as the cooling and splendid moon of Her face rises on the horizon of My sight, My mother, with millions of complaints, stubbornly takes Me home to eat.

madhumaṅgalaḥ: vaassa, ciṭṭhanti bahulā-o ballava-sundarī-o,

tadavi kīsa ekā-e rāhī-e nibharaṁ aṇurajjasi.

kṛṣṇaḥ: sakhe, rādhāyām asādhāraṇī kāpi mādhurī. tathā hi.

vaassa—O friend; *ciṭṭhanti*—there are; *bahulā*—many; *ballava-sundarī-o*—beautiful gopīs; *tadavi*—nevertheless; *kīsa*—why?; *tumam*—You; *ekā-e*—to only one; *rāhī-e*—to Rādhā; *nibharam*—greatly; *anurajjasi*—you attracted; *sakhe*—O friend; *rādhāyām*—in Rādhā; *asādhāraṇī*—extraordinary; *kā api*—some; *mādhurī*—sweetness; *tathā hi*—therefore I say.

Madhumaṅgala: Dear friend, there are so many young beautiful gopīs. Why are you so strongly attracted only to Rādhā?

Kṛṣṇa: O friend, some extraordinary sweetness is present in Rādhā!

tasyāḥ kānti-dyutini vadane mañjule cākṣi-yugme
tatrāmākaṁ yadavadhi sakhe dṛṣṭir eṣā niviṣṭā
satyaṁ brumas tadavadhi bhaved indum indīvaraṁ vā
smāraṁ smāraṁ mukha-kuṭilatā-kāriṇī yaṁ hṛṇīyā

tasyāḥ—her; *kānti*—beautiful; *dyutini*—splendid; *vadane*—face; *mañjule*—charming; *cākṣi-yugme*—eyes; *tatra*—there; *asmākam*—of us; *yadavadhi*—since that time; *sakhe*—O friend; *dṛṣṭiḥ*—sight; *esa*—this; *niviṣṭā*—entered; *satyam*—truthfully; *brumaḥ*—we speak; *tadavadhi*—from that time; *bhavet*—may be; *indum*—the moon; *indīvaram*—the blue lotus flower; *vā*—or; *smāram smāram*—continually remembering; *mukha*—of the mouth; *kuṭilatā*—crookedness; *kāriṇīm*—doing; *yam*—which; *hṛṇīyā*—bashfulness.

Friend, from the moment I saw Her face, shining with beauty, and Her charming eyes, on remembering the moon and the blue lotus flower My mouth curls in disgust.

madhumaṅgalaḥ: daṁsaṇado paḍhaṁ jjeva tattha tujjha rā-o ma-e takkido tthi. tā kiṁ tti lāvaṇṇovāhi-o tti bhaṇasi.

daṁsaṇado—from the sight; *paḍham*—at the beginning; *jjeva*—certainly; *tattha*—there; *tujjha*—Your; *rā-o*—love; *ma-e*—by me; *takkido*—surmised; *tthi*—is; *tā*—therefore; *kim*—what?; *tti*—thus; *lāvaṇṇovāhi*—extreme beauty; *tti*—thus; *bhaṇasi*—You say.

Madhumaṅgala: I saw from the very beginning that You had fallen in love with Her. Why do You say Rādhā is exceptionally beautiful?

kṛṣṇaḥ: sakhe satyam āttha. sva-cittābhiniveśād eva tasyāṁ ko 'pi mahimonnāhaḥ pratīyate. tathā hi.

sakhe—O friend; *satyam*—the truth; *āttha*—have spoken; *sva*—own; *citta*—of the mind; *abhiniveśat*—fully absorbed; *eva*—indeed; *tasyām*—to her; *kaḥ api*—someone; *mahimā*—glory; *unnāhaḥ*—abundance; *pratīyate*—is perceived; *tathā hi*—therefore I say.

Kṛṣṇa: Friend, I speak the truth. By absorbing the mind in Her, one will understand Her supreme glory.

yatra prakṛtyā ratir uttamāhāṁ
tatrānumeyaḥ paramo 'nubhāvaḥ
naisargikī kṛṣṇa-mṛgānuvṛttir
deśasya hi jñāpayati praśastim

yatra—where; *prakṛtyāḥ*—of her own nature; *ratiḥ*—delight; *uttamānām*—of the best; *tatra*—there; *anumeyaḥ*—immeasurable; *paramaḥ*—supreme; *anubhāvaḥ*—love; *naisargikī*—natural; *kṛṣṇa*—black; *mṛga*—the deer; *anuvṛttiḥ*—engaged in the activity; *deśasya*—of the place; *hi*—indeed; *jñāpayati*—instructs; *praśastim*—glorification.

If great souls love a person, you should know that person is very glorious, just as the presence of black deer glorifies the place where they stay.[19]

(nepathye)
sahi sāri-e, diṭṭho tu-e ettha ballavinda-ṁandaṇo.
kṛṣṇaḥ: sakhe, nedīyan ayam sukumārī-kaṇṭha-dhvanir udañcati. tad atra tūṣṇīm āsvahe.

nepathye—from off-stage; *sahi*—O friend; *sāri-e*—a female parrot; *diṭṭho*—seen; *tu-e*—by you; *ettha*—here; *ballavinda*—of the king of the cowherd men; *ṇandaṇo*—the son (Kṛṣṇa); *sakhe*—O friend; *nedīyāh*—very near; *ayam*—this; *sukumārī*—of a young girl; *kaṇṭha*—of the voice; *dhvaniḥ*—sound; *udañcati*—arises; *tat*—then; *atra*—here; *tūṣṇīm*—silence; *āsvahe*—let us go to.

(Off-stage) O friend parrot, have you seen Nanda-nandana?

Kṛṣṇa: Friend, that's the voice of a young girl very near. Let's be

[19] Or: just as Kṛṣṇa-bhakti glorifies the place where it is performed.

quiet!

(tataḥ praviśato lalitā-viśākhā)

lalitā: pekkha eso diṭṭhi-ā purado kaṇho. tā upasappamhe. (ity ubhe tathā kṛtvā.) jaadu jaadu go-ulāṇando.

tataḥ—then; *praviśataḥ*—enter; *lalitā*—Lalitā; *viśākhe*—and Viśākhā; *pekkha*—just see; *eso*—He; *diṭṭhi-ā*—by good fortune; *purado*—in our presence; *kaṇho*—Kṛṣṇa; *tā*—therefore; *upasappamhe*—let us approach Him; *iti*—thus; *ubhe*—the two of them; *tathā*—in that way; *kṛtvā*—having done; *jaadu jaadu*—all glories, all glories; *go-ula*—of Gokula; *āṇando*—the bliss.

(Lalitā and Viśākhā enter.)

Lalitā: Look! By good fortune Kṛṣṇa stands before us. Let us go to Him. (They approach Kṛṣṇa.) Glory, glory to the bliss of Gokula!

kṛṣṇaḥ: sakhi lalite. śaṅke manohāri-kusuma-patram ādātum adya vṛndāṭavī-madhye avatīrṇāsi.

sakhi—O friend; *lalite*—O Lalitā; *śaṅke*—I think; *manohāri*—charming; *kusuma*—flowers; *patram*—petals; *ādātum*—to collect; *adya*—now; *vṛndā-āṭavī*—of the forest of Vṛndāvana; *madhye*—in the midst; *avatīrṇā*—you have come.

Kṛṣṇa: Sakhi Lalitā, I think you must have come to Vṛndāvana forest to pick many charming flower petals.

lalitā: viṇṇādaṁ vi ṇūṇaṁ ā-āreṇa saṁgovesi jaṁ dāduṁti ṇa bhaṇāsi. tā geṇha ṇaṁ kaṇṇi-āra-kora-a-pattam. (ity anaṅga-lekhaṁ kṛṣṇa-kare 'rpayati.)

viṇṇādam—known; *vi*—although; *ṇūṇam*—at present; *ā-ārena*—appearance; *saṁgovesi*—You conceal; *jam*—what; *dādum*—to give; *ti*—thus; *ṇa*—not; *bhaṇāsi*—You say; *tā*—that; *geṇha*—please take; *ṇam*—this; *kaṇṇi-āra*—of a karnikara flower; *kora-a*—of a bud; *pattam*—petal; *iti*—thus; *anaṅga-lekham*—love-letter; *kṛṣṇa*—of Kṛṣṇa; *kare*—in the hand; *arpayati*—places.

Lalitā: Although You certainly know why we came, You cleverly hide it, and don't ask us "What did you bring to Me?" Please take this karṇikāra petal. (She places the love-letter in Kṛṣṇa's hand.)

kṛṣṇaḥ: (svagatam) cetaḥ, samāśvasihi samāśvasihi. tvad-abhīṣṭa-

bījasyāṅkuro 'yam iti śaṅke.

svagatam—aside; *cetaḥ*—O heart; *samāśvasihi samāśvasihi*—be encouraged, be encouraged; *tvat*—your; *abhīṣṭa*—of the desire; *bījasya*—of the seed; *aṅkuraḥ*—sprout; *ayam*—this; *iti*—thus; *śaṅke*—I think.

Kṛṣṇa: (aside) O heart, rejoice! Rejoice. I think this sprout grew from the seed of your desire.

madhumaṅgalaḥ: bhodi lalide, kiṁ imiṇā akkharāṇāṁ patteṇa sakkarāṇāṁ pattaṁ samappehi.
kṛṣṇaḥ: sakhe, vādaya patram. kadācid etan naḥ karṇa-rasāyanasya pātrī-bhavati.

bhodi—you; *lalide*—O Lalitā; *kim*—what is the use?; *imiṇā*—with this; *akkharāṇām*—of letters; *pattena*—with this leaf paper; *sakkarāṇām*—of sugar candies; *pattam*—leaf; *samappehi*—please give; *sakhe*—O friend; *vādaya*—please read; *patram*—the petal; *kadācit*—sometimes; *etat*—this; *naḥ*—our; *karṇa*—of the ears; *rasāyanasya*—of the palatable nectar; *pātrī*—a drinking vessel; *bhavati*—may become.

Madhumaṅgala: Lalitā, what is the use of this leaf, simply full of letters? Better you give us a leaf with sugar candies on it!

Kṛṣṇa: Friend, please read the letter. It must be a cup full of nectar for our ears.

madhumaṅgalaḥ: bho vaassa, diṭṭhā tumha go-āla-jādī-e vadāṇṇadā. ṇaṁ amha amhaṇa-jādiṁ jevva gaura-eṇa vandāmi, jaṁ tahiṁ di-ahe jaṇṇi-abamhaṇīhiṁ ca-uviheṇa aṇṇena bho-ida mha. (iti lekhaṁ vācayati.)

bho—O; *vaassa*—friend; *diṭṭhā*—seen; *tumha*—Your; *go-āla*—of cowherd men; *jādī-e*—birth; *vadāṇṇadā*—generosity; *ṇam*—therefore; *amha*—of us; *amhaṇa*—of brāhmaṇas; *jādim*—birth; *jevva*—certainly; *gaura-eṇa*—with respect; *vandāmi*—obeisances; *jam*—because; *tahim*—in this; *di-ahe*—day; *jaṇṇi-a*—of sacrifices; *bamhaṇīhim*—by the wives of the brāhmaṇas; *ca-u*—four; *vihena*—types; *aṇṇena*—of food; *bho-ida*—fed; *mha*—we were; *iti*—thus; *lekham*—the letter; *vācayati*—reads.

Madhumaṅgala: O friend, I have seen the generosity of your cowherd birth. Therefore, I offer my obeisances to those of us who have a brāhmaṇa birth, because today we were fed with four kinds of

delicious food prepared by the wives of the yajñika-brāhmaṇas.[20]

(Madhumaṅgala reads the letter.)

dhari-a paḍicchanda-guṇaṁ
sundara maha mandire tumaṁ vasasi
taha taha rundhasi bali-aṁ
jaha jaha ca-idā palāemhi

dhari-a—capturing; *paḍicchanda-guṇam*—the quality of an artistic picture; *sundara*—O most beautiful one; *maha*—my; *mandire*—within the heart; *tumam*—You; *vasasi*—reside; *taha taha*—everywhere; *rundhasi*—You block; *bali-am*—surround; *jaha jaha*—wherever; *ca-idā*—being disturbed; *palāemhi*—I try to escape.

"O handsome one, Your beauty and qualities, captured in the picture, are impressed in My mind, and now You are residing in the temple of My heart. Wherever I wish to flee because I am agitated by the thoughts of You, I find that You are blocking My way."

kṛṣṇaḥ: sakhe, duradhigamārthā tāvad iyaṁ gāthā. tena punar bhaṇyatām.
(madhumaṅgalas tathā karoti.)
kṛṣṇaḥ: (sānandam svagatam). kula-striyo hi dharma-bhīravo bhavanti. tad-upekṣayā bhāva-niṣṭhāṁ niṣṭaṅkayāmi. (iti saṁrambham abhinīya prakāśam.) haṁho. paśyata paśyata.

sakhe—O friend; *duradhigama*—difficult to understand; *arthā*—meaning; *tāvat*—to that extent; *gāthā*—verse; *tena*—by that; *punaḥ*—again; *bhaṇyatām*—it should be spoken; *madhumaṅgalaḥ*—Madhumaṅgala; *tathā*—in that way; *karoti*—acts; *sa*—with; *ānandam*—bliss; *svagatam*—speaking to Himself; *kula-striyaḥ*—pious girls; *hi*—indeed; *dharma-bhīravaḥ*—afraid to transgress the rules of morality; *bhavanti*—are; *tat*—of them; *upekṣaya*—because of the disregard; *bhāva-niṣṭhām*—firm attraction; *niṣṭaṅkayāmi*—I consider; *iti*—thus; *saṁrambham*—anger; *abhinīya*—represent dramatically; *prakāśam*—openly; *haṁho*—Ah!; *paśyata paśyata*—look! Look!

Kṛṣṇa: Friend, this verse is very difficult to understand. Please read it again. (Madhumaṅgala reads the letter again).

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[20] "O friend! The wives of the brāhmaṇas fed me delicious food, but from You I received only a flower petal with letters on it, although You claim it is full of nectar!"

Kṛṣṇa: (becomes blissful, and says to Himself) Girls from a respectable families are afraid to break the rules of dharma, so I think Her attraction to Me must be very strong! (Pretending to be angry, Kṛṣṇa openly says) Hamho! Look, look!

snigdhair ebhiḥ sakhibhir akhilair dhenu-vṛndānusārī
nārī-vārtā-vimukha-hṛdayaḥ kānanānte carāmi
mā svairiṇyas tad pi yad imā dūṣayanti prakāmaṁ
tad-vijñāptiṁ drutam iha jarad-gopa-goṣṭyāṁ kariṣye
(iti kṛtrimāmarṣeṇa drutaṁ parikrāmati.)

snigdhaiḥ—affectionate; *ebhiḥ*—with these; *sakhibhiḥ*—friends; *akhilaiḥ*—all; *dhenu*—of cows; *vṛnda*—of the multitude; *anusārī*—a follower; *nārī*—of women; *vārtā*—news; *vimukha*—averse; *hṛdayaḥ*—in the heart; *kānana*—of the forest; *ante*—on the edge; *carāmi*—I wander; *mā*—don't; *svairiṇyaḥ*—unrestrained girls; *tat*—that; *api*—even; *yat*—which; *imāḥ*—these; *dūṣayanti*—defame; *prakāmam*—greatly; *iha*—here; *jarat*—elderly; *gopa*—of cowherd men; *goṣṭyām*—in the assembly; *kariṣye*—I shall do; *iti*—thus; *kṛtrima*—artificial; *amarṣeṇa*—with anger; *drutam*—gone away; *parikrāmati*—walks.

Accompanied by My loving cowherd boy friends and following the cows, I wander through the outskirts of the forest, with My heart disinterested in hearing the news about women. These unrestrained girls only pollute us. I will quickly go and complain to the elder cowherds!

(With feigned anger, Kṛṣṇa wants to leave.)

madhumaṅgalaḥ: (smitam āvṛtya) bho bamha-āri-sihā-maṇe, kkhaṇaṁ ṇivaṭṭi-a imā-o dummuha-go-iā-o paccuttareṇa ṇijjitti-a viḍḍāvehi. aham kkhu edaṁ saccaṁ dhiṭṭhāṇaṁ vuttantaṁ go-ulesarī-e viṇṇavissam. (iti pāṇau dhṛtvā vyāvartayati.)
(iti parasparam avekṣya vailakṣyaṁ nāṭayataḥ).

smitam—smile; *āvṛta*—concealing; *bho*—O; *bamha-āri*—of brahmacārīs (celibates); *sihā*—crest; *maṇe*—jewel; *kkhaṇam*—a moment; *nivaṭṭi-a*—having withdrawn; *imā-o*—these; *dummuha*—who speak horrible words; *go-i-ā-o*—gopīs; *paccuttareṇa*—with a reply; *ṇijjitti-a*—having defeated; *viḍḍāvehi*—you should cause to flee; *aham*—I; *kkhu*—indeed; *edam*—this; *saccam*—everything; *dhiṭṭhāṇam*—of these impudent gopīs; *vuttantam*—description of the activities; *go-ula*—of Gokula; *īsarī*—to the queen (Yaśodā); *viṇṇavissam*—I will inform; *iti*—thus; *panau*—on the hand; *dhrtva*—having held; *vyavartayati*—retreats; *iti*—thus; *parasparam*—

mutually; *aveksya*—looking; *vailakṣyam*—unusual; *nāṭayataḥ*—they represent dramatically.

Madhumaṅgala: (concealing a smile) Bho! O crest jewel of the brahmacārīs, stop for a moment and defeat these foul-mouthed gopīs with Your answer! Make them flee! I myself will tell Gokula's queen everything about these shameless girls! (Madhumaṅgala stops Kṛṣṇa by holding His hand.)

(They exchange meaningful glances.)

kṛṣṇaḥ: sakhi viśākhe, cāturakṣikaṁ prekṣaṇam api nāsti. kutas tāvat parito rodhanam. tad anuyāmi. kenāpy apareṇa nāgareṇa tasyāḥ svāntam uccālitam.

sakhi—O friend; *viśākhe*—O Viśākhā; *cāturakṣikam*—four eyes; *prekṣaṇam*—sight; *api*—although; *na*—not; *asti*—is; *kutaḥ*—how?; *tāvat*—as it may; *paritaḥ*—surround; *rodhanam*—impediment; *tat*—therefore; *anuyāmi*—follow; *kena api*—by some; *apareṇa*—by another; *nāgareṇa*—lover; *tasyaḥ*—her; *svāntam*—heart; *uccālitam*—moved.

Kṛṣṇa: Sakhi Viśākhā, our eyes have never met each other. How can I block Her way? It must be some other hero that has captured Her heart.

viśākhā: (sanskṛtena āśritya).
kas tādṛg vraja-maṇḍale 'tha valate śakyo garīyān asau
yenoccālayituṁ balāt kulavatī-ceto-giri-grāmaṇīḥ
ity asmābhir avakra-vikrama-lavād utkṣipta-govardhano
hetus tvaṁ kila paṅkajākṣa yadubhis tatrāsti niṣṭaṅkitaḥ

sanskṛtena āśritya—speaking in Sanskrit; *kaḥ*—who?; *tādṛk*—of such; *vraja*—of Vraja; *maṇḍale*—in the area; *atha*—therefore; *valate*—performs pastimes; *śakyaḥ*—competent; *garīyān*—more glorious; *asau*—he; *yena*—by whom; *uccālayitum*—to took away; *balāt*—forcibly; *kulavatī*—the pious girls; *cetaḥ*—of the minds; *giri*—like mountains; *grāmaṇīḥ*—great; *iti*—therefore; *asmābhiḥ*—by us; *avakra*—genuine; *vikrama*—of stregnth; *lavāt*—with a small fragment; *utkṣipta*—lifted; *govardhanaḥ*—Govardhana Hill; *hetuḥ*—cause; *tvam*—You; *kila*—indeed; *paṅkaja*—lotus; *akṣa*—eyes; *yadubhiḥ tatra*—there; *asti*—is; *niṣṭaṅkitaḥ*—described.

Viśākhā: Who else in Vraja is as glorous as You? You carried away the mountain-like minds of chaste girls, and with a small particle of Your inconceivable power You lifted Govardhana Hill. O lotus-eyed

one, You are the person in this letter!

madhumaṅgalaḥ: a-i vā-āli-e, ciṭṭha ciṭṭha. diṭṭho ma-e ukkhitta-daṇḍa-maṇḍalehiṁ govehiṁ govaḍḍhaṇo dharido. tumaṁ kīsa ekkam jjeva pi-a-vaassaṁ saṁbhāvesi.

a-i—O; *svā-āli-e*—talkative; *ciṭṭha ciṭṭha*—wait, wait; *diṭṭho*—seen; *ma-e*—by me; *ukkhitta*—held up; *daṇḍa*—of staffs; *maṇḍalehim*—by the multitude; *govehim*—by the cowherd men; *govaḍḍhaṇo*—Govardhana Hill; *dharido*—held; *tumam*—You; *kīsa*—why?; *ekkam*—only; *jjeva*—indeed; *pi-a*—dear; *vaassam*—friend; *saṁbhavesi*—praise.

Madhumaṅgala: Ayi! O talkative girl, wait, wait! I myself saw how the cowherd men with their upraised sticks held Govardhana Hill. Why do you praise only my dear friend Kṛṣṇa?

kṛṣṇaḥ: lalite, alam ati-prasaṅgena. tan nivartasva.
lalitā: sundara, savva-go-ula-suha-kāriṇo vi tu-atto kadhaṁ sā ekā jjevva dukkhaṁ arihadi vari-asi.

lalite—O Lalitā; *alam*—enough; *ati*—great; *prasaṅgena*—with this topic of conversation; *tat*—from that; *nivartasya*—please refrain; *sundara*—O beautiful one; *savva*—all; *go-ula*—in Gokula; *suha-kāriṇo*—making happy; *vi*—although; *tu-atto*—from You; *kadham*—how is it?; *sā*—she; *ekā*—alone; *jjevva*—indeed; *dukkham*—distress; *arihadi*—deserves; *vari-asi*—greatly.

Kṛṣṇa: Lalitā, enough talking about it. Please stop.

Lalitā: O handsome one, although You delight everyone in Gokula, why should only this girl suffer so much because of You?

saṅgī me madhumaṅgalo na sahate dharmādhvano vicyutiṁ
śrīdāmā parimārgayan mama nahi cchidrāṇi nidrāyati
kaṁsaḥ śāsti khalaḥ kṣitiṁ katham ato mugdhe vidheyaṁ mayā
niḥśaṅkaṁ kula-sundarī-paribhavaj-jvālā-mahā-sāhasam

saṅgī—companion; *me*—My; *madhumaṅgalaḥ*—Madhumaṅgala; *na*—does not; *sahate*—tolerate; *dharma*—of dharma; *adhvanaḥ*—from the path; *vicyutim*—fall; *śrīdāmā*—Śrīdāmā; *parimārgayan*—searching; *mama*—My; *nahi*—does not; *chidrāṇi*—faults; *nidrāyati*—sleep; *kaṁsaḥ*—Kaṁsa; *śāsti*—ruling; *khalaḥ*—wicked; *kṣitim*—this land; *katham*—how is it?; *ataḥ*—from this; *mugdhe*—O bewildered girl; *vidheyam*—may be given; *mayā*—by Me; *niḥśaṅkam*—fearlessly; *kula*—family; *sundarī*—the beautiful girl; *paribhavat*—disgrace; *jvālā*—flames; *mahā*—great; *sāhasam*—boldly.

Kṛṣṇa: My companion Madhumaṅgala does not tolerate any deviation from the path of dharma, and Śrīdāmā does not even sleep, busily searching for My faults. Wicked Kaṁsa rules this country. O bewildered girl, in these circumstances how is it possible for Me to fearlessly make this girl, the ornament of Her family, burn in flames of anguish?

lalitā: (samārṣam. sanskṛtena).
antaḥ-kleśa-kalaṅkitaḥ kila vayaṁ yāmo 'dya yāmyaṁ puriṁ
nāyaṁ vāncana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujjhati
asmin sampuṭite gabhīra-kapaṭair ābhira-pallī-viṭe
hā medhāvini rādhike tava kathaṁ premā gariyān abhūt
(iti roditi)

sa—with; *amarsam*—angrily; *sanskṛtena*—in Sanskrit; *antaḥ-kleśa-kalaṅkitāḥ*—polluted by inner miserable conditions that continue even after death; *kila*—certainly; *vayam*—all of us; *yāmaḥ*—are going; *adya*—now; *yāmyām*—of Yamarāja; *purīm*—to the abode; *na*—not; *ayam*—this; *vañcana-sañcaya*—cheating activities; *praṇayinam*—loving; *hāsam*—smiling; *tathāpi*—still; *ujjhati*—gives up; *asmin*—in this; *sampuṭite*—filled; *gabhira*—great; *kapaṭaiḥ*—will deceit; *ābhīra-pallī*—from the village of the cowherd men; *viṭe*—in a debauchee; *hā*—alas; *medhāvani*—O intelligent one; *rādhike*—Rādhikā; *tava*—Your; *katham*—how; *premā*—love; *garīyan*—so great; *abhūt*—became; *iti*—thus; *roditi*—she cries.

Lalitā (angrily) Our hearts are so polluted by miserable condition that we are certainly going to the abode of Yamarāja. Nevertheless, Kṛṣṇa does not give up His loving smile, which is full of cheating tricks! O intelligent Rādhikā, how could You develop such a deep love for this great deceitful debauchee from the cowherds village? (Lalitā cries.)[21]

madhumaṅgalaḥ: a-i muddhe, sa-ala-sattha-visāra-o jassa amhāriso amacco ho-i sovi kiṁ edaṁ dhammaṁ adikkamissa-i. tā alaṁ vaṇa-rudideṇa.

a-i—O; *muddhe*—bewildered girl; *sa-ala*—all; *sattha*—scriptures; *visāra-o*—expert; *jassa*—of whom; *amhāriso*—like me; *amacco*—the minister; *ho-i*—is; *sovi*—He certainly; *kim*—how?; *edam*—this; *dhammam*—

[21] "O Rādhā! His smile is charming, but it is full of deceit. Although He is loved by many girls whose mind is blinded by amorous feelings, You should not behave like them since You are intelligent! This rogue Kṛṣṇa is greedy for cowherd girls and filled with deception."

dharma; *adikkamissa-i*—will transgress; *ta*—therefore; *alam*—what is the use?; *vaṇa*—in the forest; *rudideṇa*—with this crying.

Madhumaṅgala: Ayi! O bewildered girl, Kṛṣṇa is expert in all scriptures, and I am His minister. How can He break the rules of dharma? Enough of these words, which are like crying in the forest!

viśākhā: (svagatam) ṇaṁrāhī-e guñjā-ali-aṁ kaṇhassa dentī haṁ iṅgidaṁ lakkhemi.

svagatam—aside; *ṇam*—now; *rāhi-e*—of Rādhā; *gūnjā*—of gūnjā; *ali-am*—necklace; *kaṇhassa*—to Kṛṣṇa; *dentī*—giving; *ham*—I; *iṅgidam*—conduct; *lakkhemi*—I shall observe.

Viśākhā: (to herself) Now I will give this Rādhā's necklace of gūnjā berries to Kṛṣṇa, and by observing His reaction, I will know His actual feelings toward Her.

(prakāśam, sanskṛtena)
udīrṇa-rāgeṇa karambitāntarā
parisphurat-kṛṣṇa-mukhī guṇāñcitā
guñjāvalī mañjutarāvalambatāṁ
sārādhikeyaṁ tava kaṇṭha-saṅgamam
(iti kaṇṭhe svayam arpayati.)

prakasam—openly; *sanskṛtena*—in Sanskit; *udīrna*—elevated; *rāgeṇa*—with redness or love; *karambita*—inlaid; *antarā*—within (or in the heart); *parisphurat*—manifesting or blooming; *kṛṣṇa*—black (or the name Kṛṣṇa); *mukhī*—in the middle (or mouth); *guṇa*—a thread (or qualities); *añcitā*—strung (or decorated); *guñjā*—of gūnjā berries; *āvalī*—garland; *mañjutarā*—the most charming; *avalambatām*—may it cling; *sāra*—essence; *adhikā*—excellence (or sā rādhikeyam - from Rādhikā); *iyam*—this; *tava*—Your; *kaṇṭha*—of the neck; *saṅgamam*—contact.

(Openly) May this very beautiful red-black guñjā-necklace, strung on a thread, gracefully hang upon Your neck.

Or: May this most charming Rādhikā, endowed with excellent qualities, whose lips bloom with the name "Kṛṣṇa", and whose heart is filled with great love for You, rest on Your neck like a guñjā-necklace.

(She places the necklace on Kṛṣṇa's neck.)

kṛṣṇaḥ: (smitvā sakapaṭerṣyam).
rāgiṇam api sukaṭhoraṁ
suvṛttam api muhur udīrṇa-mālinyam
yuvatīnām iva bhāvaṁ
nahi guñjā-hāram icchāmi
(ity ajānan iva kaṇṭhād avatārya raṅgaṇa-mālikām arpayati.)

smitvā—having smiled; *sa*—with; *kapaṭa*—feigned; *īrṣyam*—anger; *rāgiṇam*—red (or affectionate); *api*—although; *sukaṭhoram*—very hard (or hard-hearted); *suvṛttam*—nicely round (or good behavior, virtuos); *api*—although; *muhuḥ*—on the contrary (or always); *udīrṇa*—greatly (or proud); *mālinyam*—tarnished or impure (or crooked); *yuvatīnām*—unripe (or young girls); *iva*—like; *bhāvam*—state (or feelings); *nahi*—not; *guñjā*—of guñjā; *hāram*—necklace; *icchāmi*—I desire; *iti*—thus; *ajānan*—not knowing; *iva*—as if; *kanthāt*—from the neck; *avatārya*—removed; *raṅgaṇa*—from raṅgaṇa flowers; *mākikām*—garland; *arpayati*—offers.

Kṛṣṇa: (smiling, He pretends to be angry) Although these berries are red, they are very hard, and although they are well rounded, they look tarnished. I don't want a necklace from unripe guñjā berries.

Or: Although Rādhā is affectionate to Me, She is hard-hearted, and although this girl is very chaste and virtuous, She is always very crooked and proud. I don't want this guñjā necklace, which is like the feelings of young girls.

(As if bewildered, instead of a guñjā necklace, Kṛṣṇa removes the raṅgaṇa garland from His neck and gives it back to Viśākhā.)

viśākhā: (svagatam) imassa bhamo vi amhāṇaṁ maṅgalo saṁvutto. (iti vastreṇa samvṛṇoti.)

svagatam—aside; *imassa*—His; *bhamo*—mistake; *vi*—indeed; *amhāṇam*—our; *mangalo*—auspicious good fortune; *saṁvutto*—arrived; *iti*—thus; *vastreṇa*—with the garment; *samvṛṇoti*—conceals.

Viśākhā: (aside) Kṛṣṇa's confusion is our good fortune. (She hides the garland under her clothes.)

lalitā: halā, govi-ā-koḍi-bhu-aṅgassa imassa akkhalidaṁ accari-am bamhacari-aṁ diṭṭhi-ā paaḍi-bhūmam. tā mahevi gadu-a taṁ amhevi gadu-a taṁ atthāṇānurā-iṇīṁ rāhi-aṁ nivaṭṭāvemha.
viśākhā: sahi, juttaṁ mantesi.
(ity ubhe parikrāmataḥ.)

halā—O; *govi-ā*—of gopīs; *koḍi*—of millions; *bhu-aṅgassa*—of the lover; *imassa*—of Him; *akkhalidam*—firm; *accari-am*—wonderful; *bamhacari-am*—vow of celibacy; *diṭṭhi-ā*—by good fortune; *paaḍi-bhūḍam*—manifested; *tā*—that; *amhevi*—we two gopīs; *gadu-a*—having gone; *tam*—to her; *aṭṭhāṇāṇurā*—who has fallen in love with an unsuitable person; *rāhi-am*—Rādhā; *nivaṭṭāvemha*—we should check; *sahi*—O friend; *juttam*—appropriate; *mantesi*—you advice; *iti*—thus; *ubhe*—the two gopīs; *parikramataḥ*—begin to walk.

Lalitā: Ah! By good fortune, we have seen the amazing firm celibacy of this lover of millions of gopīs! We should go and stop Rādhikā, who has fallen in love with a very unsuitable person!

Viśākhā: Sakhi, you are right.

lalitā: viśāhe, tumaṁ gadu-a imā-e raṅgaṇa-māli-ā-e pi-a-sahīṁ āsāsehi. ahaṁ kkhu edaṁ vuttantaṁ bhaavadī-e viṇivedissam.
(iti niṣkrānte.)

viśāhe—O Viśākhā; *tumaṁ*—you; *gadu-a*—having gone; *imā-e*—with this; *raṅgaṇa*—delightful; *māli-ā-e*—garland; *pi-a*—dear; *sahīm*—friend; *āsāsehi*—console; *aham*—I; *kkhu*—indeed; *edam*—this; *vuttantam*—incident; *bhaavadī-e*—to the pious Paurṇamāsī; *viṇivedissam*—I shall inform; *iti*—thus; *niśkrānte*—they exit.

Lalitā: Viśākhā, take this raṅgaṇa garland to our dear sakhi and comfort Her. I will explain everything to Paurṇamāsī.

(Lalitā and Viśākhā exit.)

madhumaṅgalaḥ: bho baassa, ādarijjantaṁ vi appāṇaṁ kīsa ādarāvesi ? idaṁ kkhu paccādāva-pavvatāhirohaṇassa ahirohiṇī-ṇimamāṇaṁ dāva.
kṛṣṇaḥ: sakhe satyaṁ bravīṣi. sāhasikyaṁ hasitenaivānuṣṭhitam.

bho—O; *baassa*—friend; *ādarijjantam*—adored; *vi*—although; *appāṇam*—Yourself; *kīsa*—why; *ādarāvesi*—do You cause to worship; *idam*—this; *kkhu*—indeed; *pacca-dāva*—of sorrow; *pavvata*—mountain; *ahiroṇassa*—of the ascent; *ahirohiṇī*—staircase; *nimāṇam*—construction; *dāva*—to that extent; *sakhe*—O friend; *satyam*—truthfully; *bravīṣi*—you speak; *sāhasikyam*—rashness; *hasitena*—with laughter; *eva*—indeed; *anuṣṭhitam*—performed.

Madhumaṅgala: Bho! Friend, this girl loves You. Why don't You reciprocate Her feelings? You are building a staircase that leads up a mountain of regret!

Kṛṣṇa: Friend, what you say is true. I rashly laughed at this girl.

madhumaṅgalaḥ: pekkha go-i-ju-alam nettapaham adikkamidam.

pekkha—look; *go-i*—of gopis; *ju-alam*—a pair; *netta*—of the eyes; *paham*—to the path; *adikkamidam*—passed.

Madhumaṅgala: Look, two gopīs are already out of sight.

śrutvā niṣṭhuratām mamendu-vadanā premākuraṁ bhindati
svānte śānti-dhurām vidhāya vidhure prāyaḥ parāñciṣyati
kiṁvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn
hā maugdhyāt phalinī manoratha-latā mṛdvi mayonmūlitā

śrutvā—by hearing; *niṣṭhuratām*—cruelty; *mama*—My; *indu-vadanā*—moon-like face; *prema-aṅkuram*—the seed of love; *bhindatī*—breaking; *sva-ante*—within Her heart; *śānti-dhurāṁ*—burden of peacefulness; *vidhāya*—accepting; *vidhure*—aggrieved; *prāyaḥ*—almost; *parāciṣyati*—may turn against; *kiṁ vā*—or; *pāmara*—wicked; *kāma*—Kāmadeva; *kārmuka*—of the bow; *paritrastā*—very frightened; *vimokṣyati*—will give up; *asūn*—life; *hā*—ah!; *maughdyāt*—on account of bewilderment; *phalinī*—almost fruitful; *manaḥ-ratha-latā*—the desire-creeper; *mṛdi*—new and soft; *mayā*—by Me; *unmūlita*—uprooted.

Kṛṣṇa: (with regret) After hearing of My cruelty, the seed of love of this moon-faced girl may be broken, and with the desire of attaining peacefulness in Her aggrieved heart, She may reject Me. Or, being very afraid of the wicked Kāmadeva's bow, She may even give up Her life. Ah! I have foolishly uprooted the tender desire creeper just when it was ready to bear fruit!

madhumaṅgalaḥ: dāṇiṁ kiṁ ettha saraṇam.
kṛṣṇaḥ: sakhe, pratyanaṅga-lekhaṁ vinā nānyat paśyāmi śaraṇam.

dāṇim—at present; *kim*—what?; *ettha*—here; *saraṇam*—shelter; *sakhe*—O friend; *prati*—in return; *anaṅga-lekham*—love-letter; *vinā*—with; *na*—not; *anyat*—another; *paśyāmi*—I see; *śaraṇam*—recourse.

Madhumaṅgala: Now what will be out shelter?

Kṛṣṇa: Friend, I do not see any other shelter but to write a love-letter in responce.

madhumaṅgalaḥ: kiṁ ettha leha-sāhaṇam.
kṛṣṇaḥ: vaśīkāra-kriyā-praśasto rāgavān javā-niryāsaḥ.
madhumaṅgalaḥ: ehi, uḍḍa-mahāḍa-i-maṇḍidaṁ ṇādūre pakkandaṇa-tīttthaṁ gacchemha.
(iti niṣkrāntau.)

kim—how; *ettha*—here; *leha*—of the letter; *sāhaṇam*—completion; *vaśī-kāra*—enchanting and bringing under control; *kriyā*—in the activities; *praśastaḥ*—celebrated; *rāgavān*—red; *javā*—of javā flower (China rose); *niryāsaḥ*—sap; *ehi*—come near; *uḍḍa*—of roses; *mahā-aḍa-i*—with a great forest; *maṇḍidam*—decorated; *ṇa*—not; *adi*—very; *dūre*—far away; *pakkandaṇa*—Praskandana; *tīttha*—the holy place; *gacchemha*—let us go; *iti*—thus; *niśkrāntau*—exit.

Madhumaṅgala: What will we use to write it?

Kṛṣṇa: The juice of red javā flowers is the best way to charm a girl's mind.

Madhumaṅgala: Let us go to nearby Praskandana-tīrtha, which is decorated with a great forest of javā flowers.

(Kṛṣṇa and Madhumaṅgala exit.)

(tataḥ praviśati viśākhayā prabodhyamānā rādhā.)
rādhā: (sakkhedam. sanskṛtena)
yasyotsaṅga-sukhāśayā śithilitā gurvi gurubhyas trapa
prāṇebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyaṁ parikleśitāḥ
dharmaḥ so 'pi mahān mayā na gaṇitaḥ sādhvibhir adhyāsito
dhig dhairyaṁ tad-upekṣitāpi yad ahaṁ jivāmi pāpiyasī

sa—with; *khedam*—unhappiness; *sanskṛtena*—in Sanskrit; *yasya*—of whom; *utsaṅga-sukha-āśaya*—by the desire for the happiness of the association; *śithilitā*—slackened; *gurvi*—very great; *gurubhyaḥ*—unto the superiors; *trapā*—shame; *prāṇebhyaḥ*—than My life; *api*—although; *suhṛt-tamāh*—more dear; *sakhi*—O friend; *tathā*—similarly; *yūyam*—you; *parikleśitāḥ*—so much troubled; *dharmaḥ*—dharma; *saḥ*—that; *api*—even; *mahān*—very great; *mayā*—by Me; *na*—not; *gaṇitaḥ*—cared for; *sādhvibhiḥ*—by the most chaste women; *adhyāsitaḥ*—practiced; *dhik dhairyam*—to hell with patiente; *tat*—by Him; *upekṣitā*—neglected; *api*—although; *yat*—which; *aham*—I; *jivāmi*—am living; *pāpiyasī*—the most

sinful.

(Rādhā enters with Viśākhā, who consoles Her.)

Rādhā: (with grief) O sakhi, desiring the happiness of His embraces, I almost abandoned the shame before My superiors. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. I even put aside the rules of dharma followed by the most chaste women. To hell with My so-called patience! Although He has neglected Me, I am so sinful that I continue to live!

viśākhā: (sasambhramam) sahi, samāssasa samāssasa. (iti raṅgaṇa-mālāṁ ghrāṇe 'rpayati.)
rādhikā: (samjñām labdhvā.) halā, kiṁ edam accari-aṁ jaṁ saṁmohaṇaṁ vi pavohedi.

sa—with; *sambhramam*—agitated; *sahi*—O friend; *samāssasa samāssasa*—do not lament, do not lament; *iti*—thus; *raṅgaṇa*—from raṅgaṇa flowers; *mālam*—garland; *ghrāṇe*—on the nose; *arpayati*—places; *samṇām*—consciousness; *labdhvā*—having gained; *halā*—O; *kim*—what?; *edam*—this; *accari-am*—wonderful; *jam*—which; *saṁmohaṇam*—bewilders; *vi*—although; *pavohedi*—revives.

Viśākhā: (agitated) Sakhi, please do not lament. Do not lament. (She brings the raṅgaṇa garland to Rādhā's nose.)

Rādhikā: (regaining consciousness) Ah! What is this amazing thing? Although it completely enchants Me and makes Me faint, it also brings Me back to consciousness!

viśākhā: (mālyaṁ nivedya. sanskṛtena)
aṅgottīrṇa-vilepanaṁ sakhi samākṛṣṭi-kriyāyāṁ maṇir
mantro hanta muhur vaśī-kṛti-vidhau nāmāsya vaṁśi-pateḥ
nirmālya iyaṁ mahauṣadhir iha svāntasya sammohane
nāsāṁ kastisṛṇāṁ gṛṇāti paramācintyāṁ prabhāvāvalīm

aṅga—of limbs; *uttīrṇa*—topmost (head); *vilepanam*—ointment; *sakhi*—O friend; *samākṛṣṭi*—of attracting; *kriyāyām*—in the activity; *maṇiḥ*—jewel; *mantraḥ*—mantra; *hanta*—O; *muhuḥ*—at every moment; *vaśī-kṛti*—bringing under control; *vidhau*—in the activity; *nāma*—name; *asya*—of Him; *vaṁśī-pateḥ*—master of the flute; *nirmālya*—rejected; *srak*—garland; *iyam*—this; *mahā*—great; *oṣadhiḥ*—medicinal herb; *iha*—here; *svāntasya*—of the heart; *sammohane*—in the fainting; *na*—not; *āsām*—of us; *kaḥ*—what?;

tisṛṇām—of the three; *gṛṇāti*—proclaims; *parama*—supreme; *acintyam*—inconceivable; *prabhāva*—stregnth; *āvalīm*—abundance.

Viśākhā: (gives the garland to Rādhā) Sakhi, the ointment from the forehead of Kṛṣṇa, the master of the flute, is the crest jewel of all charming things. His name is a mantra that brings people under its control again and again. The flower garland He wore is a great medicine that enchants hearts. Hanta! Who does not know the supreme inconceivable power of these three things?

rādhikā: (svagatam) evaṁ-guṇeṇa imiṇā uvekkhidaṁ vi ṇaṁ hada-sarīraṁ kadhaṁ ajjavi ṇillajjāṇaṁ dhāremi. tā kāli-a-hada-pavesovā-am aṇusarissam. (prakāśam) visāhe, viṇṇavehi guru-aṇaṁ jaṁ bārahā-icca-titthaṁ gadu-a sūraṁ accidukāmamhi.

svagatam—aside; *evam*—like this; *guṇeṇa*—with qualities; *imiṇā*—with this; *uvekkhidam*—neglected; *vi*—although; *ṇam*—this; *hada*—wounded; *marīram*—body; *kadham*—how is it?; *ajja*—today; *vi*—even; *ṇillajjāham*—I am shameless; *dhāremi*—I maintain; *tā*—therefore; *kāli-a*—Kāliya; *hada*—in the lake; *pavesa*—of entering; *uvā-am*—by the remedial measure; *aṇusarissam*—I shall adopt; *prakāśam*—openly; *visāhe*—O Viśākhā; *viṇṇavehi*—please tell; *guru*—superior; *aṇam*—personalities; *jam*—which; *bārahā-icca-titthaṁ*—the holy place named Dvādaśā-ditya-tīrtha; *gadu-a*—having gone; *sūram*—the sun god; *accidukām*—desiring to worship; *amhi*—I am.

Rādhikā: (aside) Although Kṛṣṇa, who has all these glorious qualities, has neglected My worthless body, why am I shamelessly keeping it alive? I will drown it the waters of Kāliya lake. (Openly) Viśākhā, please tell My superiors that, desiring to worship the sun-god, I went to Dvādaśāditya-tīrtha.

viśākhā: sāhu sumarā-idaṁ pi-a-sahī-e jaṁ ajjā-e jaḍilā-e vi idaṁ jjevva dāṇiṁ ādiṭṭhamhi. tā ehi. (ity ubhe parikrāmataḥ.)

sāhu—well; *sumarā-idam*—caused to remeber; *pi-a*—dear; *sahī-e*—by the friend; *jam*—which; *ajjā-e*—by the noble; *jaḍilā-e*—by Jaṭilā; *vi*—although; *idam*—this; *jjevva*—certainly; *dāṇim*—at present; *ādiṭṭhamhi*—I am instructed; *tā*—therefore; *ehi*—come with me.

Viśākhā: My dear sakhi, You know very well that the noble Jaṭilā has given me the order to always be with You. So let's go together.

(They begin to walk.)

rādhikā: (savyāmocham)
maṁ parihara-i mu-undo tahavi durāsā virohiṇī ḍaha-ī
maha sahi gahīra-ṇīrā saraṇaṁ bahiṇī kidantassa

mam—me; *parihara*—neglects; *mu-undo*—Mukunda; *tahavi*—nevertheless; *durāsā*—unattainable aspiration; *virohiṇī*—inimical; *daha-ī*—burns; *maha*—my; *sahi*—O friend; *gahīra*—deep; *nīrā*—water; *saraṇam*—recourse; *bahiṇī*—sister; *kidantassa*—of the god of death (Yamarāja).

Rādhikā: (perplexed) Although Mukunda has neglected Me, still the hostile and unattainable hope to attain Him burns in Me. O sakhi, the deep waters of the Yamunā, the sister of the king of death, is My only shelter.

viśākhā: halā, pekkha patthāṇe maṅgala-sū-nṇā-iṁ sa-uṇā-iṁ. tā evaṁ mā bhaṇa.
rādhikā: (puro dṛṣṭvā) halā, katham esā puvva-disā-muhe ā-āli-ā saṁjhā dīsa-i.

halā—O; *pekkha*—look; *patthāṇe*—in the walking; *maṅgala*—auspicious; *sū-uṇā-im*—signs; *sa-uṇā-im*—favorable omens; *tā*—therefore; *evam*—indeed; *mā*—don't; *bhaṇa*—talk; *puraḥ*—ahead; *dṛṣṭvā*—looking; *halā*—O; *katham*—how is it?; *esā*—it; *puvva*—front; *disā*—in the direction; *muhe*—in the face; *ā-āli-ā*—not happening at the proper time; *saṁjhā*—sunset; *dīsa-i*—is seen.

Viśākhā: Ah, don't say that! Look at the auspicious signs appearing on our path!

Rādhikā: (looking ahead) Why did the sun suddenly set in the east at the wrong time?

viśākhā: ṇa kkhu saṁjhā. pekkha pakkandaṇe sūrassa ballahā pariphullidā oḍra-rā-i rehadi. tā imassa agghaṁ kāduṁ ṇaṁ avaciṇamha.
(ity ubhe kurutaḥ).

ṇa—not; *kkhu*—indeed; *saṁjhā*—sunset; *pekkha*—look; *pakkandaṇe*—at Praskandana; *sūrassa*—of the sun-god; *ballahā*—dear; *pariphullidā*—blossomed; *oḍra*—of javā flowers; *rā-i*—series; *rehadi*—shines; *tā*—therefore; *imassa*—of that; *aggham*—scented water; *kādum*—to make; *ṇam*—this; *avaciṇamha*—let us collect; *iti*—thus; *ubhe*—the two gopīs; *kurutaḥ*—act.

Viśākhā: It's not sunset. Look! These are the javā flowers, dear to the sun-god, shining in Praskandana-tīrtha. Let's pick some to make rose water.

(tataḥ praviśati baṭunā saha kṛṣṇaḥ.)
kṛṣṇaḥ: sakhe, seyaṁ rādhādhara-kānti-taskarī javā-rājiḥ.
madhumaṅgalaḥ: ado ṇaṁ ṇippīḍi-a nimmāhi paccaṇaṅga-leham.

tataḥ—then; *praviśati*—enters; *baṭunā*—boy; *saha*—with; *kṛṣṇaḥ*—Kṛṣṇa; *sakhe*—O friend; *sā*—this; *iyam*—this; *rādhā*—of Rādhā; *adhara*—of the lips; *kānti*—the beauty; *taskarī*—thief; *javā*—of javā flowers; *rājiḥ*—series; *ado*—therefore; *ṇam*—this; *nippīḍi-a*—having pressed; *ṇimmāhi*—please write; *paccanaṅga-leham*—the reply to the love-letter.

(Kṛṣṇa and Madhumaṅgala enter.)

Kṛṣṇa: Friend, these javā flowers are thieves who have stolen the beauty of Rādhā's lips!

Madhumaṅgala: Press the juice from these flowers, and write a reply to Rādhā's love-letter.

kṛṣṇaḥ: (parikampya savismayam.)
eṣā nāntika-vartinī sura-girer ailāvṛtī hanta bhūr
agre kiṁ kalayāmi kāñcana-rucām udgāra-gaurīr diśaḥāṁ jñātaṁ maṇi-nūpura-dhvani-bharād ālī-janālaṅkṛtā
kāntīnāṁ kula-devatā vilasituṁ vṛndāṭavīṁ vindati

parikampya—trembling violently; *sa*—with; *vismayam*—wonder; *eṣā*—this; *nā*—not; *nantika*—near; *vartinī*—situated; *sura*—of the demigods; *gireḥ*—of the mountain (Mount Sumeru); *ailāvṛtī*—of Ilāvṛta-varśa; *hanta*—O; *bhūḥ*—land; *agre*—in the presence; *kim*—what?; *kalayāmi*—do I perceive; *kāñcana*—of gold; *rucām*—splendor; *udgāra*—emanating; *gaurīḥ*—a golden effulgence; *diśaḥ*—in all directions; *ām*—yes; *jñātam*—known; *maṇi*—jewels; *nūpura*—of the ankle-bells; *dhvani*—sound; *alaṅkṛtā*—decorated; *kāntīnām*—of beauty; *kula-devatā*—the presideing deity; *vilasitum*—to perform pastimes; *vṛndā-aṭavīm*—the forest of Vṛndāvana; *vindati*—enters.

Kṛṣṇa: (trembling violently, He says with wonder) This is not Ilāvṛta-varśa located near Mount Sumeru. Why do I see a golden glow spreading in all directions? Hanta! Hearing the sound of jeweled ankle-bells, I think that the goddess of beauty, along with her friends, must have entered Vṛndāvana forest to enjoy pastimes!

madhumaṅgalaḥ: hanta bho, maggijjnatammi vā-urāsāhaṇe kuraṅgī sa-aṁ hatthaṁ gadā.

kṛṣṇaḥ: (sānandam) sakhe, sadhu vijñātam. tad atra vṛkṣāntaritau śṛṇuvaḥ kim asau prastauti. (iti tathā sthitau.)

hanta—just see!; *bho*—O!; *maggijjantammi*—being sought; *vā-urā*—to the trap; *sāhaṇe*—preparing; *kuraṅgī*—doe; *sa-am*—by herself; *hattham*—in our hands; *gadā*—approached; *sa*—with; *ānandam*—bliss; *sakhe*—O friend; *sadhu*—nicely; *vijñātam*—understood; *tat*—therefore; *atra*—here; *vṛksā*—by the tree; *antaritau*—hidden; *śṛṇuvaḥ*—let us hear; *kim*—what; *asau*—these two gopīs; *prastauti*—say.

Madhumaṅgala: Hanta! Bho, just see! We wanted to trap this doe, but she came into our hands by herself!

Kṛṣṇa: (happily) O friend, you understood everything perfectly! Let us hide behind this tree and hear what they say.

(They hide behind the tree.)

rādhikā: (viśākhā ālambya sāsram). halā, eso jaṇo kadhāpasaṅge sa-aṁ sumaridavvo.

viśākhā: (sabaṣpam) sahi, acchīṇa-dhīrattanādi-guṇa bhaṇijjasi. ta kiṁti evvaṁ uvviggāsi.

viśākhā—Viśākhā; *ālāmbya*—resting; *sa*—with; *asram*—tears; *halā*—O; *eso*—this; *jaṇo*—person; *kadhā*—of the description; *pasaṅge*—in relation; *sa-am*—yourself; *sumaridavvo*—remember; *sa*—with; *baṣpam*—tears; *sahi*—O friend; *acchīṇa*—unfalling; *dhīrattana*—gravity and patience; *ādi*—and other; *guṇa*—noble qualities; *bhaṇijjasi*—are spoken; *ta*—therefore; *kiṁti*—why?; *evvam*—thus; *uviggāsi*—have you become so agitated.

Rādhikā: (weeping, She rests her hand on Viśākhā's shoulder) Ah, please remember sometimes this person![22]

Viśākhā: (also weeping) Sakhi, everyone says You are grave, patient, and full of all other qualities. Why are You so sorrowful?

rādhikā: sahi, ṇigguṇī-kidamhi teṇa dhutteṇa. (iti sanskṛtena)
tasyoras-taṭa-maṇḍalaṁ dhṛti-nadī-rodha-kriyā-paṇḍitaṁ
vaktrenduḥ kula-dharma-paṅkaja-vanī-saṅkoca-dīkṣā-vratī

[22] Here Rādhikā speaks about Herself.

dor-yūpau nitarām udañcita-cira-vrīḍābhidārādhvarau
hā kaṣṭaṁ nikhilaṅ-gilā sakhi dṛśor bhaṅgī-bhujaṅgī tu sā

sahi—O friend; *niguṇī-kidambi*—I have become devoid of all good qualities; *teṇa*—because of Him; *dhutteṇa*—rascal; *iti*—thus; *sanskṛtena*—in Sanskrit; *tasya*—His; *uraḥ*—of the chest; *taṭa*—of the surface; *maṇḍalam*—area; *dhṛti*—of patience; *nadī*—of the river; *rodha*—a dam; *kriyā*—in the activities; *paṇḍitam*—expert; *vaktra*—face; *induḥ*—moon; *kula-dharma*—of the family traditions; *paṅkaja*—of lotus flowers; *vanī*—of the forest; *saṅkoca*—closing; *dīkṣā*—initiated; *vratī*—who has taken a vow; *doḥ*—of the arms; *yūpau*—the two pillars; *nitarām*—completely; *udañcita*—elevated; *cira*—for a long time; *vrīdā*—shyness; *abhidāra*—to exercise; *adhvarau*—sacrifice; *hā*—O; *kaṣṭam*—ah!; *nikhilam*—everything; *gilā*—swallowing; *sakhi*—O friend; *dṛśoḥ*—of the eyes; *bhaṅgī*—crooked; *bhujaṅgī*—the serpent; *tu*—indeed; *sā*—she.

Rādhikā: O sakhi, this rogue has robbed all My virtues! His chest is a dam that expertly stops the river of My patience. His moon-like face has taken a vow to close the lotus flowers of My family duties. His arms are pillars in a yajña to drive away My great shyness. Ah, Sakhi! The crooked snake of His glances devours everything!

kṛṣṇaḥ: priye, tvan-mādhuryeṇa mādhavaś ca jaḍī-kṛtya nirguṇām avasthāṁ nīto 'yam.

priye—O beloved; *tvat*—your; *mādhuryeṇa*—by the charm; *mādhavaḥ*—Mādhava; *ca*—and; *jaḍī-kṛtya*—become stunned; *nirguṇām*—devoid of good qualities; *avasthām*—state of being; *nītaḥ*—brought; *ayam*—He.

Kṛṣṇa: O beloved, stunned by Your sweetness, Mādhava has also lost all His virtues!

rādhikā: (ākāśe añjaliṁ baddhvā. sanskṛtena) hanta bho bakī-hantaḥ. grhāntaḥ-khelantyo nija-sahaja-bālyasya balanād
abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk
vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kām api daśāṁ
kathaṁ vā nyāyyā te prathayitum udāsīna-padavī

ākāśe—in the sky; *añjalim baddhvā*—folding hands; *sanskṛtena*—in Sanskrit; *hanta*—Ah; *bho*—O; *bakī*—of Pūtana, the sister of Baka; *hantaḥ*—O killer; *grha-antaḥ-khelantyaḥ*—engaged in games within the house; *nija*—one's own; *sahaja*—simple; *bālyasya*—childhood; *balanād*—influence; *abhadraṁ bhadraṁ*—good and bad; *vā*—or; *kim api*—what; *hi*—certainly;

na—not; *jānīmahi*—we did know; *manāk*—even slightly; *vayam*—we; *netum*—to lead; *yuktāḥ*—suitable; *katham*—how; *aśaraṇām*—without shelter; *kām api*—such as this; *daśām*—to the condition; *katham*—how; *vā*—or; *nyāyyā*—correct; *te*—of You; *prathayitum*—to manifest; *udāsīna*—of carelessness; *padavī*—the position.

Rādhikā: (folds Her hands in the direction of the sky) Hanta! O Kṛṣṇa, O killer of Pūtanā, I was absorbed in the games in My house, and because of My childish simplicity I did not know right from wrong at all. You attracted us, and brought us into this condition without any shelter, and now You have become indifferent to us. Do You think it's right?

kṛṣṇaḥ: priye, kaḥ khalu jijīviṣur jīvātu-bhūtāyāṁ siddhauṣadhi-latāyām udāste.

priye—O beloved; *kaḥ*—who; *khalu*—indeed; *jijīviṣuḥ*—desiring to live; *jīvātu*—of life-giving; *bhūtāyām*—consisting; *siddha*—perfect; *auṣadhi*—medicinal herb; *latāyām*—creeper; *udāste*—remains unconcerned.

Kṛṣṇa: O beloved, who, desiring to live, will ignore the perfect life-giving vine?

rādhikā: (niḥśvasya) halā, esā piā me ekā-alī tu-e appaṇo kaṇṭhe dhāraṇijjā. (iti kaṇṭhād ekāvalīm uttāyati.)

niḥśvasya—sighing; *halā*—O; *esā*—this; *pi-ā*—dear; *me*—to me; *ekā-alī*—necklace; *tu-e*—by you; *appaṇo*—your; *kaṇṭhe*—on the neck; *dhāraṇijjā*—should be worn; *iti*—thus; *kaṇṭhāt*—from the neck; *eka-āvalīm*—necklace; *uttārayati*—removes.

Rādhikā: (sighs) Sakhi, please wear My favorite necklace... (Rādhā removes the necklace from Her neck.)

viśākhā: (haṭhān nivārya) halā, evaṁ aṇucciṭṭhantī kiṁti maṁ dahasi jaṁ lalidaṁ paḍikkhi-a nirujjamamhi. (iti roditi).

haṭhāt—forcefully; *nivārya*—checking; *halā*—O; *evvam*—in this manner; *aṇuciṭṭhantī*—staying; *kiṁti*—why?; *mām*—me; *dahasi*—do you burn; *jam*—which; *lalidam*—Lalitā; *paḍikkhi-a*—waiting; *nirujjamamhi*—I am inactive.

Viśākhā: (forcibly stops Rādhā.) Ah! Why are You hurting me? Wait for Lalitā! (Viśākhā cries.)

rādhikā: (sanskṛtena)
akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idaṁ
mudhā mā rodir me kuru param imām uttara-kṛtim
tamālasya skandhe viihita-bhuja-vallarir iyaṁ
yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ

akāruṇyaḥ—without mercy; *kṛṣṇaḥ*—Kṛṣṇa; *yadi*—if; *mayi*—unto Me; *tava*—your; *āgaḥ*—offense; *katham*—how; *idam*—this; *mudhā*—uselessly; *mā rodīḥ*—do not cry; *me*—for Me; *kuru*—do; *param*—but afterwards; *imām*—this; *uttara-kṛtim*—final act; *tamālasya*—of a tamāla tree; *skandhe*—the trunk; *vinhita*—fixed upon; *bhuja-vallariḥ*—arms like creepers; *iyam*—this; *yathā*—by which; *vṛndā-araṇye*—in the forest of Vṛndāvana; *ciram*—forever; *avicalā*—without being disturbed; *tiṣṭhati*—remains; *tanuḥ*—the body.

Rādhikā: If Kṛṣṇa is not merciful to Me, then I shall have to die. There is no need to cry, because it is not your fault. But afterwards please do one thing for Me. Let My body embrace a tamāla tree with its creeper-like arms, so that I may remain in Vṛndāvana forever.

kṛṣṇaḥ: (sāsram) sakhe, dṛṣṭānurāgasya sādhiṣṭhatā.

sa—with; *asram*—tears; *sakhe*—O friend; *dṛṣṭā*—seen; *anurāgasya*—of the love; *sādhiṣṭhatā*—greatness.

Kṛṣṇa: (with tears) Friend, see how great Her love is!

rādhikā: (svagatam) tuvarāvedi maṁ kāvi ghaṇukkaṇṭhā. (prakāśam) halā. sūram acci-a kiṁ pi abbhatthidukāmāmhi. tā jāva siṇāṇaṁ kadu-a ṇivuttā bhave tumaṁ ettha pupphaṁ avaciṇehi. (iti tīrthābhimukhaṁ dvitrāṇi padāhi gatvā punar ātmagatam.) hanta, so tilloka-mohaṇo muha-cando puṇo ma-e na diṭṭho. (iti sotkaṇṭhaṁ nivṛtya prakāśam.) halā, pasīda pasīda. daṁsehi taṁ paḍicchanda-am.

svagatam—aside; *tuvarāvedi*—impells; *mam*—me; *kāvi*—some; *ghanutkaṇṭhā*—intense longing; *prakāśam*—openly; *halā*—O; *sūram*—the sun-god; *acci-a*—having worshiped; *kim pi*—somewhat; *abbhatthidukāmāmhi*—I desire to request; *tā*—therefore; *jāva*—to what extent; *siṇāṇam*—bath; *kadu-a*—having performed; *ṇivuttā*—dead; *bhave*—I may become; *tāva*—to that extent; *tumam*—you; *ettha*—here; *puppham*—flowers; *avaciṇehi*—gather; *iti*—thus; *tīrtha*—the holy place; *abhimukham*—in the direction; *dvi-trāṇi*—two or three; *padāni*—steps; *gatvā*—having gone; *punaḥ*—again; *ātma-gatam*—say to herself; *hanta*—Ah; *so*—He; *tilloka*—the

three worlds; *mohaṇo*—enchanting; *muha*—face; *cando*—moon; *puṇo*—again; *ma-e*—by me; *ṇa*—not; *diṭṭho*—seen; *iti*—thus; *sa*—with; *utkaṇṭham*—longing; *nivṛtya*—having returned; *prakāśam*—she openly says; *halā*—O; *pasīda pasīda*—be merciful, be merciful; *daṁsehi*—please show; *tam*—that; *paḍicchanda-am*—picture.

Rādhikā: (to Herself) Intense longing makes Me hurry. (Openly) After worshiping the sun-god, there is one more thing I wish to ask. After I have gone, please pick a flower for each time I have bathed here. (She takes two or three steps in the direction of Praskandana, and again speaks to Herself) Hanta! Never again will I see Kṛṣṇa, whose face is like the moon and who enchants the three worlds! (Full of longing, She returns and openly says) O Viśākhā! Be merciful, be merciful! Please, show Me His picture again!

viśākhā: sahi, ṇatthi attha citta-phala-am.
rādhikā: (savyatham) tado paṇiṇāṇeṇa ṇaṁ paccakhī-karissam. (iti dhyānaṁ naṭayati).

sahi—O friend; *ṇatthi*—it is not; *ettha*—here; *citta-phala-am*—a painting; *phala-am*—paper; *sa*—with; *vyatham*—grieve; *tado*—then; *paṇihāṇeṇa*—by meditation; *ṇam*—Him; *paccakkhī*—visible; *karissam*—I shall cause to become; *iti*—thus; *dhyānam*—meditation; *naṭayati*—she represents dramatically.

Viśākhā: Sakhi, there is no picture here.

Rādhikā: (sorrowful) Then I will make Him appear in My meditation. (Rādhā begins to meditate.)

kṛṣṇaḥ: sakhe, pītam apīta-pūrvamaunmādakaṁ śrotra-mādhvīkam. tad agrato gacchāvaḥ. (iti ubhau tatha kurutah.)
viśākhā: (vilokya sānanddam sasambhramama.) diṭṭhi-ā tujjha suha-jjhāṇeṇa phalidam. tā jhatti ugghāḍehi lo-aṇam.
(rādhikā dṛśaṁ daronmīlya camatkāraṁ naṭayati.)

sakhe—O friend; *pītam*—drunk; *apīta*—not drunk; *pūrvam*—before; *unmādakam*—intoxication; *śrotra*—for the ears; *mādhvīkam*—nectar; *tat*—therefore; *agrataḥ*—in the presence; *gacchāvaḥ*—we have come; *iti*—thus; *ubhau*—the two gopas (Kṛṣṇa and Madhumaṅgala); *tathā*—in that way; *kurutaḥ*—act; *vilokya*—having seen; *sahi*—O friend; *diṭṭhi-ā*—by good fortune; *tujjha*—your; *suha*—auspicious; *jjhānena*—by the meditation; *phalidam*—becomes successful; *ta*—therefore; *jhatti*—immediately; *udghāḍehi*—open; *lo-aṇam*—eyes; *rādhikā*—Rādhā; *dṛśam*—eyes; *dara*—

slightly; *unmīlya*—opens; *camatkāram*—amazement; *ṇaṭayati*—represents dramatically.

Kṛṣṇa: Friend, My ears have never drunk such intoxicated nectar before! Let's appear before them. (They both do that.)

Viśākhā: (seeing Kṛṣṇa, she becomes joyful and says with agitation) Sakhi, by good fortune Your auspicious meditation has borne fruit! Open your eyes!

(Rādhā slightly opens her eyes and becomes filled with wonder.)

viśākhā: (sanskṛtena)
yad-arthaṁ saṁkīrṇe patasi hata-kandarpa-kadane
mṛduṁ vā durvāre jvalayasi tanuṁ prema-dahane
akhaṇḍenāpīḍaṁ sakhi nava-śikhaṇḍena kalayan
vilāsī so 'yaṁ te sphurati purato jīvita-patiḥ

sanskṛtena—in Sanskrit: yat—of whom; *artham*—because of; *saṁkīrne*—confused; *patasi*—you are falling; *hata*—struck; *kandarpa*—by Kāmadeva; *kadane*—a miserable condition; *mṛdum*—delicate; *vā*—or; *durvāre*—unbearable; *jvalayasi*—to burn; *tanum*—body; *prema*—of love; *dahane*—in the fire; *akhaṇḍena*—unbroken; *āpīḍam*—decoration for the top of the head; *sakhi*—O friend; *nava*—fresh; *śikhaṇḍena*—with a peacock feather; *kalayan*—wearing; *vilāsī*—playful (or splendid); *saḥ ayam*—this person; *te*—your; *sphurati*—is manifested; *puratah*—in the presence; *jīvita*—of the life; *patiḥ*—the Lord.

Viśākhā: O sakhi, the playful youth, because of whom You fell into the miserable condition caused by Kāmadeva, who made Your delicate body burm in the great fire of love, whose crown decorated with a fresh peacock feather, and who is the lord of Your life, has now appeared before You!

rādhikā: ammahe siviṇassa māhurī.
viśākhā: avisaddhe, eso de apuvvo siviṇo jo ṇiddā-e viṇā vi ṇippaṇo.

ammahe—amazing; *siṇivassa*—of the dream; *māhurī*—the sweetness; *avisaddhe*—untrusting; *esoh*—He; *de*—your; *apuvvo*—unprecedented; *siviṇo*—dream; *jo*—who; *niddā-e*—sleep; *viṇā*—without; *vi*—even; *ṇippaṇṇo*—appeared.

Rādhikā: Ah, how sweet this dream is!

Viśākhā: O unbeliever, this youth has amazingly appeared in front of You, and this is not a dream!

kṛṣṇaḥ:
asau dṛg-bhaṅgībhiḥ kusuma-śaram āngī-kṛta-śaraṁ
sṛjantī dantīndra-kramaṇa-kamanīyālasa-gatiḥ
adūre rambhorūr iha vadana-bimbasya suṣamā
samārambhād ambhoruha-madhurimāṇaṁ damayati

asau—this person; *dṛk*—of the eyes; *bhaṅgibhiḥ*—with the movements; *kusuma*—of flowers; *śaram*—arrow; *aṅgī-kṛta*—accepted; *śaram*—arrow; *sṛjantī*—creating; *danti*—of elephants; *indra*—king; *kramaṇa*—steps; *kamanīya*—graceful; *ālasa*—slow; *gatiḥ*—gait; *adūre*—not far away; *rambhorūr*—having lovely thighs like the stems of banana tree; *iha*—here; *vadana*—of the lips; *bimbasya*—of the bimba fruit; *suśamā*—great beauty; *samārambhāt*—undertaking; *ambhoruha*—of the lotus flower; *madhurimāṇam*—the charming beauty; *damayati*—conquers.

Kṛṣṇa: Creating excellent flower arrows with Her restless glances, with a slow graceful gait resembling the movements of the king of elephants, with rounded hips like the trunks of banana trees, and Her charming bimba-fruit lips, this girl defeats the sweetness of the lotus flower!

rādhikā: (kṛṣṇe dṛg-antaṁ nartayantī svagatam). sāhu re hi-a-a, sādhu diṭṭhi-ā muhuttaṁ vilambidam.
kṛṣṇaḥ: (smitvā) dhūrte viśākhe, samantāh mṛgyamāṇā diṣṭyā tvam atra dṛṣṭāsi. yad adya bhavatyā rūpa-sādṛśyād apākima-guñjā-hāreṇa māṁ pratārya durlabhā me raṅgaṇa-mālikāpanītā.

kṛṣṇe—on Kṛṣṇa; *dṛk*—of the eyes; *antam*—corners; *nartayantī*—causing to dance; *svagatam*—speaking to herself; *sāhu*—excellent; *re*—O; *hi-a-a*—O heart; *sādhu*—excellent; *diṭṭhi-ā*—by good fortune; *muhuttam*—a moment; *vilambidam*—slow; *smitvā*—smiling; *dhūrte*—O rascal; *viśākhike*—O Viśākhā; *samantāt*—completely; *mṛgyamāṇā*—sought; *diṣṭyā*—by good fortune; *tvam*—you; *atra*—here; *dṛṣṭā*—seen; *asi*—are; *yat*—because; *adya*—today; *bhavatyā*—by you; *rūpa*—of the form; *sādṛśyāt*—because of similarity; *apākima*—unripe; *guñjā*—of guñjā; *hāreṇa*—with the garland; *mām*—me; *pratārya*—having misled; *dulabha*—difficult to attain; *me*—my; *raṅgaṇa*—from raṅgaṇa flowers; *mālikā*—garland; *apanītā*—taken away.

Rādhikā: (dancing with Her eyes on the form of Kṛṣṇa, She says to Herself) O heart, how wonderful! How wonderful! By good fortune this moment lasts so long!

Kṛṣṇa: (smiling) O crafty Viśākhā, I have been looking for you everywhere, and now, by good fortune, I have finally found you! One girl who looked just like you bewildered Me with the necklace of unripe guñjā berries and took away My rare raṅgaṇa garland!

madhumaṅgalaḥ: bho ṇaṁ rāhī-e kaṇṭhādo dīsantīṁ appaṇo raṅgaṇa-māli-aṁ sa-aṁ jebba ā-aḍi-a geṇha.

kṛṣṇaḥ: sakhe, jānatāpi bhavatā kim idam anyāyyam upanyastam. na khalu svapne 'pi mayā kāminī-sparśaḥ smaryate.

bho—O; *ṇam*—this; *rāhī-a*—of Rādhā; *kaṇṭhādo*—from the neck; *dīsantīm*—seen; *appaṇo*—Your; *raṅgaṇa*—from raṅgaṇa flowers; *māli-am*—garland; *sa-am*—personally; *jebba*—certainly; *ā-aḍi-a*—pulling; *geṇha*—please take; *sakhe*—O friend; *jānatā*—knowing; *api*—although; *bhavatā*—by you; *kim*—what; idam—this; *anyāyyam*—improper; *upanyastam*—mentioned; *na*—not; *khalu*—indeed; *svapne*—in a dream; *api*—even; *mayā*—by me; *kāminī*—of this beautiful and affectionate girl; *sparśaḥ*—the touch; *smaryate*—is remembered.

Madhumaṅgala: Bho! I see Your garland on Rādhā's neck. Take it!

Kṛṣṇa: Friend, although you are very wise, still your advice is not very good. I do not remember touching such a beautiful girl even in My dreams!

rādhikā: (svagatam) imassa parihāso vi eso saṁkidā-e mama sacco paḍibhādi.

viśākhā: (vihasya) ayi varāṅgaṇā-taraṅgiṇīnāṁ mahā-sā-ara, ciṭṭha ciṭṭha. dāṇiṁ vi imā-iṁ dīsanti tujjha aṅgesu tāṇaṁ ciṇhā-iṁ.

svagatam—aside; *imassa*—His; *parihāso*—jesting; *vi*—although; *eso*—this; *sāmkidā-e*—suspicious; *mama*—of me; *sacco*—honest; *padibhadi*—is manifested; *vihasya*—laughing; *ayi*—O; *vara*—beautiful; *aṅgaṇā*—girls; *taraṅgiṇīnām*—rivers; *mahā*—great; *sa-ara*—O ocean; *cittha cittha*—stand, stand; *dāṇim*—now; *vi*—even; *ima-im*—these; *dīsanti*—are seen; *tujjha*—Your; *aṅgesu*—on the limbs; *tāṇam*—their; *ciṇhā-im*—marks.

Rādhikā: (to Herself) Although Kṛṣṇa is joking, I think He is telling the truth.

Viśākhā: (laughing) Ayi! O great ocean into which the rivers of many beautiful girls flow, stop! Stop! Even now I see the marks they

left on Your body![23]

ākṛṣṭāni kaṭākṣa-bhaṅgibhir alaṁ gopāṅganānāṁ tvayā
raktāny atra manāṁsi yāhi nimiṣonmuktāni netrāṇy api
tāny etāni bhavān navāñjana-tano guñjāvalīnāṁ chalāt
picchānāṁ ca sadā prasādhana-dhiyā sandhārayan nandasi

ākṛṣṭani—attracted; *katākṣa-bhaṅgibhiḥ*—by roving sidelong glances; *alam*—greatly; *gopa-aṅgaṇānām*—of the gopīs; *tvayā*—by You; *raktāni*—charming; *atra*—then; *manāṁsi*—minds; *yāni*—which; *nimiśa*—from blinking; *unmuktāni*—refrained; *netrāḍi*—eyes; *api*—even; *tāni*—they; *etāni*—these; *bhavān*—You; *nava*—fresh; *añjana*—ointment; *tano*—body; *guñjā*—of guñjā; *āvalīnām*—many; *chalāt*—on the pretext; *picchānām*—of peacock feathers; *ca*—and; *sadā*—always; *prasādhana*—for decoration; *dhiyā*—with a mind; *sandhārayan*—supporting; *nandasi*—You enjoy pastimes.

With Your sidelong glances You greatly fascinate the minds of the gopīs, making them look at You with unblinking eyes, and You enjoy always supporting their meditation with Your form, anointed with fresh ointments and decorated with guñjā necklaces and peacock feathers.

kṛṣṇaḥ: (saharṣam ātmagatam)
pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsya-bhājaḥ
mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgiṁ dadhāno
hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ

sa—with; *harṣam*—joy; *ātmagatam*—to Himself; *pramada*—of joy; *rasa-taraṅga*—by the continuos waves of the mellow; *smera*—mildly smiling; *gaṇḍa-sthalāyāḥ*—whose cheeks; *smara-dhanuḥ*—the bow of Kāmadeva; *anubandhi*—related with; *bhrū-latā*—of the arched eyebrows; *lāsya*—dancing; *bhājaḥ*—of one who has; *mada-kala*—intoxicated; *cala*—unsteady; *bhṛṅgī-bhrānti*—the moving to and fro of bees; *bhaṅgīm*—by gestures; *dadhānaḥ*—giving; *hṛdayam idam*—this heart; *adāṅkṣit*—has bitten; *pakṣmala*—possessing exquisite eyelashes; *akṣyāḥ*—of whose two eyes; *kaṭa-akṣaḥ*—the glance.

Kṛṣṇa: (joyfully, to Himself) When Rādhā smiles, sweet waves of joy inundate Her cheeks, and Her arched eyebrows, which are like the bow of Kāmadeva, begin to dance. Her sidelong glance, emphasized

[23] Seeing Rādhā, Kṛṣṇa became covered with drops of perspiration from agitation.

by charming eyelashes, is like a wandering bee, moving unsteadily due to intoxication. That bee has now bitten My heart!

(nepathye) ṇattiṇi visāhe.
kṛṣṇaḥ: katham akhāṇḍe jarā-pāṇḍureyaṁ jaṭilā.
(praviśya) jaṭilā: (puro dṛṣṭvā svagatam) kahaṁ ettha kaṇho. (prakāśam) visāhe, kiṁti imā-iṁ dhū-a-gandha-ratta-candanā-im tu-e visumaridā-iṁ.

nepathye—offstage; *ṇattiṇi*—O granddaughter; *visāhe*—O Viśākhā; *katham*—why?; *akhāṇḍe*—unexpectedly; *jarā*—old; *paṇḍurā*—white; *iyam*—this; *jaṭilā*—Jaṭilā; *praviśya*—enters; *puraḥ*—ahead; *dṛṣṭvā*—having glanced; *svagatam*—speaking to herself; *kaham*—why?; *ettha*—here; *kanho*—Kṛṣṇa; *prakāśam*—openly; *visāhe*—O Viśākhā; *kiṁti*—why?; *dhū-a*—incenses; *gandha*—aguru; *ratta*—red; *candanā*—sandalwood paste; *im*—to bring; *tu-e*—by you; *visumaridā-im*—forgotten.

(Off-stage) Granddaughter Viśākhā!

Kṛṣṇa: Why has old pale Jaṭilā, come so unexpectedly?

Jaṭilā: (enters, and looking ahead, says to herself) Why is Kṛṣṇa here? (Openly) Viśākhā, why did you forget the incense, aguru and red sandalwood paste?

kṛṣṇaḥ: (svagatam)
candrikāṁ candra-lekhāyāś
cakore pātum udyate
pidhānaṁ vidadhe hanta
śarad-ambhodarāvalī
(prakāśam) mātur mātulāṇi, praṇamāmi.

svagatam—aside; *candrikām*—moonlight; *candra-lekhāyaḥ*—the crest of the young moon; *cakore*—cakora bird; *pātum*—to drink; *udyate*—preparing; *pidhānam*—a covering; *vidadhe*—making; *hanta*—O; *śarat*—autumn; *ambhodhara*—of clouds; *āvalī*—series; *matuḥ*—of My mother; *mātulāṇi*—an aunt, the wife of a maternal unkle (Jaṭilā is the wife of Gola, Yasoda's maternal uncle); *pranāmāmi*—I offer respects.

Kṛṣṇa: (aside) Hanta! As soon as the cakora bird was about to drink the glow of the young moon, autumn clouds appeared and covered the sky... (Openly) O aunt of My mother, I offer respects to you!

jaṭilā: mohaṇa, valla-a-kiśorī-ule avaṅka-diṭṭhī hohi.

madhumaṅgalaḥ: (vihasya) bho dadhīci-haḍḍa-kakkase, eso savvado udāra-diṭṭhī cce-a majjha pi-a-vaasso. tumaṁ kkhu ke-aracchī. tāvappāṇam āsaṁsehi.

mohaṇa—O enchanting boy; *valla-a*—of the cowherds; *kiśorī*—of the young girls; *ule*—in the community; *avaṅka*—not crooked; *diṭṭhī*—with a glance; *hohi*—please become; *vihasya*—laughing; *bho*—O; *dadhīci*—of the sage Dadhīci (Indra's thunderbolt made from Dadhīci's bones); *haḍḍa*—of the bones ; *kakkase*—hard; *eso*—this; *savvado*—always; *udāra*—noble; *diṭṭhī*—glance; *cce-a*—indeed; *majjha*—my; *pi-a*—dear; *vaasso*—friend; *tumam*—you; *kkhu*—indeed; *ke-aracchi*—squinting eyes; *tā*—therefore; *āppaṇam*—self; *āsaṁsehi*—please bestow a benediction.

Jaṭilā: O charming boy, don't cast such crooked glances at young girls!

Madhumaṅgala: (laughs) Bho! O old woman hard like Dadhīci's bones, my dear friend's glance is always kind and gentle! It is your eyes that are squinting, so give your instructions to them!

jaṭilā: bho kiśorī-bhu-aṅga, kīsa tumaṁ ā-adosi.

kṛṣṇaḥ: ārye, lokottarānurāga-camatkāriṇīyam sujavā-lakṣmīḥ kaṁ vā nākarṣati.

bho—O; *kiśorī*—if the young girls; *bhu-aṅga*—O lover (or snake); *kīsa*—why?; *tumam*—you; *a-adosi*—have you arrived; *arye*—O noble gopī; *lokottara*—extraordinary; *anuraga*—redness (or love); *camatkarini*—wonderful; *iyam*—she; *sujavā*—of beautiful javā flowers; *lakṣmīḥ*—beauty; *kam*—whom?; *vā*—or; *na*—not; *akarṣati*—attracts.

Jaṭilā: O lover of young girls, why have You come here?

Or: O snake chasing young girls, why have You come here?

Kṛṣṇa: O noble woman, who would not be attracted by the wonderful beauty of these red javā flowers?

Or: O noble woman, who would not be attracted by this lovely girl, who is beautiful like a javā flower and whose love is incomparably wonderful?

jaṭilā: (svagatam) ṇūṇaṁ bhaavadi-e vijjā-pahāva-saṁbhāvidā imassa ettha uvasattī. (prakāśam) mohaṇa, jhatti ido gacchehi.

kṛṣṇaḥ: ayi jalpāki vṛddhe. kim ity ākulāsi. svacchandato gaccheyam.

svagatam—aside; *ṇūṇam*—at present; *bhaavadi-e*—by Paurṇamāsī; *vijjā*—of knowledge; *panāva*—by the stregnth; *saṁbhāvidā*—connected; *imassa*—He; *ettha*—here; *uvasattī*—union; *prakāśam*—openly; *mohaṇa*—O charming boy; *jhatti*—immediately; *ido*—from here; *gacchehi*—go; *ayi*—O; *jalpāki*—talkative; *vṛddhe*—O elderly gopī; *kim iti*—why; *ākulā*—agitated; *āsi*—you are; *svacchandataḥ*—according to My desire; *gaccheyam*—I shall go.

Jaṭilā: (aside) The omniscient Paurṇamāsī must have told Him that Rādhā would be here. (Openly) O charming boy, leave this place at once!

Kṛṣṇa: Ayi! O talkative old woman, why are you so agitated? I will leave when I want to.

jaṭilā: (kuṭilaṁ vilokya. sanskṛtena)
nirdhautānāṁ nikhila-dharaṇī-mādhurīṇāṁ dhurīṇā
kalyāṇī me nivasati vadhūḥ paśya pārśve navoḍhā
antar goṣṭhe caṭula naṭayann atra netra-tri-bhāgaṁ
niḥśaṅkas tvaṁ bhramasi bhavitā nākulatvaṁ kuto me

kuṭilam—crooked; *vilokya*—seeing; *sanskṛtena*—in Sanskrit; *nirdhautānām*—purified; *nikhila*—entire; *dharaṇī*—of the earth; *mādhurīṇām*—with the sweetness; *dhurīṇā*—bearing; *kalyāṇī*—all-auspicious; *me*—of me; *nivasati*—dwells; *vadhūḥ*—bride; *paśya*—look; *pārśve*—near; *navoḍhā*—newly married; *antaḥ*—in the middle; *goṣṭhe*—in the pasture field; *caṭula*—unsteady; *naṭayann*—dancing; *atra*—here; *netra*—eyes; *tri-bhāgam*—the 3rd part (of the eye sending a particular side-glance); *niḥśaṅkaḥ*—fearless; *tvam*—You; *bhramasi*—wander; *bhavitā*—caused to be; *na*—not; *ākulatvam*—anxiety; *me*—my; *kutāh*—why?; *me*—of me.

Jaṭilā: (looks at Kṛṣṇa with crooked eyes) Look! Here, in the middle of the pasture ground, purifying the entire world with Her great loveliness, is my all-auspicious newly married daughter-in-law. And You are here also, carelessly wandering around with Your dancing glances. Why should I not be worried?

kṛṣṇaḥ: mṛṣāśaṅkini vṛddhe, mā pralāpaṁ kṛthāḥ. yāvad etāṁ te vadhūm ākarṇayaṁ tāvan mānyāṁ bhāvayāmi.
jaṭilā: visāhe, kiṁti etti-a vilambidāsi.
viśākhā: (smitvā) ajje, ṇaṁ dullalidaṁ kuraṅgaṁ pekkhantī vimhidamhi. (iti sadṛṣṭi-kṣepam).

mṛṣā-āśaṅkini—suspicious; *vṛddhe*—old gopī; *mā*—don't; *pralāpam*—gossip; *kṛthāḥ*—perform; *yāvat*—to what extent; *etām*—this; *te*—your; *vadhūm*—daughter-in-law; *ākarṇayam*—have heard; *tāvat*—to that extent; *mānyām*—respectable; *bhāvayāmi*—become; *visāhe*—O Viśākhā; *kiṁti*—why?; *etti-a*—in this way; *vilambidāsi*—are you loitering about; *smitvā*—smiling; *ajje*—O pious gopī; *ṇam*—this; *dullalidam*—wayward; *kuraṅgam*—a deer; *pekkha*—looking; *iti*—thus; *vimhidamhi*—amazed; *sa*—with; *dṛṣṭi*—of glance; *ksepam*—throwing;

Kṛṣṇa: O needlessly suspicious old woman, don't talk like that. The more I hear about your daughter-in-law, the more I respect Her.[24]

Jaṭilā: Viśākhā, why are you here?

Viśākhā: (smiling) O noble lady, I saw a mischievous deer and became filled with wonder.[25] (Glances at Kṛṣṇa)

akaruṇa mukki-a caṅgaṁ kuraṅga pemmeṇa saṅgadaṁ hariṇīm
vihalaṁ kūddaṇa-caḍulo tumaṁ baṇādo baṇaṁ bhamasi

akaruṇa—without mercy; *mukki-a*—having abandoned; *caṅgam*—beautiful; *kuraṅga*—O deer; *pemmeṇa*—with love; *saṅgadam*—suitable; *hariṇīm*—female deer; *vihalam*—useless; *kūddaṇa*—in playfully leaping; *caḍulo*—expert; *tumam*—you; *baṇādo*—from forest; *baṇam*—to forest; *bhamasi*—wander.

O cruel deer, abandoning your beautiful doe, who loved you and stayed by your side, you now aimlessly wonder, leaping and playing, from forest to forest.[26]

jaṭilā: a-i atthāṇa-duggahe, muñca kuraṅga-kodūhalam.
madhumaṅgalaḥ: pi-a-vaassa, pekkha. eso satiṇṇo vi kīraju-āṇo ṇaṁ mahuraṁ dāḍimīṁ ṇa paḍipajja-i.

a-i—O; *atthāṇa*—restless; *duggahe*—stubborn; *muñca*—abandon; *kuraṅga*—deer; *kodūhalam*—interest; *pi-a*—dear; *vaassa*—O friend;

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[24] The word “mānyām” ("respectful one") can also be divided as "mā anyāṁ". "She doesn't belong to anyone but Me!"
[25] The word “kuraṅga" may also mean "rake" (ku-raṅga), "one who enjoys naughty games”. “O noble lady! Seeing this mischievous Krishna, who likes to enjoy amorous pastimes with the wives of cowherds, we were amazed!”
[26] The word “hariṇī” also means "the charming woman". “Leaving the charming Rādhikā, full of incomparable love for You, You are now restlessly and aimlessly wandering from forest to forest!”

pekkha—look; *eso*—he; *satiṇṇo*—filled with longing; *vi*—although; *kīra*—parrot; *ju-āṇo*—young; *ṇaṁ*—this; *mahuram*—sweet; *dāḍimīm*—pomegranate; *na*—not; *paḍipajja-i*—accepts.

Jaṭilā: O foolish fickle girl, give up your affection for this deer!

Madhumaṅgala: Dear friend, look! Although this young parrot is full of desire, he does not touch the sweet pomegranate fruit.

kṛṣṇaḥ: (smitvā)
hṛdi tāḍito 'pi dāḍimi
sumanorāgeṇa te rociṁ vahatā
paktrima-rasāsi kiṁ vā
neti śukaḥ śaṅkayodāste

smitvā—having smiled; *hṛdi*—in the heart; *tāḍitaḥ*—struck; *api*—although; *dāḍimi*—O pomegranate tree; *sumanorāgeṇa*—the red flowers; *te*—your; *rucim*—beauty; *vahatā*—carrying; *paktrima*—matured; *rasā*—nectar (or love); *asi*—you are; *kim vā*—whether?; *na*—not; *iti*—thus; *śukaḥ*—parrot; *śaṅkayā*—with doubt; *udāste*—remains indifferent and aloof.

Kṛṣṇa: (smiling) O pomegranate tree! Although the parrot's heart is struck by the beauty of your red flowers, he remains unattached, wondering, "Is your fruit ripe or not?"[27]

(viśākhā sadṛg-bhaṅgaṁ rādhikām avalokate.)
rādhikā: (svagatam) hi-a-a, samassasa samassasa. (iti sakhedam apavārya. sanskṛtena.)
pītaṁ na vāg-amṛtam atra harer aśaṅkaṁ
nyastaṁ mayāsya vadane na dṛg-añcalaṁ ca
ramye cirād avasare sakhi labdha-mātre
hā durvidhir virurudhe jaratī-cchalena

viśākhā—Viśākhā; *sa*—with; *dṛk*—of the eyes; *bhaṅgam*—movement; *rādhikām*—Rādhā; *avalokate*—glances; *svagatam*—aside; *hi-a-a*—O heart; *samassasa samassasa*—rejoice, rejoice; *iti*—thus; *sa*—with; *khedam*—distress; *apavārya*—concealed; *sanskṛtena*—in Sanskrit; *pītam*—drunk; *na*—not; *vāk*—of the words; *amṛtam*—nectar; *atra*—here; *hareḥ*—of Hari; *aśaṅkam*—without fear; *nyastam*—placed; *mayā*—by me; *asya*—His; *vadane*—on the face; *na*—not; *dṛk*—of the eyes; *añcalam*—corner; *ca*—and; *ramye*—delightful; *cirāt*—for a long time; *avasare*—opportunity; *sakhi*—O

[27] The word “sumanorāgeṇa” means “redness of flowers”, as well as "rāga born in a pure mind" (prema).

friend; *labdha*—attained; *mātre*—only; *hā*—O; *durvidhiḥ*—wicked fate; *virurudhe*—opposed; *jaratī*—of the old woman; *chalena*—by the pretext.

(Viśākhā casts a sidelong glance at Rādhikā.)

Rādhikā: (aside) O heart, rejoice, rejoice. (With grief, She secretly says to Viśākhā) I have not yet drunk fearlessly the nectar of Hari's words, and I have not yet glanced at His face from the corners of My eyes. O sakhi, after a long time I finally obtained this delightful opportunity, but now, alas, wicked fate, in the form of this old woman, stands in My way.

jaṭilā: (svagatam) amhahe kaṇha-diṭṭhiṇo māhambhaṁ. jaṁ vahū-e so uvasaggo taha ṇatthi. (prakāśam) visāhe pekkha. adikkamadi majjhaṇho. tā turidaṁ sūra-maṇḍavaṁ pavissamha.

svagatam—aside; *amhahe*—O; *kaṇha*—of Kṛṣṇa; *diṭṭhiṇo*—of the sight; *māhambham*—glorification; *jam*—because; *vahū-e*—of the bride; *so*—He; *uvasaggo*—calamity; *taha*—in this way; *ṇatthi*—is not; *prakāśam*—openly; *visāhe*—O Viśākhā; *pekkha*—look; *adikkamadi*—passes away; *majjhanho*—mid-day; *ta*—therefore; *turidam*—quickly; *sūra*—of the sun-god; *maṇḍavam*—the temple; *pavisamha*—let us enter; *iti*—thus; *tisraḥ*—the three gopīs; *niśkrāntāḥ*—exit.

Jaṭilā: (to herself) Oh, see the power of Kṛṣṇa' glance, which takes away all the difficulties of newly married girls! (Openly) Viśākhā, look! Noon has passed. We should quickly go to the sun-god's temple. (The three gopīs exit.)

kṛṣṇaḥ: sakhe, kaumudīyaṁ paurṇamāsīm anuvartate. tad ehi tām eva pratipadyevahi.(iti niṣkrāntau.)

sakhe—O friend; *kaumudī*—moonlight; *iyam*—this; *paurṇamāsīm*—the full moon (paurṇa-māsī); *anuvarta*—follows; *tat*—therefore; *ehi*—come here; *tām*—to her (Paurṇamāsī): eva—indeed; *pratipadyevahi*—let us go; *iti*—thus; *niṣkrāntau*—they exit.

Kṛṣṇa: O friend, this girl is like moonlight that follows the full moon. Therefore let us go to Paurṇamāsī.

(Kṛṣṇa and Madhumaṅgala exit).

End of Act Two

Act Three: Rādhā-saṅga: The Meeting With Rādhā

(tataḥ praviśati lalitayānugamyamānā paurṇamāsī).

paurṇamāsī: vatse, nūnaṁ mattas trapamāṇo nābhinandati nanda-kumāras te sakhī-saṅgamam.

lalitā: bha-avadi, dubbohaṁ kkhu lo-ottarāṇāṁ cittaṁ ṇa jhatti vi-asadi.

paurṇamāsī: (puro 'valokya) vatse, paśya kadamba-vāṭikāyāṁ madhumaṅgalena sārdhaṁ samaṅgalaṁ vardhate madhu-mardhanaḥ.

tataḥ—then; *praviśati*—enters; *lalitayā*—by Lalitā; *anugamyamāhā*—followed; *paurṇamāsī*—Paurṇamāsī; *vatse*—O child; *nūnam*—certainly; *mattaḥ*—because of me; *trapamānaḥ*—embarrassed; *na*—not; *abhinandati*—delighting; *nanda*—of Nanda Mahārāja; *kumāraḥ*—the son (Kṛṣṇa); *te*—your; *sakhī*—of the friend (Rādhā); *saṅgamam*—meeting; *bhaavadi*—O noble gopī; *dubboham*—difficult to understand; *kkhu*—indeed; *lo-ottarāṇām*—of those who are very exalted; *cittam*—the mind; *ṇa*—not; *jatti*—immediately; *vi-asadi*—is manifested; *puraḥ*—ahead; *avalokya*—looking; *vatse*—O child; *paśya*—look; *kadamba*—of kadamba trees; *vāṭikāyām*—in this garden; *madhumaṅgalena*—by Madhumaṅgala; *sārdham*—accompanied; *samaṅgalaṁ*—endowed with happiness, auspicious; *vardhate*—increases; *madhu*—honey; *mardhanaḥ*—destroying (by His sweetness).

(Followed by Lalitā, Paurṇamāsī enters.)

Paurṇamāsī: Child, being embarrassed in front of me, Kṛṣṇa does not enjoy meeting your sakhi.

Lalitā: Noble lady, the inscrutable hearts of great souls are not at once revealed.

Paurṇamāsī: (looking ahead) O child, look! Kṛṣṇa, who surpasses honey in sweetness, along with Madhumaṅgala increases auspiciousness in that grove of kadamba trees.

(punar nirūpya).

parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir aruṇais tat parisarau
tayor madhye hirojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī

punaḥ—again; *nirūpya*—glancing; *parāmṛṣṭā*—measured; *anguṣṭha-trayam*—three aṅgulas, or a length of three fingers[28]; *asita-ratnaiḥ*—with indranila jewels; *ubhayātaḥ*—from both ends; *vahantī*—having; *saṅkīrnau*—bedecked; *manibhiḥ*—by gems; *aruṇaih*—rubies; *tat-parisarau*—the two ends of the flute; *tayoḥ madhye*—betweeen them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāni*—very auspicious; *iyam*—this; *viharati*—glitters; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

(Looking at Him again) Kṛṣṇa's flute is bedecked with sapphires at a distance of three fingers from both ends. At the tips of the flute are beautifully glittering rubies, and in the middle it is plated with gold and blazing spotless diamonds. This all-auspicious pastime flute is shining in Hari's hand.

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ).
kṛṣṇaḥ: (sānutāpam)
trapayā nitarāṁ parāḥ-mukhī
sahasā smera-sakhī-dhṛtāñcalā
gamitādya haṭena rādhikā
na kathaṁ hanta mayā bhujāntaram

tataḥ—then; *praviśati*—enters; *yathā-nirdiṣṭaḥ*—as indicated; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *anutāpam*—regret; trapayā—with embarrassment; *nitarām*—completely; *parāk*—turned away; *mukhī*—face; *sahasā*—at once; *smera*—slightly smiling; *sakhī*—by the friend; *dhṛta*—held; *añcalā*—corner of the garment; *gamitā*—attained; *adya*—immediately; *haṭena*—by force; *rādhikā*—Rādhā; *na*—not; *katham*—why; *hanta*—O; *mayā*—by me; *bhuja*—the arms; *antaram*—between.

(As described, Kṛṣṇa enters.)

Kṛṣṇa: (regretful) Grasping the edge of Her sakhi's garment with a slight smile, embarrassed Rādhikā at once turned away from Me. Hanta! Why did not I immediately embrace Her tightly in my arms?[29]

(niḥśvasya) sakhe madhumaṅgala, khañjarīṭa-dṛśāḥ sā vilāsa-mañjari corayati me citta-cañcarīkam.

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[28] One aṅgula is equal to a finger's breadth.

[29] "When Madhumaṅgala told Me to take the raṅgaṇa garland from Rādhikā's neck, why didn't I immediately squeeze Her in My arms, which are like the ropes of Kāmadeva? Although this girl was so close, She turned away from Me out of shyness. I should have grabbed Rādhikā by the edge of Her garment and forcefully pulled Her to Me! Why didn't I do that?"

niḥśvasya—sighs; *sakhe*—O friend; *madhumaṅgala*—O Madhumaṇala; *khañjarīṭa*—like the *khañjarīṭa* bird; *dṛṣāḥ*—eyes; *sā*—she; *vilāsa*—of pastimes; *mañjarī*—blossom; *corayati*—steals away; *me*—my; *citta*—of the heart (or mind); *cañcarīkam*—bumble-bee.

(Sighs) O friend Madhumaṅgala, this khañjana-eyed girl is like a playful flower blossom that steals the bumble-bee of My heart![30]

(ity autsukyaṁ nāṭayan).
chinnaḥ priyo maṇi-saraḥ sakhi mauktikāni
vṛttāny ahaṁ vicinuyām iti kaitavena
mugdhāṁ vivṛtya mayi hanta dṛg-anta-bhaṅgīṁ
rādhā guror api puraḥ praṇayād vyatānīt

iti—thus; *autsukyam*—longing; *nāṭayan*—represents dramatically; *chinnaḥ*—broken; *priyaḥ*—dear; *maṇi-saraḥ*—necklace of jewels; *sakhi*—O friend; *mauktikāni*—pearls; *vṛttāni*—round; *aham*—I; *vicinuyām*—I should search for; *iti*—thus; *kaitavena*—by the trick; *mugdhām*—bewildering; *vivṛtya*—having revealed; *mayi*—to Me; *hanta*—O; *dṛk*—of the eyes; *anta*—of the corners; *bhaṅgīm*—movement; *rādhā*—Rādhā; *guroḥ*—of her superiors; *api*—even; *puraḥ*—in the presence; *praṇayāt*—because of love; *vyatānīt*—manifested.

(With longing) Rādhā once said the following words, "O sakhi, My favorite pearl necklace has broken, and now I must search for the scattered pearls". Hanta! Using this trick, She lovingly glanced at Me from the corners of Her charmingly beautiful eyes, even in the presence of Her elders!

paurṇamāsī: (dūrata eva kṛṣṇaṁ nirvarṇya. sāśankam).
akṣṇor dvandvaṁ prasarati darodghūrṇa-tāraṁ murāreḥ
śvāsāḥ kḷptāṁ kila vicakilair mālikāṁ mlāpayanti
keyaṁ dhanyā vasati ramaṇī gokule kṣipram etāṁ
nītas tīvrām ayam api yayā kām api dhyāna-niṣṭhām

durataḥ—from a distance; *eva*—indeed; *kṛṣṇam*—Kṛṣṇa; *nirvarṇya*—describes and looks; *sa*—with; *āśāṅkam*—anxiety; *akṣṇoḥ*—of the eyes; *dvandvam*—pair; *prasarati*—displaying; *dara*—slight; *udghūrṇa*—restlessly moving about; *tāram*—radiant; *murāreḥ*—of Kṛṣṇa; *śvāsāḥ*—sights; *klptām*—fashioned; *kila*—indeed; *vicakilaiḥ*—with vicakila flowers (kind of jasmine); *mālikām*—garland; *mlāpayanti*—causes to wither; *kā*—who?; *iyam*—this;

[30] "Ah! The bumble-bee of My heart is enchanted by this playfully swaying flower blossom and wants to leave Me!"

dhanyā—fortunate; *vasati*—resides; *ramaṇī*—beautiful girl; *gokule*—in Gokula; *kṣipram*—quickly; *etām*—to her; *nītaḥ*—brought; *tīvram*—intense; *ayam*—this; *api*—even; *yayā*—by whom; *kām api*—to someone; *dhyāna*—to meditation; *niṣṭhām*—fixed.

Paurṇamāsī: (sees Kṛṣṇa from a distance, and anxiously says) Murāri's agitated eyes move restlessly to an fro, and His sighs wilt the jasmine garland on His chest. What fortunate beautiful girl of Gokula put Him into such deep meditation?[31]

athavā kṛtām sandehena. vatsāḥ rādhikaiva khalv atra kāraṇam
kṛṣṇaḥ: (paurṇamāsī paśyann upasṛtya.) bhagavati, praṇamāmi.
paurṇamāsī: nāgara, gopī-stana-taṭīṣv alampaṭī-bhava.

athavā—what; *kṛtam*—performed; *sandehena*—with doubt; *vatsāḥ*—child; *rādhikā*—Rādhā; *khalu*—certainly; *atra*—here; *kāraṇam*—is the cause; *paurṇamāsī*—Paurṇamāsī; *paśyan*—seeing; *upasṛtya*—approaching; *bhagavati*—O respected woman; *praṇamāmi*—I offer obeisances; *nāgara*—O amorous hero; *gopī*—of the gopīs; *stana*—of the breasts; *taṭīṣu*—on the surface; *alampaṭī*—not lustful or *alam* (able to) –*paṭī* (garment)*; bhava*—become.

Can there be any doubt? The cause of this is my child Rādhikā.

Kṛṣṇa: (seeing Paurṇamāsī, He approaches her) O noble lady, I offer My obeisances to you.

Paurṇamāsī: O hero, please don't think about embracing gopīs' breasts![32]

kṛṣṇaḥ: (kiñcid vihasya) kṛtaṁ piṣṭa-peṣiṇībhir āśīrbhir yad aham eva gopīti prasiddhāṁ śyāmāṁ vallīm api na pāṇi-pallavena spṛśāmi.
madhumaṅgala: (vihasya) bhoḥ, kiṁ amhāṇaṁ sāma-e, guarī jjevva maggijja-i.

kiñcit—somewhat; *vihasya*—smiling; *kṛtam*—doing; *piṣṭa-peṣiṇībhiḥ*—grinding flour (useless); *āśīrbhiḥ*—asking for; *yat*—what; *aham*—I; *eva*—indeed; *gopī*—gopī; *iti*—thus; *prasiddhām*—well known; *śyāmām*—dark coloured; *vallīm*—creeper; *api*—even; *na*—not; *pāṇi-pallavena*—with the hand-twigs (fingers); *spṛśāmi*—I touch; *vihasya*—

[31] Murāri also means "one who surrounds (mura) with His arms, wanting to embrace". Kṛṣṇa is still thinking about embracing Rādhikā.
[32] If the word "alampaṭī-bhava" is divided into "alam paṭī-bhava", then the meaning will be: "I bless You to become a bodice embracing the gopīs' breasts".

laughing; *bhoḥ*—O; *kim*—what is the use?; *amhāṇam*—for us; *sāma-e*—with this dark colored creeper; *gaurī*—golden; *jjevva*—indeed; *maggijja-i*—is sought.

Kṛṣṇa: (smiling slightly) Asking for it is like grinding flour. With My tender sprout-like fingers I have not even touched this dark vine known as "gopī".[33]

Madhumaṅgala: (laughing) Bho! What is the use of this dark vine for us? We are looking for a golden one!

paurṇamāsī: (sa-narma-smitam)
gopeśvarasya tanayo 'si nayopapannaḥ
khyātas tathā vraja-kule bhujayor balena
līlā-śatais tad api kiṁ kulayoṣitas tvam
unmādam udvahasi mādhava rādhikāyāḥ

sa—with; *narma*—joking; *smitam*—smile; *gopa*—of the cowherd men; *īśvarasya*—of the king; *tanayaḥ*—the son; *asi*—You are; *naya*—good behaviour; *upapannaḥ*—attained; *khyātaḥ*—in the community; *tathā*—and; *vraja-kule*—of Vraja's residents; *bhujayoḥ*—of the two arms; *balena*—by the strength; *līlā*—of pastimes; *śataiḥ*—by hundreds; *tad api*—nevertheless; *kim*—why?; *kula*—pious; *yoṣitaḥ*—of the girl; *tvam*—You; *unmādam*—madness; *udvahasi*—You bring; *mādhava*—O Mādhava; *rādhikāyāḥ*—of Rādhikā.

Paurṇamāsī: (with a playful, joking smile) O Mādhava, You are the righteous son of the gopas' king Nanda, and Your hundreds of pastimes and the power of Your arms are all well-known among the residents of Vraja. Why do You agitate this virtuous girl Rādhikā?

madhumaṅgalaḥ: a-i vivarīda-vādiṇi buḍḍhi-e, ciṭṭha ciṭṭha.
tujjha rāhi-ā-e jjebba eso amha pi-a-vaasso ummādi-o
jaṁ sehara-siṅga-vettā-i dāṇiṁ kahiṁ vibhaṭṭā-iṁ ti ṇa jāṇādi

a-i—O; *vivarīda*—just the opposite; *vādiṇi*—speaking; *buḍḍhi-e*—whose intelligence; *ciṭṭha ciṭṭha*—wait, wait; *tujjha*—your; *rāhi-ā-e*—by Rādhā; *jjebba*—indeed; *esaḥ*—He; *amha*—our; *pi-a*—dear; *vaassaḥ*—friend; *ummādi-aḥ*—maddened; *jam*—because of which; *sehara*—crown; *siṅga*—buffalo horn bugle; *vettā-i*—and stick; *dāṇim*—at present; *kahim*—where?; *vibhaṭṭā-im*—fallen; *ti*—thus; *ṇa*—not; *jāṇādi*—He knows.

[33] The word śyāmā (dark) can also mean "a charming girl".

Madhumaṅgala: Ayi! O old lady speaking false words, wait, wait! It is my dear friend who is agitated by your Rādhikā! He is so bewildered that He does not even know where He lost His crown, buffalo horn, and stick!

kṛṣṇaḥ: (salajjam) ārye, vācāṭo 'yaṁ baṭur mṛṣā jalpati. kintu niścitaṁ te vyāharāmi. na tāsu mac-citta-rāgas tvad-gopīṣu. tad atra tattvataḥ pṛccyataṁ ayam.

sa—with; *lajjam*—embarrassment; *ārye*—O pious woman; *vācāṭaḥ*—talkative; *ayam*—this; *baṭuḥ*—boy; *mṛṣā*—falsely; *jalpati*—speaks; *kintu*—but; *niścitam*—conclusion; *te*—your; *vyāharāmi*—I describe; *na*—not; *tāsu*—for them; *mat*—My; *citta*—mind; *rāgaḥ*—love; *tvat*—your; *gopīṣu*—gopīs; *tat*—that; *atra*—in this matter; *tattvataḥ*—in truth; *pṛccyatām*—should be asked; *ayam*—him.

Kṛṣṇa: (embarrassed) O noble lady, this talkative boy is lying. Please listen. In My heart there is no affection for your gopīs. Ask Madhumaṅgala.

madhumaṅgalaḥ: ajje saccaṁ saccam. amha-p-ia-vaassa-hi-a-assa ajjavi rā-o tumha-go-i-āṇaṁ aṅgesu ṇa ma-e diṭṭhotthi. patthuda tāṇaṁ aṅgarā-o jjebba imassa hi-aye dīsa-i.

ajje—O noble lady; *saccam saccam*—this is true, this is true; *amha*—our; *pi-a*—dear; *vaassa*—of the friend; *hi-a-assa*—of the heart; *ajjavi*—even now; *rā-aḥ*—love; *tumha*—your; *go-i-ā-ṇam*—of the gopīs; *aṅgesu*—for the bodies; *na*—not; *ma-e*—on the contrary; *tāṇam*—of them; *aṅgarā-aḥ*—cosmetics; *jjebba*—certainly; *imassa*—His; *hi-aye*—in the heart; *dīsa-i*—is seen.

Madhumaṅgala: O noble lady, it's true, it's true. I never saw attachment (rāga) for the bodies of your gopīs in the heart of my dear friend. On the contrary, it is the kuṅkuma (rāga) from their bodies that is seen on His heart (on His chest)![34]

kṛṣṇaḥ: (sa-praṇaya-roṣam) dhiṇ mūrkha, viśrabhād ādṛto 'pi jimhatāṁ na jahāsi.

sa—with; *praṇaya*—affection; *roṣam*—anger; *dhik*—fie!; *mūrkha*—fool; *viśrabhād*—close friend; *ādṛtaḥ*—respected; *api*—although; *jimhatām*—false; *na*—not; *jahāsi*—you abandon.

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[34] The word "rāga" means both "attachment" and "kuṅkuma".

Kṛṣṇa: (with loving anger) Dhik, fool! Although I respect you very much and although you are My close friend, you do not stop lying!

paurṇamāsī: satyam āha baṭuḥ. tathā hi.
kāmaṁ sad-guṇa-maṇḍalāśrayatayā tanvan mahiṣṭhāṁ ruciṁ
vaicitrī-bhara-bhāk sadā śubha-daśā-śreṇī-śriyām āspadam
vaṁśī-huṁkṛti-līlayā śithilatām eṇī dṛśāṁ nīyate
vāsaḥ kaṁsa-niṣūdanādya bhavatā deheṣu geheṣv api

satyam—the truth; *āha*—spoke; *baṭuḥ*—the boy; *tathā hi*—for thus it has been said; *kāmam*—with pleasure; *sat*—excellent; *guṇa*—qualities; *maṇḍala*—of the multitude; *aśrayatayā*—by the state of being the reservoir; *tanvan*—extending; *mahiṣṭhām*—greatest; *ruciṁ*—splendor; *vaicitrī-bhara*—great astonishment; *bhāk*—possessing; *sadā*—always; *śubha*—auspicious; *daśā*—condition; *śreṇī*—rows; *śriyām*—beauty; *āspadam*—abode; *vaṁśī*—of the flute; *huṁkṛti*—of the sound; *līlāyā*—by the pastime; *śithilatām*—the state of being loose; *eṇī*—deer; *dṛśām*—eyes; *nīyate*—led to; *vāsaḥ*—garment; *kaṁsa*—of Kaṁsa; *nisūdana*—O killer; *adya*—now; *bhavatā*—by You; *deheśu*—on the bodies; *geheśu*—in the homes; *api*—even.

Paurṇamāsī: This brāhmaṇa boy tells the truth. You are the greatest shining abode of many excellent qualities, the source of great astonishment, and the reservoir of great all-auspicious beauty. O Kṛṣṇa, O killer of Kaṁsa, when You play the flute, this playful music loosens the garments of the doe-eyed gopīs, even while they stay in their homes![35]

madhumaṅgalaḥ: ajje kiṁ vi jāṇāsi jaṁ vaṁsī-huṁkidi-līlā-etti bhaṇāsi. diṭṭham tahiṁ di-ahe kaṇṇa-ānaṁ tīraṭhṭhi-dā-iṁ mabarā-iṁ appaṇo hattheṇa ukkhivi-a imiṇā kkhandhe ṇikkhittā-iṁ.

ajje—O pious woman; *kim vi*—much more; *jāṇāsi*—you know; *jam*—which; *vaṁsī*—of the flute; *huṁkidi*—of the sound; *līlā*—pastimes; *etti*—thus; *bhaṇasi*—you describe; *diṭṭham*—seen; *tahim*—in this; *di-ahe*—day; *kaṇṇa-āṇam*—of the young girls; *tīra*—on the shore; *ṭhṭhi-dā-im*—situated; *ambarā-im*—garments; *appaṇaḥ*—of the self; *hattheṇa*—with the hand; *ukkhivi-a*—having thrown; *imiṇā*—by this; *kkhande*—on the shoulders; *ṇikkhittā-im*—placed.

[35] "Just as You destroyed the mighty Kaṁsa, the sweet and playful sounds of Your flute mercilessly destroy the chastity of the young girls of Vraja even from a distance!"

Madhumaṅgala: O noble lady, you have only told about His flute-playing pastimes, but He also did many other things you don't know! Today I saw how He gathered the garments of many young girls from the Yamunā's shore and with His own hand throw over His shoulder!

kṛṣṇaḥ: (sa-bhrū-bhaṅgam baṭum āvārya). ārye, nuṅkārād api tathā-bhāvād bhavad-gopīnām abhivyaktaḥ sādhvī-bhāva-prabhāvaḥ.

sa—with; *bhrū*—of the eyebrows; *bhaṅgam*—knitting; *baṭum*—the boy (Madhumaṅgala); *āvārya*—warding off; *ārye*—O pious woman; *huṅkārāt*—from the sound; *api*—even; *tathā-bhāvāt*—of this nature; *bhavat*—your; *gopīnām*—of the gopīs; *abhivyaktaḥ*—manifest; *sādhvī*—pious; *bhāva*—nature; *prabhāvaḥ*—dignity.

Kṛṣṇa: (knitting His eyebrows, He restrains Madhumaṅgala.) Noble lady, even though the sound of My flute is very charming, your gopīs remain chaste.

lalitā: (sanskṛtena)
kenāpi dhūrta-patinā khalu śikṣito 'si
mantraṁ vaśī-karaṇa-kāraṇam auṣadhaṁ vā
puṇyojjvalāny akhila-gopa-vilāsinīnāṁ
yena tvayā gṛha-sukhāni viluṇṭhitāni

sanskṛtena—in Sanskrit; *kena api*—by ; *dhūrta*—of rascals; *patinā*—the king; *khalu*—indeed; *sikṣitaḥ*—instructed; *asi*—you are; *mantram*—mantra; *vaśī-karaṇa*—of bewitching; *kāraṇam*—the cause; *auṣadham*—herb; *vā*—or; *puṇya*—pious; *ujjvalāni*—glorious; *akhila*—of all; *gopa*—of the cowherd men; *vilāsinīnām*—of the beautiful wives; *yena*—by which; *tvayā*—by You; *gṛha*—of the household; *sukhāni*—happiness; *viluṇṭhitāni*—is plundered.

Lalitā: Some king of rogues must have given You a mantra or potion that bewilders others and brings them under Your control. That is how You plundered the household happiness of the gopas' beautiful wives, glorious with their piety.[36]

madhumaṅgalaḥ: saccaṁ kahedi lalidā. aṇṇadhā mantādim antareṇa pavvaduttuṅgā mahā-dāṇa-ā ṇavindīvarād ovi somma-sī-ala-pa-idiṇa kadhaṁ imiṇā saṁharijjanti.

[36] "You are not only the destroyer of the gopīs' virtues, but also a thief who steals the wealth of their family happiness right from their homes!"

saccam—the truth; *kahedi*—speaks; *lalidā*—Lalitā; *aṇṇadha*—otherwise; *mantādim*—of mantras etc.; *mantareṇa*—in relation; *pavvaduttuṅgā*—lofty mountains; *mahā*—great; *dāṇa-ā*—demons; *navindīvarāt*—than a fresh lotus flower; *ovi*—even; *somma*—gentle; *sī-ala*—and cooling; *pa-idiṇā*—with the nature; *kadham*—how is it?; *imiṇā*—by this; *saṁharijjanti*—become ashamed.

Madhumaṅgala: Lalitā speaks the truth. Without using powerful mantras, how could Kṛṣṇa, by nature more gentle and cooling than a fresh lotus flower, destroy so many great demons who are like huge mountains?[37]

lalitā: ajja, jassa sumaranaṁ vi tathā santāvanaṁ taṁ edaṁ appano vaassam mā kkhu sī-alam bhana.

ajja—O noble boy; *jassa*—of whom; *suamranam*—the rememberance; *vi*—even; *tathā*—in the same way; *santāvanam*—distressing; *tam*—Him; *edam*—this; *āppanaḥ*—of the self; *vaassam*—the dear friend; *mā*—don't; *kkhu*—indeed; *sī-alam*—cooling; *bhana*—describe.

Lalitā: O noble one, remembering Him makes us burn like fire. Please don't tell us how cooling your dear friend is!

madhumaṅgalaḥ: bho vaassa, pa-idi-si-alo vi tumām go-i-ahiṁ unhotti bhanijjasi. ta ppaṁsi-a jānissam. (iti kṛṣṇa-vakṣasi hastaṁ nyasya sasaṁbhramam.) aho, saccaṁ jjevva kahedi lalidā. (ksaṇaṁ vimṛśya). lalide, viṇṇādaṁ viṇṇādam. tu-a rā-a cce-a ṇūṇaṁ uṇṇā jā-e hi-a-vaṭṭhiṇī-e canda-kodi-sī-alo vi esa unnī-kido.

bho—O; *vaassa*—friend; *pa-idi*—of the nature; *si-alaḥ*—coolness; *vi*—although; *tumam*—You; *go-i-ahim*—by the gopis; *unhaḥ*—hot; *tti*—thus; *bhanijjasi*—are described; *ta*—therefore; *ppaṁsi-a*—having touched; *jānissam*—I will understand; *iti*—thus; *kṛṣṇa*—of Kṛṣṇa; *vakṣasi*—on the chest; *hastam*—hand; *nyasya*—having placed; *sa*—with; *saṁbhramam*—respect; *aho—O*; *saccam*—the truth; *jjevva*—certainly; *kahedi*—speaks; *lalidā*—Lalitā; *kṣanam*—for a moment; *vimrsya*—reflects; *lalide*—O Lalitā; *vinnādaṁ vinnādam*—it is understood, it is understood; *tu-a*—Your; *rā-a*—Rādhā; *cce-a*—indeed; *nūnam*—at present; *unnā*—hot; *jā-e*—by whom; *hi-a-a*—of the heart; *vaṭṭhinī-e*—staying; *canda*—moons; *vi*—although; *eśa*—He; *unnī-kidaḥ*—made cool.

[37] Madhumaṅgala hints that since it is actually impossible to kill very powerful demons by mantras and potions, it is simply the nature of his dear friend Kṛṣṇa to steal the minds of cowherd girls.

Madhumaṅgala: Bho! Dear friend, although You are cooling, the gopīs say You are very hot. By touching You, I will see if it's true. (With great respect Madhumaṅgala places his hand on Kṛṣṇa's chest). Aho! Lalitā speaks the truth! (Madhumaṅgala reflects for a moment.) Lalitā, I understood. I understood. Your Rādhā is hot. Entering His heart, She has made Kṛṣṇa, who is more cooling as millions of moons, hot also.

lalitā: ajja, ettha rā-a-paṭṭa-patthara-hi-a-e tā-e duranta-pemma-saukumajjahadā-e maha-sahi-e kudo paveso sambhāvi-adi.

ajja—O pious boy; *ettha*—here; *rā-a-paṭṭa*—diamond; *patthara*—jewel; *hi-a-e*—in the heart; *tā-e*—of Her; *duranta*—unlimited; *pemma*—pure love; *saukumajja*—delicateness; *hadā-e*—comprises; *maha-sahi-e*—of my friend; *kudaḥ*—why?; *pavesaḥ*—entrance; *saṁbhāvi*—is effected.

Lalitā: O noble brāhmaṇa, how could my sakhi, with Her delicate nature overwhelmed with unlimited love, enter Your friend's heart, which is hard like diamond?

madhumaṅgalaḥ: (saroṣam) cavale, amha-vaasso tado vi tumha-sahido nibbharaṁ sineha-komalo jaṁ eso vañcida-nindo jo-indo vi-a ekkagga-citto ṇaṁ jjevva savvadā cinte-i.

sa—with; *roṣam*—anger; *cavale*—O fickle girl; *amha*—my; *vaassaḥ*—friend; *tadaḥ vi*—better than; *tumha*—your; *sahidaḥ*—sakhi; *nibbharam*—great; *sineha*—tender love; *komalaḥ*—delicate and beautiful; *jam*—because; *esaḥ*—He; *vañcida*—cheated; *nindaḥ*—sleep; *jo-indaḥ*—a king of yogīs; *vi-a*—like; *ekkagga*—with single-pointed concentration; *cittaḥ*—mind; *ṇam*—of her; *jjevva*—indeed; *savvadaḥ*—constantly; *cinte-i*—thinks.

Madhumaṅgala: (angrily) O fickle girl, my dear friend is more soft-hearted than your sakhi, since, cheating sleep, like the king of yogīs, He always meditates on Her with deep concentration!

kṛṣṇaḥ: (sāpatrapam) dhig bāliśa, kṛtam alīkena narma-puñjena.
lalitā: (svagatam) diṭṭhi-ā vaḍḍhadi pi-a-sahī.
paurṇamāsī: sundara, viśrāmyatu narma-mudrā. ākarnaya mad-vivakṣitam.

sa—with; *apatrapam*—turning away the face with embarrassment; *dhik*—fie; *bāliśa*—foolish like a child; *kṛtam*—enough; *alīkena*—with this lie; *narma*—of joking; *puñjena*—with an abundance; *svagatam*—aside; *diṭṭhi-ā*—good fortune; *vaḍḍhadi*—increased; *pi-a*—dear; *sahī*—friend; *sundara*—O beautiful boy; *viśramyatu*—should rest; *narma*—of joking; *mudrā*—

expressions; *ākarnaya*—please hear; *mat*—my; *vivakṣitam*—what is desired to be said.

Kṛṣṇa: (embarrassed) Dhik! Fool, enough of these lying jokes!

Lalitā: (aside) My dear sakhi is very fortunate.

Paurṇamāsī: O handsome boy, stop these jokes and hear what I want to say.

hitvā dūre pathi dhava-taror antikaṁ dharma-setor
bhaṅgodagrā guru-śikhariṇam raṁhasā laṅghayantī
lebhe-kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvāṁ
vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi

hitvā—giving up; *dūre*—far away; *pathi*—on the road; *dhava-taroḥ*—of the tree of the husband[38]; *antikam*—the vicinity; *dharma-setoḥ*—the dam of religion; *guru*—the superior relatives; *śikhariṇam*—the hills; *raṁhasā*—with great force; *laṅghayantī*—crossing over; *lebhe*—has obtained; *kṛṣṇa-arṇava*—O black ocean (Kṛṣṇa); *nava-raśa*—being influenced by new ecstatic love; *rādhikā*—Rādhā; *vāhinī*—like a river; *tvām*—You; *vāk-vīcibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhī-bhāvam*—indifference; *asyāḥ*—toward Her; *tanoṣi*—You are spreading.

O Kṛṣṇa, O black ocean, the river of Rādhikā has reached You from a long distance, leaving far behind the tree of Her husband, breaking through the dam of dharma, and forcibly crossing the hills of elder relatives. Coming here because of fresh love for You, that river has now received Your shelter. Why are You trying to turn Her back by the waves of unfavorable words?

madhumaṅgalaḥ: a-i śuddha-buddhi-e ajjavi edaṁ cce-a pucchasi. pekkha ku-ataṇaṁ hada-kokilaṇaṁ vittasaṇatthaṁ ma-e edaṁ puppha-kodaṇḍam ṇimmidam.

a-i—O; *śuddha*—pure; *buddhi-e*—with intelligence; *ajjavi*—even now; *edam*—this; *cce-a*—indeed; *pucchasi*—you ask; *pekkha*—just see; *ku-ataṇam*—cooing; *hada*—useless; *kokilaṇam*—of cuckoos; *vittasaṇattham*—for protection; *ma-e*—by me; *edam*—this; *puppha*—of flowers; *kodaṇḍam*—bow; *ṇimmidam*—constructed.

[38] It is well-known that where the dhava tree grows, the river does not flow. The word "dhava" means "husband" , as well as a kind of tree.

Madhumaṅgala: Ayi! O woman with pure intelligence, why do you ask such a question? Look! I have made a flower bow for protection from these terrible cuckoos![39]

paurṇamāsī: candrānana, sāpi vatsā.
ālīnāṁ pratihāra-rodhana-vidhau vīkṣya prayathāvalīṁ
bālā tarkita-mādhavī-parimala-sphūrtir bhayād vepate
kiñcālokya sudhāṁśu-kānta-salila-spandāh alinde kṣaṇād
eṇāṅkodaya-śaṅkinī vikalatām ātanvatī mūrcchati

candra—moon; *anana*—face; *sa-api*—this girl; *vatsā*—child; *ālīnām*—of friends; *pratihāra*—of the gate-keepers; *rodhana*—of obstruction; *vidhau*—in the activity; *vīkṣya*—having seen; *prayatna*—of endeavor; *avalīm*—the abundance; *bālā*—this young girl; *tarkita*—conjectured; *mādhavī*—of a mādhavī creeper; *parimala*—aromatic fragrance; *sphūrtiḥ*—manifestation; *bhayāt*—fearful; *vepate*—trembles; *kiñca*—moreover; *ālokya*—seeing; *sudhāṁśu*—of the candrakanta jewel; *salila*—of the water; *spandān*—quivering; *alinde*—on the terrace; *kṣaṇāt*—immediately; *eṇāṅka*—of the moon; *udaya*—the rising; *śaṅkinī*—supposing; *vikalatām*—agitation; *ātanvatī*—spreading; *mūrcchati*—faints.

Paurṇamāsī: O boy with a moon-like face, She is just a child. Seeing Her sakhis carefully guarding the door, and smelling the fragrance of the mādhavī flowers, this young girl trembles. On seeing a candrakānta jewel begin to melt on the terrace, Rādhā thinks the moon has risen and falls unconscious.

kṛṣṇaḥ: (svagatam) hanta, kaṭhoro 'yaṁ daśā-vivartaḥ.
paurṇamāsī: sundara.
praṇayiṣu militeṣu prema-bhājām upekṣā
ghaṭayati kaṭu-pākāny uccakair dūṣaṇāni
dina-maṇir anurāgī projjhya sandhyāṁ raktāṁ
tamasi nikhilam ugre majjayaty eṣa lokam

svagatam—aside; *hanta*—Ah; *kaṭhoraḥ*—harsh; *ayam*—this; *daśā*—of condition; *vivartaḥ*—change; *sundara*—O beautiful boy; *pranayiṣu*—affectionate; *militeṣu*—encountered; *prema*—of love; *bhājām*—full; *upekṣā*—neglect; *ghaṭayati*—produces; *kaṭu*—bitter; *pākāni*—consequences; *uccakaiḥ*—greatly; *dūṣanāni*—sins; *dina*—of the day; *maṇiḥ*—jewel (the sun); *anurāgi*—affectionate; *projjhya*—having abandoned; *sandhyām*—

[39] "Although you are very intelligent, you don't understand the meaning of Kṛṣṇa's contradictory actions. Without Rādhikā, my dear friend suffers, and the singing of the cuckoos causes Him pain. Recognizing Kṛṣṇa's terrible condition, you should quickly think of some method to help Him."

evening; *hi*—indeed; *raktām*—red; *tamasi*—in the darkness; *nikhilam*—complete; *ugre*—terrible; *majjayati*—caused to become immersed; *eṣaḥ*—this; *lokam*—world; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *lajjam*—embarrassment; *namrī-bhavati*—bows His head.

Kṛṣṇa: (aside) Hanta! It must be very painful for Her!

Paurṇamāsī: O handsome boy, neglect of another's love produces sins with very bitter results. Look! Setting on the horizon, the sun, rejecting the passionate red evening, now plunges the whole world into darkness.[40]

(Embarrassed, Kṛṣṇa bows His head).

paurṇamāsī: (punar nibhālya. sānandaṁ svagatam). diṣṭyāyaṁ smitāliṅgitam aṅgī-kurvan dakṣiṇaṁ nyamīlyad īkṣaṇam. (prakāśam) gokulānanda. purastād iyaṁ mākanda-vedī svayam alaṅkartavyā nimīlati heli-bimbe sakhyor ekatarā tvaṁ abhīṣṭa-deśaṁ prāpayati.

punaḥ—again; *nibhālya*—having seen; *sa*—with; *anandam*—bliss; *svagatam*—aside; *diṣṭya*—by good fortune; *ayam*—this; *smita*—smile; *aliṅgitam*—embrace; *angī-kurvan*—accepting; *dakṣiṇam*—right; *nyamīlayat*—closes; *ikṣanam*—eye; *prakāśam*—openly; *gokula*—of Gokula; *ananda*—O bliss; *purastāt*—in front of; *iyam*—this; *mākanda*—of a mango tree; *vedi*—a place in the courtyard; *svayam*—personally; *alankartavya*—should be decorated; *nimīlati*—closes; *heli-bimbe*—on the sun; *sakhyoḥ*—of the two friends; *ekatarāj*—one; *tvām*—You; *abhīṣṭa*—desired; *deśam*—place; *prāpayati*—cause to attain.

Paurṇamāsī: (again glancing at Kṛṣṇa, she becomes very happy, and says to herself) By good fortune Kṛṣṇa is smiling and His right eye is closing. (Openly) O bliss of Gokula, please decorate this place in the mango grove in front of You. When the sun sets, one of my sakhis will bring You to the appointed place.

kṛṣṇaḥ: (sāpatranam) yathāha bhagavatī. (iti sa-vayasyo niṣkrantaḥ).
paurṇamāsī: putri lalite, kāmaṁ nirvṛtāsmi. tad ehi. rādhām anusarāvah.
(ity ubhe parikrāmataḥ).

sa—with; *apatrapam*—embarrassment; *yatha*—as; *aha*—speaks; *bhagavati*—the noble Paurṇamāsī; *iti*—thus; *sa*—eith?; *vayasyaḥ*—the friend

[40] Here the sun is Kṛṣṇa, and the evening is Rādhā.

(Madhumaṅgala); *niṣkrantaḥ*—exits; *putri*—O daughter; *lalite*—O Lalitā; *kāmam*—according to desire; *nirvṛta*—happy; *asmi*—I am; *tat*—therefore; *ehi*—please go; *rādhām*—to Rādhā; *anusarāvaḥ*—please go; *iti*—thus; *ubhe*—the two; *parikrāmataḥ*—begin to walk.

Kṛṣṇa: (embarrassed) As the noble lady says. (Accompanied by Madhumaṅgala, He exists.)

Paurṇamāsī: Daughter Lalitā, now I am happy. Come, let us go to Rādhā.

(They both exit.)

(tataḥ praviśati viśākhayā saha saṅkathayantī rādhā).
rādhikā; (sanskṛtena)
sakhi jalpita-nārikela-nīraṁ
smita-karpūra-vṛtaṁ harer nipīya
tanu-saṅga-sudhāṁ vinā na tasya
glapitāhaṁ garalena jīvitāsmi

tataḥ—then; *praviśati*—enters; *viśākhayā*—with Viśākhā; *saha*—accompanied; *saṅkathayantī*—conversing; *rādhā*—Rādhā; *sakhi*—O friend; *jalpita*—spoken; *nārikela*—of a coconut; *nīram*—water; *smita*—smile; *karpūra*—with camphor; *vṛtam*—enclosed; *hareḥ*—of Hari; *nipīya*—having drunk; *tanu*—of the body; *saṅga*—of the contact; *sudhām*—nectar; *vinā*—without; *na*—not; *tasya*—of Him; *glapita*—exhausted; *aham*—I; *garalena*—with poison; *jīvita*—alive; *asmi*—I am.

(Conversing with Viśākhā, Rādhā enters.)

Rādhikā: O sakhi, although I have drunk the coconut water of Hari's words, mixed with the camphor of His smile, because I have not also drunk the nectar of His touch, I am now exhausted, as if I had drunk poison.[41]

viśākhā: a-i aviṇṇāda-ṇi-a-māhādmye, tādiso tuha rā-assa garimā jena so kkhu sāmasundaro vi vādhaṁ rattīkido tadhā vi appaṇo māliṇṇaṁ saṅkasi.

a-i—O; *aviṇṇāda*—unknown; *ṇi-a*—own; *māhādmye*—glorification; *tādisaḥ*—like this; *tuha*—your; *rā-assa*—of the love; *garimā*—intense; *jena*—by which; *saḥ*—He; *kkhu*—certainly; *sāmasundaraḥ*—Śyāmasundara

[41] According to medical scriptures, a mixture of coconut water and camphor produces poison.

(Kṛṣṇa); *vi*—even; *vādham*—strongly; *rattīkidaḥ*—affectionate; *tadhā vi*—nevertheless; *appaṇaḥ*—of the self; *māliṇṇam*—impurity; *saṅkasi*—you fear.

Viśākhā: O girl who do not know Your own glory, even though Your love is so great that Śyāmasundara has become strongly attracted to You, You still worry that You are wretched and fallen!

rādhikā: (punaḥ sanskṛtena).
nālīkinīṁ niśi ghanotkalikāṁ aśaṅkaṁ
kṣiptvā vṛtīr atanu-vanya-gajaḥ kṣunatti
atrānurāgiṇi cirād udite 'pi bhānau
hā hanta kiṁ sakhi sukhaṁ bhavitā varākyāḥ

punah—again; *sanskṛtena*—in Sanskrit; *nālīkinīm*—a multitude of lotus flowers; *niśi*—at night; *ghana*—intense; *utkalikām*—longing; *aśankam*—fearless; *kṣiptvā*—having thrown; *vṛtiḥ*—fence; *atanu*—Kāmadeva; *vanya*—jungle; *gajaḥ*—elephant; *kṣunatti*—tramples; *atra*—here; *anurāgiṇi*—causing love; *cirāt*—after a long time; *udite*—arisen; *api*—although; *bhānau*—the sun; *hā*—O; *hanta*—O; *kim*—whether?; *sakhi*—O friend; *sukham*—happiness; *bhavitā*—will be; *varākyāḥ*—the miserable one.

Rādhikā: Tonight, the jungle elephant of Kāmadeva, having fearlessly broken the fence, tramples the lotus flowers of My passionate longings. Ah! Hanta! Sakhi, will this unfortunate girl become happy when the red sun of love finally rises?[42]

paurṇamāsī: (puro rādhām dṛṣṭvā). putri lalite, sakhyās tava premokti-mudrām udghāṭayitum utkaṇṭhitāsmi. tad-bhavatyā tūṣnīm eva bhavitavyam.
lalitā: jaṁ ānāvedi tattthahodu.

puraḥ—in front; *rādhām*—Rādhā; *dṛṣṭva*—having seen; *putri*—O daughter; *lalite*—O Lalitā; *sakhyaḥ*—of the friend; *tava*—your; *prema*—of love; *ukti*—of the words; *mudram*—the mark; *udghāṭayitum*—to reveal; *utkaṇṭhita*—longing; *asmi*—I am; *tat*—therefore; *bhavatyā*—by you; *tūṣnīm*—silently; *eva*—indeed; *bhavitavyam*—should be; *jam*—what; *anavedi*—you instruct; *tatthahodu*—let that be.

Paurṇamāsī: (seeing Rādhā before her) Daughter Lalitā, I am eager to hear your sakhi describe Her love. Please be silent.

Lalitā: As you order.

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[42] "I will not live till morming. Please, think of some method so that I can meet Kṛṣṇa right now!"

paurṇamāsī: (rādhām upetya. sakaitava-viṣādam).
bhavad-aṅga-saṅga-viṣaye priyoktibhir
muhur arthito 'pi madirākṣi mādhavaḥ
manute manāg api na hīti hṛd-vyathā
pratikāra-yuktir aparā vidhīyatām

rādhām—Rādhā; *upetya*—approaching; *sa*—with; *kaitava*—pretended; *viṣadam*—unhappiness; *bhavat*—your; *aṅga*—of the body; *saṅga*—contact; *viṣaye*—in the state; *priya*—affectionate; *uktibhiḥ*—with words; *muhuḥ*—constantly; *arthitaḥ*—appealed; *api*—although; *madira*—like *khañjana* birds; *akṣi*—eyes; *mādhavaḥ*—Mādhava (Kṛṣṇa); *manute*—considers; *manāk*—a little; *api*—even; *na*—not; *hi*—indeed; *iti*—thus; *hṛt*—of the heart; *vyathā*—agitation; *pratikāra*—remedy; *yuktiḥ*—device; *aparā*—unequalled; *vidhīyatām*—may be administered.

Paurṇamāsī: (approaching Rādhā, she says with feigned grief) O girl with the beautiful eyes, with sweet words Mādhava again and again begs for the touch of Your body. He knows that no other medicine will cure the fever that burns in His heart.

rādhikā: (sa-vyāmoham) alaṁ ettha lajjideṇa. (ity añjaliṁ baddhvā).
abbhaṁ lihamhi ḍahane ṇaḍahaṁ raṅgaṇa-ladaṁ lihantamhi
kā padi-āre juttiṁ mukki-a sāmalaghaṇullasam

sa—with; *vyamoham*—embarrassment; *alam*—enough; *ettha*—here; *lajjidena*—with this bashfulness; *iti*—thus; *anjalim*—having folded her hands; *abbhaṁlihamhi*—touching the clouds; *dahane*—scorching; *nadaham*—charming; *rangana*—delightful; *ladam*—creeper; *lihantamhi*—licks; *ka*—what?; *padi-are*—in the remedy; *juttim*—method; *mukki-a*—having abandoned; *samala*—dark; *dhan*—of clouds; *ullasam*—appearance.

Rādhikā: (embarrassed, She says to Herself) Enough with this shyness! (She folds Her hands and speaks openly) When a blazing forest fire that reaches the sky burns a delicate raṅgaṇa vine, what can save her except the sudden appearance of a dark rain-cloud?

paurṇamāsī:
jaratyās tvaṁ naptrī sa tu kamalayā lālita-padaḥ
kathaṅkāraṁ tasmai muhur asulabhāya spṛhayasi
prasīda vyāhāre mama racaya ceto divi-caraṁ
gṛhītuṁ pāṇibhyāṁ vidhum ahaha mā bhūt kutukinī

jaratyaḥ—of the old woman; *tvam*—you; *naptrī*—granddaughter;

saḥ—He; *tu*—and; *kamalayā*—by the goddess of fortune, Lakṣmi-devī; *lālita*—caressed; *padaḥ*—feet; *kathaṁ-kāram*—how?; *tasmai*—to Him; *muhuḥ*—constantly; *asulabhāya*—who is not easy to attain; *spṛhayasi*—you desire; *prasīda*—please be merciful; *vyāhāre*—in the conversation; *mama*—my; *racaya*—please construct; *cetaḥ*—O mind; *divi-caram*—moving in the sky; *gṛhītum*—to grasp; *pāṇibhyām*—with the two hands; *vidhum*—the moon; *ahaha*—O; *mā*—there should not; *bhūt*—be; *kutukinī*—curious.

Paurṇamāsī: Why do You, who are only granddaughter of the old woman, desire a person who is very difficult to attain, a person whose feet are desired by the goddess of fortune? Please be peaceful and listen to my words. Don't become like a curious child who wants to grasp the moon that moves in the sky.

rādhikā: (sa-gadgadaṁ. sanskṛtena).
mayā te nirbandhān mura-jayini rāgaḥ parihṛto
mayi snigdhe kintu prathya paramāśīs tatim imām
mukhāmododgāra-grahila-matir adyaiva hi yataḥ
pradoṣārambhe syāṁ vimala-vana-mālā-madhukarī

sa—with; *gadgadam*—choked up voice; *mayā*—by me; *te*—your; *nirbandhāt*—because of perseverance; *mura*—of the Mura demon; *jayini*—towards the conqueror (Kṛṣṇa); *rāgaḥ*—love; *parihṛtaḥ*—abandoned; *mayi*—towards me; *snigdhe*—affectionate; *kintu*—nevertheless; *prathaya*—please expand; *parama*—supreme; *asīḥ*—benedictions; *tatim*—multitude; *imām*—this; *mukhā*—of the mouth; *amoda*—gladdening; *udgāra*—emanating; *grahila*—interested; *matiḥ*—mind; *adya*—now; *eva*—indeed; *hi*—certainly; *yataḥ*—restrained; *pradoṣā*—of evening; *arambhe*—in the beginning; *syām*—let me become; *vimala*—pure; *vana*—of the forest; *mālā*—in the garland of flowers; *madhukarī*—bumble-bee.

Rādhikā: (Her voice choked with emotion) O noble woman who is so gentle with Me, on your repeated request I will give up My love. But please, this evening, give Me a blessing to become a bee attracted by the fragrance of Kṛṣṇa's forest-flower garland.[43]

viśākhā: bhaavadi, parittāhi parittāhi. i-am uttānida-ṇettā kaṁpi dāruṇaṁ dasā-visesam lahedi rāhī.

bhaavadi—O noble woman; *parittāhi parittāhi*—please protect, please protect; *i-am*—this; *uttānida*—wide open; *netā*—eyes; *kaṁpi*—something;

[43] These words of Rādhā show Her determination to give up Her life, because She cannot live without Kṛṣṇa.

dāruṇam—terrible; *dasā*—condition; *viśeṣam*—specific; *lahedi*—attains; *rāhī*—Rādhā.

Viśākhā: Noble lady, please rescue Her, rescue Her! Rādhā's eyes are wide open, and Her condition is very frightening!

paurṇamāsī: (savegam) hā dhik. keyaṁ balād ākṛṣṭā mahā-vipat-kāla-sarpī. (iti sadayaṁ rādhām āliṅgya). vatse samāśvasihi samāśvasihi. bhāvāvyaktaye protthāpitāsi. tad idaṁ yathārtham ākarṇyatām.

sa—with; *vegam*—agitation; *hā*—Ah; *dhik*—alas; *kā*—who?; *iyam*—this; *balāt*—forcibly; *ākṛṣṭā*—attracted; *mahā*—great; *vipat*—calamities; *kāla*—of time; *sarpī*—snake; *iti*—thus; *sa*—with; *dayam*—compassionate; *rādhām*—Rādhā; *āliṅgya*—embracing; *vatse*—O child; *samāśvasihi samāsvasihi*—be comforted, be comforted; *bhāva*—of love; *abhivyaktaye*—for the manifestation; *protthāpitā*—agitated; *asi*—you are; *tat*—therefore; *idam*—this; *yathā-artham*—appropriate; *ākarṇyatām*—should be heard.

Paurṇamāsī: (agitated) Ah! The black snake of the great calamity is forcibly dragging this girl away. (She kindly embraces Rādhā.) Child, be peaceful. Be peaceful. You are overcome with love. Please listen.

amita-vibhavā yasya prekṣā lavāya bhavādayo
bhuvana-guravo 'py utkaṇṭhābhis tapāṁsi vitanvate
ahaha gahanā-dṛṣṭānāṁ te phalaṁ kim abhiṣṭuve
sutanu sa tanur jajñe kṛṣṇas tavekṣaṇa-tṛṣṇayā

amita—immeasurable; *vibhavāḥ*—opulence; *yasya*—of whom; *prekṣā*—of the sight; *lavāya*—for a small particle; *bhava-ādayaḥ*—headed by Lord Śiva; *bhuvana*—of the universe; *guravaḥ*—masters; *api*—even; *utkaṇṭhābhiḥ*—with longings; *tapāṁsi*—austerities; *vitanvate*—perform; *ahaha*—O; *gahana*—in the darkness; *adṛṣṭānām*—unseen; *te*—your; *phalam*—result; *kim*—how?; *abhiṣṭuve*—I offer prayers; *sutanu*—O slender girl; *saḥ*—He; *tanuḥ*—thin; *jajñe*—became; *kṛṣṇaḥ*—Kṛṣṇa; *tava*—your; *īkṣaṇa*—of the glance; *tṛṣṇayā*—with the thirst.

Longing to see You even for a moment, Lord Śiva and the other limitlessly powerful masters of the universe perform severe austerities. Ah! How can I properly praise the results of Your past pious deeds? O slender girl, thirsting to see You, Kṛṣṇa has become thin!

lalitā: (sanskṛtena)

tvad-vārtottara-gīta-gumphita-mukho veṇuḥ samantād abhūt
tvad-veṣocita-śilpa-kalpana-mayī sarvā babhūva kriyā
tvan-nāmāni babhūvur asya surabhī-vṛndāni vṛndāṭavī
rādhe tvan-maya-valli-maṇḍala-ghanā jātādya kaṁsa-dviṣaḥ

sanskṛtena—in Sanskrit; *tvat*—Your; *vārtā*—description of the pastimes; *uttara*—excellent; *gīta*—songs; *gumphita*—strung; *mukhaḥ*—voice; *veṇuḥ*—flute; *samantāt*—completely; *abhūt*—became; *tvat*—your; *veṣa*—appearance; *ucita*—delightful; *śilpa*—amorous arts like kissing and embracing; *kalpana*—creating in the mind; *mayī*—filled; *sarva*—all; *babhūva*—became; *kriyā*—activity; *tvat*—your; *nāmāni*—names; *babhūva*—became; *asya*—of Him; *surabhī*—of sweet fragrance; *vṛndāni*—multitudes; *vṛndā-ātāvī*—the forest of Vṛndāvana; *rādhe*—O Rādhā; *tvat*—your; *maya*—consisting of; *valli*—of creepers; *maṇḍala*—multitude; *ghana*—thick; *jātā*—born; *adya*—today; *kaṁsa-dviṣaḥ*—of Kṛṣṇa, the enemy of Kaṁsa.

Lalitā: His flute now sings only about Your excellent pastimes, and all His activities are filled with thoughts about Your delightful amorous arts. For Him, Your names have become like a fragrant stream. O Rādhā, today Kṛṣṇa sees You in every flowering vine of Vṛndāvana forest!

rādhikā: (samāśvasya. svagatam) cañcala he citta, ajjavi ṇa patti-ā-esi.

samāśvasya—having become calm; *svagatam*—aside; *cañcala*—fickle; *he*—O; *citta*—mind; *ajjavi*—even now; *ṇa*—not; *patti-ā-esi*—you have faith.

Rādhikā: (becoming calm, She says to Herself) O fickle mind, even now you do not believe this!

paurṇamāsī: putri lalite, bāḍhaṁ pragalbhāsi. tad viśākhā yāvan mākanda-mūlāh mukundena saha pratyāvartate tāvad atra saṅketite karṇikāra kuñje gopaya tvam gopālikābhyaḥ rādhikām. mayā tu sva-kṛtyāya gantavyam.
(iti tisro 'pi niṣkrāntāḥ)

putri—O daughter; *lalite*—O Lalitā; *bāḍham*—indeed; *pragalbhā*—intelligent; *asi*—you are; *tat*—therefore; *viśākhā*—Viṣākhā; *yāvat*—when; *mākanda*—of the mango tree; *mūlāt*—from the base; *mukundena*—by Mukunda; *saha*—accompanied; *pratyāvartate*—returns; *tāvat*—then; *atra*—here; *saṅketite*—appointed place; *karṇikāra*—of karṇikāra flowers; *kuñje*—in the grove; *gopaya*—please conceal; *tvam*—you; *gopālikābhyaḥ*—from the gopīs; *rādhikām*—Rādhā; *mayā*—I am; *tu*—indeed; *sva-kṛtyāya*—for my

own duties; *gantavyam*—should be done; *iti*—thus; *tisraḥ*—the three; *api*—and; *niṣkrāntaḥ*—exit.

Paurṇamāsī: O daughter Lalitā, you are very brave and skillful. When Viśākhā brings Mukunda under the mango tree, please hide Rādhikā in the karṇikāra bower apart from the other gopīs. Now I should go to do my duties.

(Paurṇamāsī, Rādhikā, and Lalitā exit.)

viśākhā: (dūraṁ parikramya). so mākando eso puro dīsa-i jattha kaṇho.

dūram—far away; *parikramya*—having walked; *saḥ*—He (Kṛṣṇa); *mākandaḥ*—mango tree; *esaḥ*—this; *puraḥ*—in the presence; *dīsa-i*—is seen; *jattha*—where; *kaṇhaḥ*—Kṛṣṇa.

Viśākhā: (walking a great distance). I see Kṛṣṇa under the mango tree.

(tataḥ praviśati kṛṣṇaḥ).
kṛṣṇaḥ: (sotkaṇṭhaṁ pratīcīm avalokya).
sadyas tapta-hiraṇya-piṇḍa-madhuraṁ caṇḍa-tviṣo maṇḍalaṁ
saṅgaṁ hanta taraṅgiṇī-rati-guror aṅgī-cakārāmbhasi
drāg etāny api ghūka-netra-paṭalī-siddhāñjana-kṣodatāṁ
bibhranti dvipa-vibhramāṇi rurudhur dhvāntāni vṛndāvanam

tataḥ—then; *praviśati*—enters; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *utkaṇṭham*—eagerness; *pratīcīm*—to the west; *avalokya*—glancing; *sadyaḥ*—at once; *tapta*—molten; *hiraṇya*—of gold; *piṇḍa*—sphere; *madhuram*—sweet; *caṇḍa*—hot; *tviṣaḥ*—effulgence; *maṇḍalam*—circle; *saṅgam*—contact; *hanta*—O; *taraṅgiṇī*—of the waves; *rati-guroḥ*—love-teacher; *aṅgī-cakāra*—accepted; *ambhasi*—in the water; *drāk*—quickly; *etāni*—these; *api*—even; *ghūka*—of owls; *netra*—of the eyes; *paṭalī*—of the multitude; *siddhā*—perfect; *añjana*—ointment; *kṣodatām*—the state of being crushed to a powder; *bibhranti*—they carry; *dvipa*—of an elephant; *vibhramāṇi*—blunders; *rurudhuḥ*—obstructed; *dhvāntāni*—darkness; *vṛndāvanam*—Vṛndāvana.

Kṛṣṇa: (enters, eagerly looking to the west) The pleasantly hot and glowing molten-gold circle of the sun is now embraced by the passionate waves of the ocean. Hanta! Bewildering the elephants and anointing the owls' eyes, darkness now covers Vṛndāvana forest.

(sotsukyam panthānam udvīkṣya). katham adyāpi sakhī kācin netrādhvani me nāvataṭara. (iti parāvṛtya prāciṁ paśyan)

sa—with; *utsukyam*—restlessness and uneasiness; *katham*—how is it?; *adya api*—even now; *sakhī*—the gopī friend; *kācit*—someone; *netra*—of the eyes; *adhvani*—on the path; *me*—my; *na*—not; *avatatāra*—has descended; *iti*—thus; *parāvṛtya*—having turned around; *prācīm*—behind; *paśyan*—seeing.

(Anxiously looking at the path) Why has one of Rādhā's sakhis not yet entered the pathway of My eyes? (Turning around, He looks behind.)

sāndrāḥ supta-kumud-vatī-kula-vadhū-nidrā-bhidā-kovidāḥ
kurvāṇāḥ kaluṣa-śriyaṁ pari bhavātaṅkena paṅkejinīm
samrambhād abhisārikābhir asakṛd vyākruṣyamāṇodgamā-
bhāsaḥ śītakarasya hanta haritaṁ pūrvāṁ pariṣkurvate

sāndrā—intense; *supta*—asleep; *kumut-vatī*—multitude of lotus flowers; *kula*—pious; *vadhū*—of the wives; *nidrā*—the sleep; *bhidā*—in the matter of breaking; *kovidāḥ*—expert; *kurvāṇaḥ*—performing; *kaluṣa*—foulness; *śriyam*—beauty; *paribhava*—of disgrace; *atankeṇa*—with the fear; *paṅkejinīm*—multitude of lotus flowers; *samrambhāt*—violently; *abhisārikābhiḥ*—by women who meet their lovers; *asakṛt*—continually; *vyāruṣyamāṇa*—lamented; *udgamā*—becoming manifested; *abhāsaḥ*—reflecting; *śītakarasya*—of the cooling moon; *hanta*—O; *haritam*—direction of the sky; *pūrvām*—eastern; *pariṣkurvate*—embraces.

Expertly waking the lotus-like gopīs, eclipsing the lotus flowers' beauty, and causing the lamentations of the girls eagerly awaiting their lovers, the brilliant moonlight now embraces the darkened eastern horizon.

(iti vaiyagryaṁ nāṭayati).
dhyātvā dharmaṁ dhṛtim udayinīṁ kiṁ babandhādya rādhā
tīvrākṣepaiḥ kim uta gurubhir lambhitā vā nivṛttim
kiṁ vā kaṣṭām abhajata daśāṁ tām avispanda-mandām
indau vindaty udayam api yan nājagāmjādya dūtī

iti—thus; *vaiyagryam*—perplexity; *nāṭayati*—represents dramatically; *dhyātvā*—having reflected; *dharmam*—on religious duties; *dhṛtim*—patience; *udayinīm*—abounding; *kim*—whether?; *babandha*—bound; *adya*—today; *rādhā*—Rādhā; *tīvra*—sharp; *aksepaiḥ*—by objections; *kiṁ uta*—why why indeed?; *gurubhiḥ*—by superiors; *lambhitā*—abused; *vā*—or;

nivṛttim—inactive; *kiṁ vā*—whether; *kaṣṭām*—distressful; *abhajata*—attained; *daśām*—condition; *tām*—this; *avispanda*—without motion; *mandām*—slow; *indau*—in the moon; *vindati*—finds; *udayam*—appearance; *api*—although; *yat*—which; *na*—not; *ajagama*—arrived; *adya*—today; *dūtī*—the messenger-gopī.

(Perplexed) Thinking of dharma, did Rādhā decide not to come? Was She stopped by the harsh words of Her superiors? Did a some calamity arise and make Her walk slower or stop on the path? Though the moon has risen, Her messenger has not yet come...[44]

viśākhā: (latāntare sodgrīvikam) eso ṇūṇaṁ ukkaṇṭhā-e maha jjeva pa-avīṁ vilo-edi kaṁho. tā kkhaṇaṁ parihasissam.

latāntare—in the vines; *sodgrīvikam*—eagerly; *esaḥ*—this; *ṇūṇam*—at present; *ukkaṇṭhā-e*—with longing; *maha*—my; *jjeva*—indeed; *pa-avīm*—path; *vilo-edi*—observes; *kaṁho.*—Kṛṣṇa; *tā*—therefore; *kkhaṇam*—for a moment; *parihasissam*—I will joke.

Viśākhā: (hiding behind a creeper, she eagerly says) With impatience, Kṛṣṇa is looking at the path. I will joke with Him for a moment.

kṛṣṇaḥ: (sānandam) iyaṁ viśākhāpi cañcala-pancasākhā sakhī militā. (ity upasṛtya) sakhi tavopalambhāt tām eva rambhoruṁ labdhām avaimi yad viśākhā-rādhayor advaitam.

sa—with; *anandam*—bliss; *iyam*—this; *viśākhā*—Viśākhā; *api*—even; *cañcala*—moving; *pañcasakha*—fingers; *sakhiī*—gopī-friend; *militā*—is met; *iti*—thus; *upasṛtya*—approaching; *sakhi*—O friend; *tava*—your; *upalambhāt*—from the attainment; *tām*—she; *eva*—certainly; *rambhorum*—with beautiful hips; *labdhām*—attained; *avaimi*—I perceive; *yat*—which; *viśākhā*—of Viśākhā; *rādhāyoḥ*—of Rādhā; *advaitam*—the non-difference.

Kṛṣṇa: (happily) Moving her hand, Viśākhā gestures to Me. (Kṛṣṇa approaches her.) Sakhi, seeing you, I think I have attained Rādhā, whose rounded hips are like the trunks of banana trees. I think you and Rādhā are not different from each other.

(viśākhā mukham ānamayya maunam ālambate).

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[44] "If She decided not to come, then everything is lost. If She was locked at home by Her elders, then perhaps there is an opportunity to escape and come to the meeting. Or maybe Rādhikā is already hurrying to Me, but became motionless in the middle of the way, overwhelmed with feelings? Or is She just walking slowly because of the trembling?"

kṛṣṇaḥ: sakhi, kim atra tuṣnīm asi.
viśākha: canda-muha, manda-bhā-iṇī mhi. tā kiṁ viṇṇavissam.
kṛṣṇaḥ: (saśaṅkam) kim artham idam.

viśākhā—Viśākhā; *mukham*—face; *ānamayya*—turning down; *maunam*—silence; *ālambate*—attains; *sakhi*—O friend; *kim*—why?; *atra*—here; *tuṣnīm asi*—are you silent; *canda*—moon; *muhe*—face; *manda-bhā-inī*—unfortunate; *mhi*—I am; *tā*—therefore; *kim*—why?; *viṇṇavissam*—should I speak; *sa*—with; *śaṅkam*—apprehension; *kim artham*—why?; *idam*—this.

(Turning her face down, Viśākhā becomes silent.)

Kṛṣṇa: Sakhi, why are you silent?

Viśākhā: O moon-faced one, what can I say? I am very unfortunate...

Kṛṣṇa: (fearful) Why?

viśākhā: sundara, ṇa me sarassa-ī nissaradi. hodu. tadhā vi saṁvaridum ṇa juttam idam. (iti mukha-vaikṛtyam abhinīya). bho bhaṭṭi-dāra-a, sā pi-a-sahī ahimaṇṇuṇā hadāseṇa mahurā-pattaṇammi. (ity ardhokte śuṣkaṁ roditi).

sundara—O handsome boy; *ṇa*—not; *me*—my; *sarassa-ī*—Sarasvatī, the goddess of eloquence; *nissaradi*—appears; *hodu*—let it be; *tadhā vi*—nevertheless; *saṁvaridum*—to conceal; *ṇa*—not; *juttam*—proper; *idam*—this; *iti*—thus; *mukha*—of the face; *vaikṛtyam*—disfigurement; *abhinīya*—brings; *bho*—O; *bhaṭṭi-dāra-a*—king's son; *sā*—she; *pi-a*—dear; *sahī*—friend; *abhimaṇṇuṇā*—by Abhimanyu; *hadāsena*—wretched; *mahurā*—of Mathurā; *pattaṇammi*—in the town; *iti*—thus; *ardha-ukte*—in the middle of the speech; *śuṣkam*—dry; *roditi*—cries.

Viśākhā: O handsome one, Sarasvatī does not allow graceful words to come from my mouth. So be it. It is not right to hide the truth. (With a pained expression on her face she says) Bho! Nanda-nandana, the wretched Abhimanyu has taken my dear sakhi Rādhā to Mathurā!

kṛṣṇaḥ: (savyatham) kadā nāma nītā.
viśākhā: jadā bhaavadī tumha sa-āsaṁ laddhā.
kṛṣṇaḥ: (sakhedam) viśākhe, kathaṅkāraṁ nītā.
viśākhā: tu-ammi bhā-aṁ takki-a.

kṛṣṇaḥ: kathaṁ sa tarkitaḥ.
viśākhā: lo-ottarī-honto attho ṇa kassa takkaṇijo ho-i.

sa—with; *vyatham*—agitation; *kadā*—when?; *nāma*—indeed; *nītā*—brought; *jadā*—when; *bhaavadī*—the noble Paurṇamāsī; *tumha*—Your; *sa-āsam*—presence; *laddhā*—attained; *sa*—with; *khedam*—grief; *viśākhe*—O Viśākhā; *kathaṁ-kāram*—how?; *nītā*—was brought; *tu-ammi*—towards You; *bhā-am*—love; *takki-a*—suspecting; *katham*—how?; *saḥ*—he; *tarkitaḥ*—suspected; *lo-ottarī-honto atthaḥ*—extraordinary love; *ṇa*—not; *kassa*—of whom?; *takkaṇijaḥ*—able to be guessed; *ho-i*—is.

Kṛṣṇa: (with anxiety) When did this happen?

Viśākhā: When noble Paurṇamāsī was with You.

Kṛṣṇa: (grief-stricken) O Viśākhā, why did he take Her away?

Viśākhā: He suspected that She fell in love with You.

Kṛṣṇa: Why did he suspect that?

Viśākhā: Who could not see the symptoms of Her incomparable love?

kṛṣṇaḥ:
glapayati vapur durlīlo me balān malayānilo
vikirati karair induḥ kṣodaṁ tuṣāgni-bhavaṁ ruṣā
madana-hatakas tarjaty eṣa sphuṭair ali-huṅkṛtais
truṭir api vinā rādhāṁ netum mayā na hi śakyate
(iti vyamoham natayati).

glapayati—fatigues; *vapuḥ*—body; *durīlaḥ*—ill-mannered; *me*—my; *balāt*—violently; *malaya*—from the Malaya Hills; *anilaḥ*—breeze; *vikirati*—scatters about; *karaiḥ*—with rays of light; *induḥ*—moon; *kṣodam*—dust; *tuṣa*—of the chaff of grain; *agni*—of the fire; *bhavan*—state; *ruṣā*—angrily; *madana*—by Kāmadeva; *hatakaḥ*—afflicted; *tarjati*—scolds; *eṣaḥ*—these; *sphuṭaiḥ*—manifested; *ali*—of the bees; *huṅkṛtaiḥ*—by the buzzing; *truṭiḥ*—a moment; *api*—even; *vinā*—without; *rādhām*—Rādhā; *netum*—to lead; *mayā*—by Me; *na*—not; *hi*—indeed; *śakyate*—is possible; *iti*—thus; *vyamoham*—perplexity; *natayati*—represents dramatically.

Kṛṣṇa: Ah! The wicked breeze from the Malaya Hills forcibly withers My body. With its rays, the moon angrily scatters the fire dust. The buzzing of these bumble-bees is more painful than suffering from

Kāmadeva's arrows.Without Rādhā I cannot live for a moment! (Kṛṣṇa is overwhelmed by emotions.)

viśākhā: (sakhedaṁ sasaṁbhramam). go-ulānanda, samāssasa samāssasa, ma-e kkhu parihasidam. sa tavassiṇī tā-e raṅgaṇa-māli-ā-e rakkhida-parāṇatthi.

sa—with; *khedam*—unhappiness; *sa*—with; *saṁbhramam*—respect; *go-ulānanda*—O bliss of Gokula; *samāssasa samāssasa*—take comfort, take comfort; *ma-e*—by me; *kkhu*—indeed; *parihasidam*—joke; *sa*—she; *tavassiṇī*—distressed; *tā-e*—by this; *raṅgaṇa-māli-ā-e*—rangana flower garland; *rakkhida*—protected; *parāṇatthi*—the life is.

Viśākhā: (she becomes sorrowful and speaks with anxiety) O bliss of Gokula, please be peaceful, be peaceful! I was only joking. Although Rādhā is unhappy, Her life is protected by the raṅgaṇa garland You gave Her.

kṛṣṇaḥ: (samāśvasya) dhūrte, bhadreṇa kadarthito 'smi.
viśākhā: appaṇo guṇaṁ ṇa sumarasi.
kṛṣṇaḥ: sakhi varnyatāṁ premṇām aṁkaḥ priyāyāḥ.

samāśvasya—relieved; *dhūrte*—O rascal; *bhadreṇa*—by you; *kadarthitaḥ*—teased; *asmi*—I am; *appanaḥ*—of yourself; *guṇam*—the quality; *na*—not; *sumarasi*—You remember; *sakhi*—O friend; *varnyatām*—should be described; *premṇām*—of the great love; *aṁkaḥ*—the symptoms; *priyāyāḥ*—of the beloved.

Kṛṣṇa: (relieved) O cunning girl, you teased Me!

Viśākhā: Don't You remember Your own deeds?

Kṛṣṇa: O sakhi, please describe the signs of love in My beloved!

viśākhā: (sanskṛtena)
dūrād apy anuśaṅgataḥ śruti-mite tvan-nāmadheyākṣare
sonmādaṁ madirekṣaṇā viruvatī dhatte muhur vepathum
āḥ kiṁ vā kathanīyam anyad api te daivād varāmbhodhare
dṛṣṭe taṁ parirabdhum utsuka-matiḥ pakṣa-dvayīm icchati

sanskṛtena—in Sanskrit; *dūrāt*—from a great distance; *api*—even; *anuśaṅgataḥ*—from the contact; *śruti*—by the ears; *mite*—measured; *tvat*—Your; *nāmadheya*—of the name; *akṣare*—the syllables; *sa*—with; *unmādam*—intoxication; *madira*—as beautiful as restless; *ikṣana*—eyes;

viruvatī—crying; *dhatte*—performs; *muhuḥ*—constantly; *vepathum*—to tremble; *āḥ*—O; *kiṁ vā*—whether?; *kathanīyam*—should be described; *anyat*—another; *api*—even; *te*—Your; *daivāt*—by destiny; *vara*—excellent; *ambhodahre*—cloud; *dṛṣṭe*—seen; *tam*—Him; *parirabdhum*—to embrace; *utsuka*—eager; *matiḥ*—mind; *pakṣa*—wings; *dvayīm*—pair; *icchati*—desires.

Viśākhā: When from far away the syllables of Your name enter Her ears, Her charming eyes become mad and She cries and trembles again and again. Ah, listen to another amazing thing! If somehow She sees a dark rain cloud, eager to embrace it, She desires a pair of wings!

kṛṣṇaḥ: tad ehi. satvaram eva preyasīṁ prekṣāvahi.
(iti parikrāmataḥ).

tat ehi—come here; *sa*—with; *tvaram*—haste; *eva*—indeed; *preyasīm*—the beloved (Rādhā); *prekṣāvahi*—we see; *iti*—thus; *parikrāmataḥ*—the walk.

Kṛṣṇa: Then let's go quickly to see My beloved!

(They walk.)

(tataḥ praviśati lalitayārādhyamānā rādhā).
rādhā: (sakhedam. sanskṛtena).
pratyūhena parāhatā nu kim abhūd gantuṁ sakhī kṣamā
tasyāḥ kintu niveditena hi harir viśrambham ābhyāyayau
hā hanta pratikūlatāṁ mayi gataḥ kiṁ vā vidhir dāruṇo
yad dūrād vana-mālikā-parimalo py adyāpi nāsādyate

tataḥ—then; *praviśati*—enters; *lalitaya*—by Lalitā; *arādhyamānā*—solaced; *rādhā*—Rādhā; *sa*—with; *khedam*—unhappiness; *saṅkṛtena*—in Sanskrit; *pratyūhena*—by the obstacle; *parāhatā*—struck; *nu kim*—perhaps; *abhūt*—became; *gantum*—to go; *sakhī*—friend; *na*—not; *kṣamā*—able; *tasyāḥ*—her; *kiṇtu*—but; *niveditena*—by the appeal; *hi*—indeed; *hariḥ*—Hari (Kṛṣṇa); *viśrambham*—to trust; *abhyāyau*—went; *hā*—alas; *hanta*—alas; *pratikūlatām*—to hostility; *mayi*—towards me; *gataḥ*—has gone; *kim vā*—whether?; *vidhiḥ*—destiny; *dāruṇaḥ*—cruel; *yat*—because; *dūrāt*—from a distance; *vana*—of forest flowers; *mālika*—of the garland; *parimalaḥ*—possesing the pleasent fragrance; *api*—although; *adya*—today; *api*—even; *na*—not; *asādyate*—is found.

(Consoled by Lalitā, Rādhā enters).

Rādhā: (with grief) Stopped by some obstacle, perhaps My sakhi

did not find Him? Or maybe He did not believe her words? Ah! Hanta! Fate is cruel to Me! Even from afar I cannot catch the fragrance of Hari's forest garland!

viśākhā: (puro 'nusṛtya. sanskṛtena)
namrī-kṛtya śiro muhus taru-vṛtām ālokate vartanīm
utthāya kṣaṇam āsanāt punar aho niṣīdaty asau
dvitrāṇy etya padāni vīkṣya lalitāṁ bhūyaḥ parāvartate
paśyāgre tava saṅgamotsukatayā rādhā pariklāmyati

puraḥ—in the presence; *anusṛtya*—approaching; *namrī-kṛtya*—bowed down; *śiraḥ*—head; *muhuḥ*—constantly; *taru*—by a tree; *vṛtām*—covered; *alokate*—sees; *vartanīm*—path; *utthāya*—having risen; *kṣaṇam*—for a moment; *asanāt*—from the seat; *punaḥ*—again; *aho*—O; *bhrāntā*—perplexed; *nisīdati*—sitting; *asau*—she; *dvitrāṇi*—two or three; *etya*—having walked; *padāni*—steps; *vīkṣya*—having seen; *lalitām*—Laitā; *bhūyaḥ*—exceedingly; *parāvartate*—turns around; *paśya*—just see; *agre*—in front; *tava*—your; *saṅgama*—for the association; *utsukatayā*—with eagerness; *rādhā*—Rādhā; *pariklāmyati*—has become exhausted.

Viśākhā: (approaching) Lowering Her head, She constantly looks at the path surrounded by trees. Aho! One moment She rises from Her seat, and the next moment, upset and perplexed, She sits down again. Taking two or three steps, but seeing Lalitā, She turns back.[45] Look! Rādhā, longing to meet You, has become exhausted!

kṛṣṇaḥ:
vadana-dīpti-vidhūta-vidhūdayā
kumuda-dhāma-dhurā-madhura-smitā
nakha-jitoḍur iyaṁ harinekṣaṇā
tṛṇayati kṣaṇadā-mukha-mādhurīm

vadana—of the face; *dīpti*—splendor; *vidhūta*—destroyed; *vidhu*—of the moon; *udayā*—the rising; *kumuda*—of red lotus flowers; *dhāma*—of the abode; *dhurā*—multitudes; *madhura*—charming and sweet; *smitā*—smile; *nakha*—by her nails; *jita*—conquered; *uḍuḥ*—the stars; *iyam*—She; *hariṇa*—as beautiful as those of a deer; *ikṣaṇā*—eyes; *tṛṇayati*—considers as insignificant as a blade of grass; *kṣaṇadā-mukha*—sunset; *mādhurīm*—the charm.

Kṛṣṇa: The luster of Her face eclipsing the rising moon, Her

[45] Rādhā wants to run to Kṛṣṇa, but seeing Lalitā, She is afraid of her reproaches and turns back.

smile sweet like a multitude of red lotuses, and Her nails defeating the stars, this doe-eyed girl makes the beauty of the sunset as insignificant as a blade of grass!

rādhikā: (sakātaryam. sanskṛtena)
dṛg-bhaṅgīnāṁ kim u parimalaiḥ preyasībhir niruddhaḥ
kiṁ vā svairī mayi vihitavān uddhatāyām upekṣām
hā cāndrībhir dyutibhir abhito grasyamāṇe 'pi loke
prāpto nāyaṁ yadi ha latikā-mandire nanda-sūnuḥ

sa—with; *kātaryam*—dejection; *saṇskṛtena*—in Sanskrit; *dṛk*—of the eyes; *bhaṅgīnām*—of sidelong glances; *kim u*—why indeed; *parimalaiḥ*—by the fragrance; *preyasībhiḥ*—by the beloved gopīs; *niruddhaḥ*—restrained; *kim vā*—and why?; *svairī*—independent; *mayi*—towards me; *vihitavān*—performed; *uddhata*—arrogant; *ayam*—this; *upekṣām*—rejection; *hā*—O; *cāndrībhiḥ*—of the moon; *dyutibhiḥ*—by the shining; *abhitaḥ*—completely; *grasyamāṇe*—being swallowed; *api*—although; *loke*—the universe; *prāptaḥ*—attained; *na*—not; *ayam*—this; *yadi*—if; *ha*—O; *latikā*—of creepers; *mandire*—in the cottage; *nanda*—of Nanda Maharājā; *sūnuḥ*—the son (Kṛṣṇa),

Rādhikā: (with despair) Perhaps the other girls stopped Him with the fragrance of their sidelong glances? Or, being independent, does He neglect Me, thinking I am arrogant? Ah! Although the whole world is swallowed by splendid moonlight, Nanda-nandana has not come to this bower of flowering vines!

kṛṣṇaḥ: (puro 'nusṛtya). aho, sādhīyan prasādaḥ paurṇamāsyāḥ, yad iyam āmodayati kaumudī.
rādhikā: (camatkṛtim abhinīya. svagatam). huṁ, etti-a bhā-a-dhe-āṇaṁ bhā-aṇaṁ saṁvutto esa jaṇo. (iti vaivaśyam ālambate).

puraḥ—the presence; *anusṛtya*—having approached; *aho*—O; *sādhīyān*—in a higher degree; *prasādaḥ*—mercy; *paurṇamāsyāḥ*—of the full moon; *yat*—because; *iyam*—this; *āmodayati*—delighting; *kaumudī*—moonlight; *camatkṛtim*—wonder; *abhinīya*—attaining; *svagatam*—aside; *hum*—Ah!; *etti-a*—of this extent; *bhā-a*—good fortune; *dhe-ānam*—of meditation; *bhā-aṇam*—become visible; *saṁvuttaḥ*—imagination; *esa*—this; *jaṇaḥ*—person; *iti*—thus; *vaivaśyam*—loss of composure; *ālambate*—attains.

Kṛṣṇa: (approaches Rādhā) Aho! It is Paurṇamāsī's great mercy that I see this delightful girl, who is like a night lotus![46]

[46] The external meaning, however, is: "By the great mercy of the full moon, this moonlight shines

Rādhikā: (full of wonder, She says to Herself) Ah! By good fortune, My auspicious meditation completed successfully, and this youth appeared in front of Me! (She loses control.)

viśākhā: (saṇskṛtena)
aho dhanyā gopyaḥ kalita-nava-narmoktibhir alaṁ
vilāsair ānandaṁ dadhati madhurair yā madhubhidaḥ
dhig astu svaṁ bhāgyaṁmama yad iha rādhā priya-sakhī
puras tasmin prāpte nibiḍa-jaḍimāṅgī viluṭhati

saṇskṛtena—in Sanskrit; *aho*—*O*; *dhanyaḥ*—fortunate; *gopyaḥ*—gopīs; *kalita*—spoken; *nava*—novel; *narma*—joking; *uktibhiḥ*—with words; *alam*—enough; *vilāsaiḥ*—with pastimes; *ānandam*—bliss; *dadhati*—places; *madhuraiḥ*—charming; *yā*—who; *madhu*—of the Madhu; *bhidaḥ*—of the killer; *dhik*—alas; *astu*—may be; *svam*—own; *bhāgyam*—destiny; *mama*—my; *yat*—which; *iha*—here; *rādhā*—Rādhā; *priya*—dear; *sakhī*—friend; *puraḥ*—in the presence; *tasmin*—His; *prāpte*—attained; *nibiḍa*—intense; *jaḍima*—the state of being stunned; *aṅgī*—body; *viluṭhati*—confused.

Viśākhā: Alas! What a misfortune! Although the fortunate gopīs delight Kṛṣṇa, whose sweetness defeats honey, with fresh jokes and sweet pastimes, my dear sakhi Rādhā, seeing Him, became so agitated that She could not even move!

lalitā: a-i lajjālu-e rāhi-e, aggado eso de māṇasa-haṁsa-haro ṇā-aro. tā mā kkhu sajjhaseṇa vimhalā hohi. jaṁ pagabhadā jeva ajja kajja-sāhiṇī.

a-i—O; *lajjālu-e*—shy; *rāhi-e*—O Rādhā; *aggadaḥ*—before; *esaḥ*—He; *de*—of you; *māṇasa*—of the mind; *haṁsa*—the swan; *harah*—enchanting; *ṇa-araḥ*—handsome young man; *tā*—therefore; *mā*—don't; *kkhu*—indeed; *sajjhaseṇa*—with fear; *vimhalā*—agitated; *hohi*—become; *jam*—because; *pagabbhadā*—courage; *jeva*—indeed; *ajja*—at this moment; *kajja-sāhinī*—will fulfill your desires.

Lalitā: O shy Rādhā, the amorous hero who captivated the swan of Your mind now stands before You. Don't be paralyzed by fear. Now boldness will fulfill Your desires!

(iti rādhikām balād ivākṛṣya kṛṣṇāntikam āsādya ca. sanskṛtena).
vidūrād ālokya prabalatara-tṛṣṇā-taralitaḥ
sakhī-ceto-haṁsas tava vadana-padme nipatitaḥ

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so pleasantly!"

bhramad-bhrū-pāśābhyāṁ kitava tam abadhnād iha bhavān
kim asmāsu nyāyyā vyavasitir iyaṁ te visadṛśī

iti—thus; *ṛadhikām*—Rādhā; *balāt*—forcibly; *iva*—as it were; *akṛṣya*—dragging; *kṛṣṇa*—of Kṛṣṇa; *antikam*—to the vicinity; *āsādya*—attaining; *ca*—and; *saṇskṛtena*—in Sanskrit; *vidūrat*—from a great distance; *ālokya*—having seen; *prabala-tara*—very strong; *tṛṣṇā*—thirst; *taralitaḥ*—trembling; *sakhī*—of the friend; *cetaḥ*—of the mind; *haṁsaḥ*—swan; *tava*—your; *vadana*—of the face; *padme*—in the lotus flower; *nipatitaḥ*—fallen; *bhramat*—moving; *bhrū*—of the eyebrows; *pāsābhyām*—by the two nets; *kitava*—O cheat; *tam*—that; *abadhnāt*—bound; *iha*—here; *bhavān*—You; *kim*—whether?; *asmāsu*—towards us; *nyāyyā*—method; *vyavasitiḥ*—resolution; *iyam*—this; *te*—your; *visadṛśī*—contrary.

(Dragging Rādhikā, as if by force, to Kṛṣṇa, she says) Seeing You from afar, the swan of my sakhi's mind, trembling with intense thirst, fell into the lotus flower of Your face and became trapped in the net of Your moving eyebrows. O cheater, why are You acting so unfairly?

kṛṣṇaḥ: (smitvā) lalite, mad-vidhā nābalārtha-hāriṇo bhavanti.
viśākhā: dhammi-a, saccaṁ saccam. bhaddakāli-tīttha-kalambo jjeva atta pamāṇam.

smitvā—smiling; *lalite*—O Lalitā; *mat-vidhā*—like me; *na*—not; *abala*—of the women; *artha*—wealth; *hariṇaḥ*—stealing away; *bhavanti*—are; *dhammi-a*—O pious boy; *saccam saccam*—this is true, this is true; *bhaddakāli*—Bhadrakali; *tīttha*—at the holy place; *kalambaḥ*—kadamba tree; *jjeva*—certainly; *atta*—here; *pamānam*—authority or witness.

Kṛṣṇa: (smiling) Lalitā, persons like Me do not steal wealth from women![47]

Viśākhā: O pious boy, it's true, it's true. The kadamba tree at Bhadrakāli-tīrtha is a witness to this![48]

kṛṣṇaḥ: sakhi lalite, mad-visuddhau kathaṁ vaḥ pratītiḥ.
lalitā: cha-illa-parikkhā-vihāṇeṇa.
kṛṣṇaḥ: vāme, kāmaṁ kathyatāṁ parīkṣa. mama bhrājiṣṇur ayaṁ kīrti-śubhrāṁśur na mṛṣā kalaṅkī-kartuṁ śakyate.

sakhi—O friend; *lalite*—O Lalitā; *mat*—My; *viṣuddhau*—in the absolute

[47] "I didn't kidnap the swan of Her mind!"
[48] This is the place where Kṛṣṇa stole the young gopīs' clothes, as well as their hearts.

purity; *katham*—how is it?; *vaḥ*—of you; *pratītiḥ*—trust; *cha-illa*—expert; *parikkhā*—trial; *vihāṇeṇa*—by performance; *vāme*—O contrary girl; *kāmam*—as you wish; *kathyatām*—may be spoken; *parīkṣa*—trial; *mama*—My; *bhrājiśṇuh*—brilliant; *ayam*—this; *kīrti*—of the good reputation; *śubhra*—spotless; *aṁsuḥ*—beam of light; *na*—not; *mṛṣā*—falsely; *kalaṅkī-kartum*—to be stained with disgrace; *śakyate*—is able.

Kṛṣṇa: Sakhi, what will make you think I am absolutely pure?

Lalitā: We will test You.

Kṛṣṇa: O crooked girl, what kind of test is this? It is impossible to falsely tarnish My impeccable reputation!

lalitā: (sanskṛtena)
tvam unnaddhe rādhā-stana-kanaka-kumbhāntara-milat-
tanūjālī-kāloraga-yuvati-mūrdha-praṇayiṇi
yadi kṣobhonmuktaḥ kalayasi karaṁ nāyaka-maṇau
tatas te dhvastāṅkaḥ pracarati yaśo-maṇḍala-śaśī

sanskṛtena—in Sanskrit; *tvam*—you; *unnadhe*—raised; *rādhā*—of Rādhā; *stana*—of the breasts; *kanaka*—golden; *kumbha*—pots; *antara*—within; *milat*—meeting; *tanū-ja*—produced from the body; *ali*—multitude; *kāla*—black; *uraga*—serpent; *yuvati*—young girl; *mūrdha*—head; *praṇayini*—intimate; *yadi*—if; *kṣobha*—from agitation; *unmuktaḥ*—free; *kalayasi*—You place; *karam*—hand; *nāyaka-maṇau*—on the most prominent jewel; *tataḥ*—then; *te*—Your; *dhvasta-aṅkaḥ*—free from any; *pracarati*—is manifest; *yaśaḥ*—of the honor; *maṇḍala*—round; *śaśī*—moon.

Lalitā: A young, black female snake, that is the line of dark hairs, rises between Rādhā's golden waterpot-like breasts. If You can place Your hand on the crest jewel of that tender snake's head and remain undisturbed, then the moon of Your good reputation will shine without any touch of disgrace.

kṛṣṇaḥ: (kṛtrimaṁ trāsam abhinīya). hanta niṣṭhure, nāmnaiva lalitāsi. yad alpīyasi tāvad-arthe garīyasīṁ sarpa-ghaṭākhyaṁ parīkṣām-upakṣipasi.

kṛtrimam—artificial; *trāsam*—fear; *abhinīya*—having brought; *hanta*—O; *niṣṭhure*—cruel girl; *nāmna*—by name; *eva*—indeed; *lalitā*—Lalitā (playful); *asi*—you are; *yat*—because; *alpīyasi*—in something very insignificant; *tāvat-arthe*—on that account; *garīyasīm*—very severe; *sarpa*—containing a serpent; *ghaṭa*—pitcher; *akhyām*—known; *parīkṣam*—trial-

ordeal; *upakṣipasi*—you prescribe.

Kṛṣṇa: (pretending to be scared) Hanta! O cruel girl, you are called Lalitā, which means playful and charming, but for a very insignificant fault you propose a severe test of touching a snake in a pot!

rādhikā: (sapraṇayerṣyam). lalide, ciṭṭha ciṭṭha. (iti sa-bhrū-bhaṅgam avalokyate).

lalitā: visāhe ṇaṭṭha-ghaṇuddesa-kāriṇīṁ maṁ kīsa tajjati rāhi-ā.

viśākhā: lalide imā-e hi-a-aṭṭhidaṁ ā-ūdaṁ ma-e jāṇī-adi.

lalitā: taṁ kadhe-i. suṇissam.

sa—with; *praṇaya*—affection; *irṣyam*—malice; *lalide*—O Lalitā; *ciṭṭha ciṭṭha*—stay, stay; *iti*—thus; *sa*—with; *bhrū*—of the eyebrows; *bhaṅgam*—knitting; *avalokate*—glances; *viśahe*—O Viśākhā; *ṇaṭṭha*—destroyed; *ghaṇ*—cloud; *uddesa*—a motive; *kārinīm*—performer; *mam*—me; *kīsa*—why?; *tajjati*—critizes; *rāhi-a*—Rādhā; *lalide*—Lalitā; *imā-e*—of her; *hi-a-a*—in the heart; *ṭṭhidam*—situated; *a-ūdam*—desire; *ma-e*—by me; *jāṇī-adi*—is undertood; *tam*—that; *kadhe-i*—please relate; *suṇissam*—I shall listen.

Rādhikā: (with affectionate anger) Lalitā, stop, stop! (Knitting her eyebrows, She stares at Lalitā.)

Lalitā: Viśākhā, I want to destroy the hidden motives of this cloud. Why does Rādhā rebuke me?

Viśākhā: Lalitā, I know the desire hidden in Her heart.

Lalitā: Tell it, and I will listen.

viśākhā: (sanskṛtena āśritya)

spṛśantam yo meghān agham anagha-karmā tam avadhī-
dviṣa-jvālā-jālonmada-mada-mayat-kāliyam ahim
akārṣīd gopendra-druham ajagaram divya-puruṣaṁ
bhujaṅgācāryo 'smin kim iva ghaṭate yan naga-ghaṭaḥ

sankṛtena—speaking in Sanskrit; *spṛśantam*—touching; *meghān*—clouds; *agham*—Aghasura; *anagha*—pure, and never to be frustrated; *karmā*—deeds; *tam*—him; *avadhī-dviṣa*—envious; *jvālā-jāla*—with a liquid fire (poison); *unmada*—intoxicated; *mada*—pride; *mayat*—moving; *kāliyam*—Kalya; *ahim*—serpent; *akārṣīt*—did; *gopa*—of the cowherd men; *indra*—the king (Nanda); *druham*—harming; *ajagaram*—snake; *divya*—celestial; *puruṣam*—person; *bhujaṅga*—of serpents (or of handsome young

men); *ācāryaḥ*—teacher; *asmin*—to Him; *kim*—how is it possible?; *iva*—as it were; *ghaṭate*—to be affective; *yat*—which; *naga-ghaṭah*—the trial where the accused touches a snake.

Viśākhā: Kṛṣṇa easily killed Aghāsura, a snake so huge that it touched the clouds. He also defeated the arrogant Kāliya snake, intoxicated with the poison of pride. The snake that attacked king Nanda He turned into a demigod. Kṛṣṇa must be the guru of the snakes. What is your test of a snake in a pot to Him?

lalitā: (vihasya) halā radhe, appaṇo pari-ara-rūva-e ṇa jāṇāsi māhappaṁ imā-e, pekkha. tah hi.

vihasya—laughing; *halā*—O friend; *rādhe*—Rādhā; *appaṇaḥ*—of the self; *pari-ara*—of a body-guard; *rūvā e na*—who has the form; *ṇa*—not; *jāṇāsi*—you understand; *māhappam*—glory; *imā-e*—of her; *pekkha*—just see; *taha hi*—therefore it is said.

Lalitā: (laughs) O Rādhā, You do not know the glory of this snake, Your protector! Look!

avi garuḍassa sihā-maṇim uraga-vahū-gavva-hāri-virudassa
pahava-i sahi moheduṁ tuha ṇa-a-romā-alī-bhu-agī

avi—even; *garuḍassa*—of Garuda; *sihā-manim*—crest jewel; *uraga*—of the serpents; *vāhu*—of the wives; *gavva*—pride; *hāri*—removing; *virudassa*—whose call; *pahava-i*—is able; *sahi*—O friend; *mohedum*—to stunn; *tuha*—your; *ṇa-a*—new; *romā-alī*—line of hairs; *bhu-agī*—female serpent.

Sakhi, the snake of Your line of hairs has the power to bewilder even the crest jewel on the head of Garuḍa, the bird whose cry take away the pride of the snakes' wives![49]

rādhikā: (sa-praṇaya-roṣam) a-i dhiṭṭhe lalide, ettha āṇavi-a maṁ viḍambesi. tā gadu-a buḍḍhi-āṇaṁ go-īṇaṁ viṇṇavissam (iti gantum icchati).
lalitā: a-i muddhe. ṇaṁ sāhuṁ coraṁ vā jāṇi-a jāhi. (iti paṭāñcalam ādadāti).

sa—with; *praṇaya*—affection; *roṣam*—anger; *a-i*—O; *dhiṭṭhe*—audacious; *lalide*—O Lalitā; *ettha*—here; *āṇavi-a*—having brought; *mam*—

[49] Kṛṣṇa is the person who stays like a crest jewel on Garuḍa's head.

me; *viḍambesi*—you are mocking; *tā*—that; *gudu-a*—having gone; *buḍḍhi-ānam*—elderly; *go-īṇam*—of the gopīs; *viṇṇassam*—I shall inform; *iti*—thus; *gantum*—to go; *icchati*—desires; *a-i*—O; *muddhe*—bewildered girl; *ṇam*—this; *sāhum*—honest; *coram*—thief; *vā*—or; *jāṇi-a*—having known; *jāhi*—you go; *iti*—thus; *paṭa*—of the garment; *añcalam*—the corner; *ādadāti*—takes.

Rādhikā: (with affectionate anger) Ayi! O arrogant Lalitā, first you bring Me here, and then you mock Me! I will go to Vṛndāvana and tell the elderly gopīs about your behavior! (She wants to leave.)

Lalitā: O bewildered girl, first determine whether He is a saint or a thief, and then go. (She grabs Rādhā by the edge of Her garment.)

kṛṣṇaḥ: caṇḍi lalite, yad yato durāgrahān na viśrāntāsi, tataḥ karavāṇi. (iti rādhām anusarpati).

lalitā: (vilokya) cha-illa, ciṭṭha ciṭṭha. viṇṇadam viṇṇadam.

caṇḍi—cruel; *lalite*—O Lalita; *yat*—which; *yataḥ*—because; *durāgrahāt*—obstinacy; *na*—not; *viśranta*—stopped; *asi*—you are; *tataḥ*—therefore; *karavāni*—I should undergo; *parīkṣam*—the trial-by-ordeal; *iti*—thus; *rādhām*—Rādhā; *anusarpati*—approaches; *vilokya*—observing; *cha-illa*—O clever one; *ciṭṭha ciṭṭha*—stop, stop; *viṇṇadam viṇṇadam*—it is understood, it is understood.

Kṛṣṇa: O cruel Lalitā, because you do not give up your stubbornness, I accept this test. (He approaches Rādhā).

Lalitā: (observing Kṛṣṇa) O clever one, stop, stop! Now I understood, now I understood.

(iti sanskṛtena)
prārabdhe puratah parīkṣaṇa-vidhau trāsānuviddhasya te
khinno 'yaṁ kara-pallavas tara-latāṁ kampodgamaiḥ puṣpayati
romāñcaṁ śikhi-piccha-cūḍa-nibiḍaṁ mūrtiś ca dhatte tato
jñātas tvaṁ nanu paśyato hara-purī-sāmrājya-dhaureyakaḥ

iti—thus; *sanskṛtena*—in Sanskrit; *prārabdhe*—in the previous activity; *puratah*—previosly; *parīkṣaṇa*—of trial; *vidhau*—in the activity; *trāsa*—fear; *anuviddhasya*—pierced; *te*—of You; *khinnah*—distressed; *ayam*—this; *kara*—of trembling; *pallava*—twig; *kam-a*—of shaking; *udgamaiḥ*—rising; *puṣpayati*—flowering; *romāñcaṁ*—thrill of the hair; *śikhi*—peacock; *piccha*—feather; *cūḍa*—crest; *nibiḍam*—thick; *mūrtiḥ*—form; *ca*—and; *dhatte*—assumes; *tato*—then; *paśyatah*—before the eyes; *hara*—stealing;

purī—of the city; *sāmrājya*—dominion; *dhaureyakaḥ*—being foremost.

At the beginning of this test, You were so frightened that the twig of Your hand began to tremble and bloom with hairs standing on end, and the peacock feathers in Your crown stood up. Seeing this, I understand that You are certainly the prominent king of the city of thieves!

kṛṣṇaḥ: (saṅkucan namrī-bhūya). hanta, dhī-gauravaṁ gaurīṇaṁ yad aham eva caurī-kṛto 'smi.
lalitā: cha-illa, diṭṭhi-a appaṇo muheṇa aṅgīkidam.
kṛṣṇaḥ: sakhi, sauhṛdenopadiśyatāṁ me śreyasaḥ panthāḥ.

sankucan—shrinking; *namrī*—bowing His head; *hanta*—O; *dhi*—of the intelligence; *gauravam*—the significance; *gaurīṇam*—of the fair complexioned gopīs; *yat*—because; *aham*—I; *eva*—indeed; *caurī-kṛtaḥ asmi*—I am a thief; *cha-illa*—O clever boy; *diṭṭhi-a*—by good fortune; *appaṇaḥ*—of the self; *muhena*—by the mouth; *aṅgī-kidam*—accepted; *sakhi*—O friend; *sauhṛdena*—by friendship; *upadiśyatām*—may be instructed; *me*—My; *śreyasaḥ*—best; *panthāḥ*—path; *yena*—by which; *aham*—I; *aparādhī*—of being an offender; *bhavam*—the state; *na*—not; *vrajāmi*—I attain.

Kṛṣṇa: (confused, He bows His head) Hanta! The great intelligence of these fair-complexioned gopīs proves that I am a thief!

Lalitā: O clever boy, You admit it with Your own mouth.

Kṛṣṇa: Sakhi, out of friendship, please show Me the best way to get rid of My offenses!

lalitā: (sanskṛtena āśritya).
gatānāṁ rādhāyāḥ stana-giri-taṭe yogam abhito
vivikte muktānāṁ tvam iha taralī-bhūya tarasā
viśuddhānāṁ madhye praviśa saraṇārthī sahṛdayā
bhajante sād-guṇyād api pṛthula-doṣaṁ hi puruṣam

sanskṛtena āśritya—speaking in Sanskrit; *gatānām*—gone; *rādhāyaḥ*—of success (or of Rādhā); *stana*—of the breasts; *giri*—of the mountains; *taṭe*—on the slope; *yogam*—yoga (or meeting); *abhitaḥ*—towards; *vivikte*—in solitude; *muktānām*—of the liberated souls (or of the pearls); *tvam*—You; *iha*—here; *taralī-bhūya*—having trembled (or having become the central gem of a necklace); *tarasā*—quickly; *viśuddhānām*—of the pure; *madhye*—in the midst; *praviśa*—please enter; *sarana*—for shelter;

arthi—begging; *sahrdayaḥ*—sincerely; *bhajante*—worship (or accept); *sād-guṇyāt*—because of saintly qualities (or the best thread); *api*—even; *pṛthula*—great (or broad); *doṣam*—faults (or arm); *hi*—certainly; *puruṣam*—person.

Lalitā: To do this, You should quickly approach the pure liberated souls who practice yoga in a secluded place on the slope of the mountain of success. Then, trembling, You should sincerely beg them for shelter and serve them with all Your heart, whether You are the most sinful or full of virtues.

Or: You should become the central jewel of the pearl-necklace decorating the solitary slopes of Rādhā's mountain-like breasts. Those pure pearls, strung on the best thread and situated of Her chest, will certainly accept the person who has broad arms.[50]

kṛṣṇaḥ: sakhi sādhūpadiṣṭaṁ tvayā. (iti sānandam upasṛtya pānau rādhāṁ dadhāti).

rādhikā: (sagadgadam) sundara, ajuttaṁ tujjha edam. (iti paṇim ācchidya śākhināṁ tirodadhāti).

kṛṣṇaḥ: (rādhām apreksya. saśaṅkam). hanta sakhyau, kva vāṁ priya-sakhī.

sakhi—O friend; *sādhu*—well; *upadiṣṭam*—instructed; *tvayā*—by you; *iti*—thus; *sa*—with; *anandam*—bliss; *upasṛtya*—approaching; *pāṇau*—the two hands; *rādhām*—Rādhā; *dadhāti*—places; *sa*—with; *gadgadam*—words choked up; *sundara*—O beautiful boy; *ajuttam*—improper; *tujjha*—Your; *edam*—this; *iti*—thus; *paṇim*—the hand; *ācchidya*—removing; *śākhinām*—of the trees; *tirodadhāti*—hides; *rādhām*—Rādhā; *apreksya*—observing; *sa*—with; *śaṅkam*—alarm; *hanta*—O; *sakhyau*—friends; *kva*—where?; *vām*—your; *priya*—dear; *sakhī*—friend.

Kṛṣṇa: Sakhi, you explained everything very well. (He blissfully approaches Rādhā, and places His hand upon Her).

Rādhikā: (with a choked voice). O handsome one, this is not proper! (Rādhā removes Kṛṣṇa's hand and then disappears among the trees.)

Kṛṣṇa: (not seeing Rādhā, He becomes anxious) Hanta! Lalitā, Viśākhā, where did your dear sakhi go?

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[50] "You must quickly embrace Rādhā with Your broad arms, and become a precious sapphire necklace decorating Her chest, whether you are a saint or the best of cheaters and thieves!"

ubhe: mohaṇa, ṇirūvi-a bhaṇissamha. (iti śākhi-prṣṭham āsādya). halā rāhi. ṇamma-sīlaṁ kaṇhaṁ parihasiduṁ laddho osaro. tā kkhaṇaṁ sāvahitthā ho-i.

ubhe—both; *mohana*—O charming boy; *ṇirūvi-a*—having discovered; *bhaṇissamha*—we shall relate; *iti*—thus; *śākhi*—of the friend; *rāhi*—O Rādhā; *ṇamma*—joking; *śīlam*—nature; *kaṇham*—Kṛṣṇa; *parihasidum*—to make a joke; *laddhaḥ*—attained; *osaraḥ*—opportunity; *tā*—that; *kkhaṇam*—moment; *sāvahitthā*—with pretense; *ho-i*—please become.

Lalitā and Viśākhā: O charming one, when we find Her, we will tell You. (They approach Rādhā from behind) Sakhi Rādhā, now there is an opportunity to tease this joker Kṛṣṇa. Hide Your emotions for a moment.

rādhikā: (savyājaṁ bhruvau vibhujya). lalide, parihasiduṁ ti kiṁ bhaṇāsi. jaṁ īrisaṁ sāhasaṁ ṇa kkhu mādisī-e juttam. tā patthidamhi.

sa—with; *vyājam*—with pretension; *bhruvau*—eyebrow; *vibhujya*—bending; *lalide*—O Lalitā; *parihasidum*—to joke; *ti*—thus; *kim*—how?; *bhaṇāsi*—you speak; *jam*—which; *īrisam*—like this; *sāhanam*—bold; *ṇa*—not; *kkhu*—indeed; *mādisī-e*—by one like me; *juttam*—proper; *tā*—that; *patthidamhi*—I'm ready.

Rādhikā: (frowning with displeasure) Lalitā, why do you tell Me to joke with Him? It's too bold for Me. ...I will try.

lalitā: (kṛṣṇam abhyupetya). candāṇaṇa. amha-pi-a-sahī kiṁ vi viṇṇavidu-kāmāvi bhā-edi.
kṛṣṇaḥ: sakhi, na khalv atra vaśa-vartini jane bhītir avakāśaṁ labhate. tan nikāmam ājñāpayatu.

kṛṣṇam—Kṛṣṇa; *abhyupetya*—approaching; *canḍāṇaṇa*—O moon-faced boy; *amha*—our; *pi-a*—dear; *sahī*—friend; *kim vi*—something; *viṇṇavidu*—to say; *kāmāvi*—although she desires; *bhā-edi*—she is afraid; *sakhi*—O friend; *na*—not; *khalu*—indeed; *atra*—here; *vaśa-vartini*—submissive and obedient; *jane*—towards a person; *bhītiḥ*—fear; *avakāsām*—opportunity; *labhate*—attain; *tat*—that; *nikāmam*—according to desire; *ājñāpayatu*—may she command.

Lalitā: (approaches Kṛṣṇa) O moon-faced one, although She yearns to speak with You, our dear sakhi is afraid.

Kṛṣṇa: Sakhi, there is no need to be afraid of a submissive person. She may order Me as She likes.

lalitā: (sanskṛtam āśritya).
cetas tāmyati me bhayormibhir alaṁ pāṇi-dvayaṁ kampate
kaṇṭhaḥ sajjati hanta ghūrṇati śiraḥ svidyanti gātrāṇy api
goṣṭhākhaṇḍala caṇḍa-sāhasa-vidhau tenāsmi nāhaṁ kṣamā
yad dūrād abhisārito niśi bhavān etan mama kṣāmyatu

cetaḥ—mind; *tāmyati*—is perplexed; *me*—my; *bhaya*—of fear; *urmibhiḥ*—with waves; *alam*—greatly; *pāṇi*—hands; *dvayam*—two; *kampate*—tremble; *kaṇṭhaḥ*—throat; *sajjati*—is choked up; *hanta*—O; *ghūrṇati*—spins; *śirah*—head; *svidyanti*—perspire; *gātrāṇi*—limbs; *api*—even; *goṣṭhā*—of the land of cows (Vraja); *akhaṇḍala*—O monarch; *caṇḍa*—cruel; *sāhasa*—reckless; *vidhau*—deed; *tena*—by that; *asmi*—I am; *na*—not; *aham*—I; *kṣamā*—able; *yat*—which; *dūrāt*—from a great distance; *abhisāritaḥ*—who has arrived at the place of rendesvouz; *niśi*—at night; *bhavān*—You; *etat*—that; *mama*—of me; *kṣāmyatu*—may forgive.

Lalitā: My mind is tossed by waves of fear, and my hands are trembling. My throat is choked, my head is spinning, and my limbs perspire. Hanta! O Indra of the pasture land, I have no power to do cruel deeds! You have come to this rendezvous at night from far away. Please forgive me.[51]

kṛṣṇaḥ: (svagatam) na jāne narmato dharmato vāyaṁ girāṁ garimā.
rādhikā: (kiñcid āvirbhūya). sahi tūṇṇaṁ patthāvehi ṇam. jāva kovi ṇa pekkhadi.
kṛṣṇaḥ: (sakhedam ātmagatam) capala-premaṇo hi bālā-ramaṇyah. tat kim ivāsaṁbhāvyaṁ nāma.

svagatam—aside; *na*—not; *jāne*—I understand; *narmataḥ*—from joking; *dharmataḥ*—from religious principles; *va*—or; *ayam*—this; *girām*—of the words; *garimā*—significance; *kincit*—somewhat; *āvirbhūya*—becoming visible; *sahi*—O friend; *tūṇṇam*—quickly; *patthāvehi*—please send away; *nam*—Him; *jāva*—to which extent; *kovi*—someone; *na*—not; *pekkhadi*—sees; *sa*—with; *khedam*—unhappiness; *ātmagatam*—aside; *capala*—flickering; *premaṇaḥ*—love; *hi*—indeed; *bālā-ramaṇyaḥ*—young girls; *tat*—that; *kim*—what?; *ivā*—like; *asaṁbhāvyam*—impossible; *nāma*—certainly.

Kṛṣṇa: (aside) She speaks so seriously. I don't know whether she

[51] Lalitā wants to joke with Kṛṣṇa, telling Him that Rādhā does not want this meeting.

is joking or following dharma.

Rādhikā: (becoming partly visible) Sakhi, quickly send Him away! No one should see Me.

Kṛṣṇa: (unhappily says to Himself) Beautiful young girls are very fickle in love. What is not possible for them?

(prakāśam).
tvayāhūtaḥ pārśve praṇaya-nikurambeṇa rabhasād
asiddhārtho rādhe bhavitum iha yuktaḥ katham aham
śriyākṛṣṭaḥ kṛṣṇāyasa-maṇir ayas-kānta-śilayā
sphuṭaṁ tām aspṛṣṭvā bhajati kim adūre sthagitatām

prakāśam—openly; *tvaya*—by you; *ahūtaḥ*—called; *pārśve*—nearby; *praṇaya*—love; *nikurambeṇa*—with an abundance; *rabhasāt*—with great zeal; *asiddha*—not completed; *arthaḥ*—goal; *rādhe*—O Rādhā; *bhavitum*—to be; *iha*—here; *yuktaḥ*—proper; *katham*—how is it? aham—I; *sriya*—by the opulence; *akṛṣṭaḥ*—attracted; *kṛṣṇāyasa-maṇiḥ*—iron; *ayas-kānta*—of the magnet; *śilayā*—by the stone; *sphuṭam*—clearly; *tām*—her; *aspṛṣṭvā*—not touching; *bhajati*—attains; *kim*—why?; *adūre*—not far away; *sthagitatām*—the state of being concealed.

(Openly) With great love You called Me to this rendezvous and I quickly came. O Rādhā, is it right now to leave My desires unfulfilled? As iron is drawn to a magnet, so I am drawn to Your beauty. I did not even touch You. Why did You run away and hide?

lalitā: go-ulāṇanda, rāhi-aṁ kīsa uvālahesi. ṇaṁ dhamma-hada-aṁ cce-a uvālaha, jo kkhu hadāso doṇaṁ ṇibbhrarāṇurattāṇaṁ antare paḍibandhī-hodi.

go-ulāṇanda—O bliss of Gokula; *rāhi-am*—Rādhā; *kīsa*—why?; *uvālahesi*—do you criticise; *ṇam*—indeed; *dhamma*—of religion; *hada-am*—wretched; *cce-a*—indeed; *uvālaha*—You should criticise; *jaḥ*—which; *kkhu*—indeed; *hadāsaḥ*—foolishly; *doṇam*—of the two; *ṇibhaḥ*—greatly; *anurattanam*—affectionate; *antare*—within; *paḍibandhī hodi*—become an obstacle.

Lalitā: O bliss of Gokula, why do You blame Rādhā? You should blame the cursed dharma, which foolishly creates obstacles for those who are deeply in love!

kṛṣṇaḥ: paśya paśya.

sakhi nirbharam anuraktāḥ
praṇayinam anuyānti dharmam api hitvā
iyam ati-rāgā prācī
cumbati vidhum indra-nāthāpi

paśya paśya—look, look; *sakhi*—O friend; *nirbharam*—deeply; *anuraktāḥ*—affectionate; *praṇayinam*—to the beloved; *anuyānti*—goes after; *dharmam*—morality; *api*—even; *hitvā*—having abandoned; *iyam*—this; *ati-rāgā*—reddish (or great love); *prācī*—the eastern direction; *cumbati*—kisses; *vidhum*—the moon (also a name of Lord Viṣṇu); *indra-nātha*—belonging to Indra; *api*—although.

Kṛṣṇa: O sakhi, look, look! Passionately in love, and always following his beloved leaving behind even the rules of dharma, the moon is now kissing the reddish eastern direction, even though she is the wife of Indra![52]

lalitā: tumhāṇaṁ uttara-pa-uttare ko ṇāma pahavadi. tā ido vijayentu sāmi-pādā.
rādhikā: (sākūtam anusṛtya). lalide, appaṇo muheṇa kiṁvi viṇṇavi-a ṇaṁ nivaṭṭhāva-issam.

tumhānam—your; *uttara-pa-uttare*—excellent answer; *kaḥ*—what; *ṇāma*—indeed; *pahavadi*—is possible; *tā*—therefore; *idaḥ*—from this; *vijayentu*—be victorious; *sāmi*—of the master; *pādā*—feet; *sā*—with; *akūtam*—intention; *anusṛtya*—approaching; *lalide*—O Lalitā; *appanaḥ*—own; *muheṇa*—by the mouth; *kiṁvi*—something; *viṇṇavi-a*—having informed; *ṇam*—Him; *nivaṭṭhāva-issam*—to be detained.

Lalitā: Is it possible that You don't give a perfect reply to any statement? May the feet of svāmi be victorious![53]

Rādhikā: (deliberately approaching Lalitā) Lalitā, I want to tell something that will restrain His passionate eagerness.

(iti lalitām avekṣya. sanskṛtena).
samantān me kīrtir mukharita-satī-maṇḍala-mukhā
kalaṅkenonmuktaṁ kulam avikala-śrīr api patiḥ
calac-cillī-līlā-jita-madana-dhanvoddhatir ayaṁ

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[52] "Look, look to the east! Even the eastern direction, reddened with desire, although she is the wife of Indra, is now kissing with her lover, the moon! The east direction is like Rādhā, who is filled with great affection for Me, and I am like the moon, always eager to meet with Her! Therefore our situation is proper."
[53] The word “svāmi” can mean "husband", "lord", and "lover".

tad asminn ārambhe hṛdayam aphalaṁ viklavayati

iti—thus; *lalitām*—Lalitā; *avekṣya*—glancing; *sanskṛtena*—in Sanskrit; *samantāt*—all around; *me*—my; *kīrtiḥ*—glory; *mukharita*—resounding; *satī*—of the chaste girls; *maṇḍala*—of the community; *mukhā*—mouths; *kalaṅkena*—of any taint; *unmuktam*—free; *kulam*—family; *avikala*—entire; *śrīḥ*—beauty and opulence; *api*—also; *patiḥ*—master; *calat*—moving; *cillī*—of the eyebrows (compared to creepers); *lila*—by the pastimes; *jita*—conquered; *madana*—Kāmadeva; *dhanva*—of the bow; *uddhatiḥ*—the pride (or stretched); *ayam*—this; *tat*—that; *asmin*—in this; *ārambhe*—attempts; *hṛdayam*—heart; *aphalam*—fruitless; *viklavayati*—affliction.

(Glances at Lalitā) All chaste girls praise My virtues. My family's reputation is impeccable. My husband is endowed with incomparable wealth. Therefore, the attempts of Your restless and playful creeper-like eyebrows, which defeat the pride of Kāmadeva's stretched bow, to agitate My heart are fruitless.

kṛṣṇaḥ: (rādhām nirūpya. socchvasam ātmagatam).
dhāvantyāḥ śruti-śaṣkulī-parisaram saṅgād apāṅgād apāṅga-śriyo
dhatte hīraka-kuṇḍalaṁ marakatottaṁsa-dyutiṁ subhruvaḥ
vāg-antaḥ smita-bhāg vibhāti tad idaṁ sāṅke sakhī-śikṣayā
vaimukhyaṁ kila kṛtrimaṁ vilasati klāntiṁ mano mā sma gāḥ

rādhām—Rādhā; *nirūpya*—observing; *sa*—with; *ucchvasam*—a sigh; *ātmagatam*—aside; *dhāvantyāḥ*—moving; *śruti*—of the ears; *śaskulī*—the opening; *parisaram*—near; *saṅgāt*—from contact; *apāṅga*—of sidelong-glances; *apāṅga*—of Kāmadeva; *śriyaḥ*—of the beauty; *dhatte*—places; *hīraka*—diamond; *kuṇḍalam*—earring; *marakata*—sapphire (because of the blue eyes); *uttaṁsa*—ornament; *dyutim*—luster; *subhruvaḥ*—of she who has beautiful eyebrows; *vāk*—words; *antaḥ*—within; *smita*—smile; *bhāk*—possessing; *vibhāti*—shines; *tat*—therefore; *idam*—this; *śaṅke*—I suspect; *sakhī*—of the friend; *śikṣayā*—by the instruction; *vaimukhyam*—aversion; *kila*—indeed; *kṛtrimam*—artificial; *vilasati*—is manifested; *klāntim*—dejection; *manah*—O mind; *mā*—don't; *sma*—indeed; *gāḥ*—diving into.

Kṛṣṇa: (glancing at Rādhā, He sighs and says to Himself) Because of the association with Her restless sidelong glances that reach the edges of Her ears and arouse amorous feelings in Me, Rādhā's diamond earrings now shine like sapphires. The words of this girl with beautiful eyebrows reveal Her shining smile. O My heart, don't be unhappy! I think Her indifference to Me is just a pretense caused by Her sakhi's advice.

lalitā: (kṛṣṇa-mukham ālokya. janāntikam). visāhe, iṅgideṇa lakkhemi. uṇṇīdaṁ imiṇā amhāṇaṁ rahassam.

viśākhā: adha im.

kṛṣṇa—Kṛṣṇa's; *mukham*—face; *ālokya*—observed; *janāntikam*—whishpering; *visāhe*—O Viśākhā; *iṅgidena*—by the intention; *lakkhemi*—I am undertood; *uṇṇīdam*—discovered; *imiṇa*—by this; *amhānam*—our; *rahassam*—secret; *adha im*—this is certainly true.

Lalitā: (looks at Kṛṣṇa's face and whispers) Viśākhā, it looks like Kṛṣṇa has revealed our secret.

Viśākhā: Yes, it is so.

kṛṣṇaḥ: (sasmitam) lalite, kṛtam atra vañcana-cāturī-prapañcena. na hi latayā prasāritās tantavo gandha-sindhurasya bandhāya prabhavanti.

viśākhā: sahi rāhe, ṇipphalaṁ vilambasi. jhatti kidatthī-kuṇa appaṇo pi-a-jaṇam.

sa—with; *smitam*—a smile; *lalite*—O Lalitā; *kṛtam*—made; *atra*—here; *vañcana*—cheating; *cāturī*—expert; *prapañcena*—tricked; *na hi*—not at all; *latayā*—creeper; *prasāritaḥ*—spreaded; *tantavaḥ*—net; *gandha-sindhurasya*—of a maddened elephant; *bandhāya*—for binding; *prabhavanti*—is able; *sahi*—O friend; *rāhe*—O Rādhā; *ṇipphalam*—fruitless; *vilambasi*—slowness; *jhatti*—immediately; *kidatthī-kuṇa*—please fulfill the desire; *appanaḥ*—of your own; *pi-a-jaṇam*—dear friend.

Kṛṣṇa: (with a smile) O Lalitā, your efforts to trick Me were very skillful, but an intoxicated elephant cannot be tied with creepers![54]

Viśākhā: Sakhi Rādhā, there is no reason to delay it any longer. Quickly satisfy the desires of Your beloved!

kṛṣṇaḥ: (sānurāgam)
karṇa-dvandvam idaṁ rutair iha kuhū-kaṇṭhasya kuṇṭhī-kṛtaṁ
sadyaḥ komala-bhāratī-parimalenollāghaya slāghayā
niḥśaṁkaṁ kila śītalī-kuru parīrambheṇa rambhoru me
gambhīra-smara-vahni-tāpa-laharī-paṭrāṇi gātrāṇy api

karṇa—of ears; *dvandvam*—the pair; *idam*—this; *rutaiḥ*—with sounds; *iha*—here; *kuhūkaṇṭhasya*—of a cuckoo; *kuṇṭhī-kṛtam*—blunted;

[54] "O Lalitā, your skillful attempts to deceive Me, the king of all cheaters and the most intelligent youth, with cunning words are like trying to tie an intoxicated elephant with a net of creepers!"

sadyaḥ—immediately; *komala*—gentle; *bhāratī*—of eloquent words; *parimalena*—with the fragrance; *ullāghaya*—plase revive; *slāghayā*—delightful; *niḥśaṅkam*—fearlessly; *kila*—indeed; *śītalī-kuru*—make cool; *parīrambhena*—with an embrace; *rambhoru*—O girl with the beautiful hips; *me*—My; *gambhīra*—deep; *smara*—of love; *vahni*—of the fires; *tāpa*—of the heat; *laharī*—of the waves; *pātrāṇi*—recipients; *gātrāni*—limbs; *api*—also.

Kṛṣṇa: (with passion) Please quickly revive My ears, deafened by the cuckoos' singing, with the fragrance of Your gentle eloquent words, bringing delight! O girl with the beautiful hips, with Your bold embrace please cool My body now filled with waves of burning fire of deep love!

viśākhā: sundara, esā bhaavadī lajjā rāhi-ā-rūveṇa uttiṇṇa. tā jāva ṇaṁ cādū-bandheṇa saṁmuhī kadu-a samapemha tāva bhavanteṇa somma-sī-ala-vuttiṇā hodavvam.

sundara—O handsome boy; *esā*—she; *bhaavadī*—of the demigodess; *lajjā*—shame; *jjevva*—certainly; *rāhi-ā*—of Rādhā; *rūveṇa*—in the form; *uttiṇṇa*—has descended; *tā*—therefore; *jāva*—as long as; *ṇam*—Her; *cādū-bandheṇa*—with words of praise; *saṁmuhī-kadu-a*—in front of; *samappemha*—I offer; *tāva*—for that legnth of time; *bhavanteṇa*—by You; *somma*—gentle and sober; *sī-ala*—calm; *vuttiṇā*—with a behavior; *hodavyam*—should be done.

Viśākhā: O handsome one, assuming the form of Rādhā, the goddess of shyness has descended into this world. While I'm trying to satisfy Her with graceful words, You please be gentle and calm!

kṛṣṇaḥ: (sādaram)
ayam atra nisarga-śītalaḥ
sakhi rādhā-kucayor avasthitim
nava-kāñcana-kumbhayor ahaṁ
sphurad indīvara-dāmavad bhaje

sa—with; *adaram*—reverence; *ayam*—this; *atra*—here; *nisarga*—by nature; *śītalaḥ*—cool; *sakhi*—O friend; *rādhā*—of Rādhā; *kucayoḥ*—of the breasts; *avasthitim*—residence; *nava*—new; *kāñcana*—gold; *kumbhayoḥ*—pitchers; *aham*—I; *sphurat*—clearly; *indīvara*—of blue lotus flowers; *dāma*—a garland; *vat*—like; *bhaje*—I attain.

Kṛṣṇa: (respectfully) Sakhi, by nature I am very cool. Now I will become a garland of blue lotuses resting on the new golden waterpots

of Rādhā's breasts![55]

(iti mandaṁ mandaṁ rādhām upasarpati).
rādhikā: (kincid upasṛtya) sahi visāhe, suṭṭhu bhīdamhi. tā kiṁti mam uvekkhasi.

iti—thus; *mandam mandam*—very slowly; *rādhām*—Rādhā; *upasarpati*—approaches; *kincit*—slightly; *apasṛtya*—shrinking; *sahi*—O friend; *visāhe*—Viśākhā; *suṭṭhu*—very; *bhidamhi*—I am afraid; *tā*—therefore; *kiṁti*—why?; *mam*—to me; *uvekkhasi*—do you abandon.

(Kṛṣṇa very slowly approaches Rādhā.)

Rādhikā: (stepping back a little) Sakhi Viśākhā, I am very scared! Why do you abandon Me?

lalitā: rāhe, esā visāheti vikkhīdā kadhaṁ tumaṁ pacchādi-a rakkhiduṁ pahavadu, tā rakkhaṇa-kkhamaṁ ṇaṁ vaṇa-māli-aṁ jjeva bhajehi. jaṁ esā a-aḍida-śilī-muhā dīsa-i.

rāhe—O Rādhā; *esā*—she; *visāheti*—as Viśākhā; *vikkhīdā*—celebrated; *kadham*—how; *tumam*—you; *pacchādi-a*—to be obstacle; *rakkhidum*—to protect; *pahavadu*—may be able; *tā*—therefore; *rakkhaṇa*—protection; *kkhamam—kṣamām,* be able (or *kṣāmām*, very weak); *ṇam*—this or Him; *vaṇa*—of forest flowers; *māli-am*—garland; *jjeva*—surely; *bhajehi*—please accept; *jam*—because; *esā*—this; *a-aḍida*—attracted; *śilīmuhā*—bumble-bees (or arrows); *dīsa-i*—seen.

Lalitā: Rādhā, her name is "Viśākhā". How can she protect You? Pleace accept this garland. I see it is able to give You protection, since it attracts bees.[56]

Or: Please accept this helpless Kṛṣṇa, who is like a garland of blue lotuses, because I see that He is attacked by Kāmadeva's arrows.

rādhika: (sapraṇaya-roṣam) a-i dummuhi lalide, siddhā cce-a tumha maṇorahā, tadhāvi ṇa nivuttāsi.
viśākhā: halā rāhi, savvāṇaṁ go-ula-jaṇāṇaṁ abha-adāṇa-sattre dīkkhido kaṇho. tā ido kiṁ ti bhā-esi.

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[55] The word "śītala" that Viśākhā used when she said "Be calm" means "calm" (free from passion) or "cool". Kṛṣṇa took the second meaning. Blue lotuses also have a cooling nature.
[56] The word "Viśākhā" also means "without hands" (vi-śākhā). "Because she is handless, Viśākhā cannot protect You. Please accept this garland of forest flowers, which is able to give You protection, since it attracts frightening bees."

sa—with; *praṇaya*—affection; *roṣam*—and anger; *a-i*—O; *dummuhi*—foul-mouthed; *lalide*—O Lalitā; *siddhā*—accomplished; *cee-a*—surely; *tumha*—your; *maṇorahā*—desires; *tadhāvi*—nevertheless; *ṇa*—not; *nivuttāsi*—being stopped; *halā*—O; *rāhi*—Rādhā; *savvāṇam*—to all; *go-ula*—of Gokula; *jaṇāṇam*—the residents; *abha-adāṇa*—for giving fearlessness; *sattre*—for the Vedic ritual; *dīkkhidaḥ*—consecratede; *kaṇhaḥ*—Kṛṣṇa; *tā*—therefore; *idaḥ*—from this; *kim ti*—why indeed?; *bhā-esi*—are you afraid.

Rādhikā: (with affectionate anger) O foul-mouthed Lalitā! Now your desires are fulfilled, but still you don't stop!

Viśākhā: Rādhā, Kṛṣṇa has initiated a sacrifice to bring fearlessness to all the people of Gokula. Why are You afraid?

kṛṣṇaḥ: sundari rādhe, tvam eva suṣṭhu baliṣṭhāsi. tataḥ katham mattas tava bhīttiḥ. tathā hi.

sundari—beautiful; *rādhe*—O Rādhā; *tvam*—you; *eva*—certainly; *suṣṭhu*—clearly; *baliṣṭha*—strongest; *asi*—are; *tataḥ*—therefore; *katham*—how is it?; *mattaḥ*—because of Me; *tava*—your; *bhītiḥ*—fear; *tathā hi*—as it is said.

Kṛṣṇa: O beautiful Rādhā, You are much stronger. Why are You afraid of Me?

ahīno bhrū-gucchaḥ kutīla-valanair veṣṭayati mām
kharas te netrānto mayi vitanute tāḍana-vidhim
pralambaḥ keśānto harati haṭha-vṛttyā mama balam
bhajadbhis tvām etair aham iha jitair asmi vijitaḥ

ahinaḥ—broad (or Kaliya snake); *bhrū*—of the eyebrows; *gucchaḥ*—a bush; *kuṭila*—curved; *valanaiḥ*—agitated movements; *veṣṭayati*—surrounds; *mām*—Me; *kharaḥ*—sharp (or the demon Dhenuka); *te*—Your; *netra*—of the eyes; *antaḥ*—corner; *mayi*—in Me; *vitanute*—extends; *tāḍana*—hurting; *vidhim*—the activity; *pralambaḥ*—long (or the demon Pralamba); *keśantaḥ*—locks of hair; *harati*—takes away; *haṭha*—forcibly; *vṛttyā*—by the activity; *mama*—My; *balam*—strength; *bhajadbhiḥ*—taking shelter; *tvām*—You; etaiḥ—by them; *aham*—I; *iha*—in this case; *jitaiḥ*—victorious; *asmi*—I am; *vijitaḥ*—conquered.

Your excitedly moving, wide, curved eyebrows surround Me. Your sharp sidelong glances pierce Me. Your locks of hair inevitably

take away My power. Although I am very strong, now I am conquered by them and take shelter of You.

Or: The Kāliya snake of Your broad eyebrows surrounds Me. The Dhenuka demon of Your sidelong glances hurts Me. The Pralamba demon of Your hair makes Me powerless. Though I once defeated them, now I am conquered by these enemies who have taken shelter in You.

lalitā: kaṇha, kudo imā-e valiṭṭhattaṇaṁ jaṁ appaṇo dhaṇaṁ tu-atto mo-āviduṁ ṇa samatthā.

kaṇha—O Kṛṣṇa; *kudaḥ*—how; *imā-e*—her; *valiṭṭhaṇam*—superior stregnth; *jam*—because; *appaṇaḥ*—of the self; *dhaṇam*—opulence; *tu-attaḥ*—from You; *mo-āvidum*—to take ; *ṇa*—not; *samatthā*—is able.

Lalitā: O Kṛṣṇa, can anyone be strong enough to deprive You of Your glories?

viśākhā: (sanskṛtena)
vidhatte kaṁsāriḥ sakhi paramahaṁsāliṣu ratiṁ
manohaṁsendraṁ te katham api na nirmokṣyati tataḥ
badhānāmuṁ sadyas tvam api bhuja-vallī-vilasitaiḥ
śathe kaḥ kṣemārthī sumukhi nahi śāṭhyaṁ ghaṭayati

sanskṛtena—in Sanskrit; *vidhatte*—accepts in special way; *kaṁsa*—of Kaṁsa; *ariḥ*—the enemy (Kṛṣṇa); *sakhi*—O friend; *paramahaṁsa*—of pure devotees; *aliṣu*—towards the multitudes; *ratim*—love; *manaḥ*—of the mind; *haṁsa*—os swans; *indram*—to the king; *te*—your; *katham api*—some way or other; *na*—not; *nirmokṣyati*—will free; *tataḥ*—therefore; *badhāna*—binding; *amum*—this; *sadyaḥ*—immediately; *tvam*—you; *api*—even; *bhuja*—of the arms; *vallī*—creepers; *vilasitaiḥ*—playful; *śathe*—cheating; *kaḥ*—who; *kṣema*—wellfare; *arthī*—desiring; *sumukhi*—beautiful face; *nahi*—certainly not; *śāṭhyam*—dishonesty; *ghaṭayati*—attains.

Viśākhā: Sakhi, Kṛṣṇa accepts the love of His swan-like devotees. Why don't You release the regal swan of Your mind to meet Him? Why don't You even yearn to bind Him with the playful vines of Your arms? O girl with the beautiful face, O cheater, who, desiring his own happiness, would show such insincerity?

rādhikā: (sābhisūyam) pāve visāhi-e. tumaṁ vi lalidā-e visaladā-e mārudeṇa dūsidāsi.

sa—with; *abhisūyam*—anger; *pāve*—sinner; *visāhi-e.*—Viśākhā; *tumam*—you; *vi*—even; *lalidā-e*—of Lalita; *visaladā-e*—of the poison flowervine; *mārudeṇa*—by the breeze; *dūsidāsi*—polluted.

Rādhā: (angrily) O sinful Viśākhā, the breeze from the poisoned vine of Lalitā has contaminated even you!

kṛṣṇaḥ: sakhi lalite, svaprasādāmṛte kāmam adattāvagāhanayā katham adyāpi taṭasthi-kṛto 'smi rādhayā.

sakhi—O friend; *lalite*—O Lalitā; *sva*—own; *prasāda*—mercy; *amṛte*—nectar; *kāmam*—according to desire; *adatta*—not granted; *avagāhanaya*—the immersion; *katham*—how is it?; *adya*—now; *api*—even; *taṭasthi-kṛtaḥ*—placed on the shore; *asmi*—I am; *rādhayā*—by Rādhā.

Kṛṣṇa: Sakhi Lalitā, why does Rādhā not allow Me to dive into the nectar of Her mercy and makes Me stand on its shore?

lalitā: kaṇha, muñca cāturī-vitthāraṁ. ṇa kkhu canda-alī vi-a jhatti vā-ametta-eṇa sulaha-ppasādā amha-pi-a-sahī.
kṛṣṇaḥ: kathaṁ sulabhas te sakhī-prasādaḥ.
lalitā: se-ā saṇtāṇena.

kaṇha—O Kṛṣṇa; *muñca*—please abandon; *cāturī*—of cleverness; *vitthāram*—expansion; *ṇa*—not; *kkhu*—indeed; *canda-alī*—Candrāvalī; *vi-a*—just like; *jhatti*—immediately; *vā-a*—by words; *metta-eṇa*—only; *sulaha*—easy to attain; *ppasādā*—mercy; *amha*—our; *pi-a*—dear; *sahī*—friend; *katham*—how is it?; *sulabhaḥ*—easy to attain; *te*—your; *sakhī*—of the friend; *prasādaḥ*—mercy; *se-ā*—of service; *saṇtāṇena*—constant.

Lalitā: Kṛṣṇa, give up Your clever tricks! Our dear sakhi is not like Candrāvalī, who immediately gives mercy if asked.

Kṛṣṇa: How can I easily get your sakhi's mercy?

Lalitā: By constant service.

kṛṣṇaḥ: (sānandam, rādhāṁ paśyan).
kiṁ candanena kucayo racayāmi citram
uttaṁsayāmi kabarīṁ tava kiṁ prasūnaiḥ
aṅgāni laṅgimatarāṅgi kareṇa kiṁ vā
saṁvāhayāmy atanu-kheda-karambitāni

sa—with; *ānandam*—bliss; *rādhā*—Rādhā; *paśyan*—seeing; *kim*—

whether?; *candanena*—with sandalwood paste; *kucayoḥ*—on the two breasts; *racayāmi*—I shall draw; *citram*—a picture; *uttaṁsayāmi*—shall I decorate with a crown; *kabarīm*—braids; *tava*—your; *kim*—whether?; *prasūnaiḥ*—with flowers; *aṅgāni*—limbs; *laṅgima*—union; *taraṅgi*—waves; *kareṇa*—with the hand; *kim vā*—or whether?; *saṁvāhayāmi*—I massage; *atanu*—of Kāmadeva; *kheda*—affliction; *karambitāni*—mixed.

Kṛṣṇa: (joyfully glancing at Rādhā). O girl with the beautiful limbs, can I draw pictures with sandalwood paste on Your breasts? Can I decorate Your braids with flowers? With My hand can I gently massage your limbs tormented by Kāmadeva?

rādhikā: (salīlam apakramya. sāṅguli-tarjanam). pāmari, sumarissasi osare. tā esā gharaṁ gacchantī jimhāṇaṁ tumhāṇaṁ hatthādo appāṇaṁ mo-āva-issam.

sa—with; *līlam*—pastimes; *apakramya*—retreating; *sa*—with; *sa*—with; *aṅguli*—finger; *tarjanam*—scolding; *pāmari*—O rascal; *sumarissasi*—you shall remember; *osare*—on the occasion; *tā*—therefore; *esā*—I; *gharam*—home; *gacchantī*—going; *jimhāṇam*—crooked; *tumhāṇam*—of you; *hatthādaḥ*—from the hand; *appāṇam*—myself; *mo-āva-issam*—I shall release.

Rādhikā: (playfully turning away, she points a finger at Lalitā) O wicked girl, you will remember this moment! O crooked gopīs, going home, I will free Myself from your company!

lalitā: (paṭāncalam ākṛṣya)
sahi rāhi yāhi na gharaṁ para-hatthe patthidamhi ṇi-ahaṁse
a-i bahire hiraṇṇaṁ desi kudo añcale gaṇṭhim

paṭa—of the sari; *añcalam*—corner; *ākṛṣya*—pulling; *sahi*—O friend; *rāhi*—O Rādhā; *yāhi*—please go; *na*—not; *gharam*—home; *para*—other; *hatthe*—hand; *patthid*—departure; *amhi*—I am; *ṇi-a*—own; *haṁse*—in the swan; *a-i*—O; *bahire*—out; *hiraṇṇam*—gold; *desi*—you give; *kudaḥ*—how is it?; *añcale*—of the border; *gaṇṭhim*—tie.

Lalitā: (grabbing Rādhā by the hem of Her clothes) Sakhi Rādhā, don't go home, since the swan of my hand will stop You! Ayi! After taking out and giving away the gold, why are You now trying to tie a knot in the edge of Your garment?[57]

[57] "O silly girl! After showing Your feelings to Kṛṣṇa and giving Him Your gold-like heart, why are You now trying to leave, pretending to be indifferent?"

rādhikā: muñcehi muñcehi añcalam. ido gadu-a ajji-aṁ viṇṇavissam. (nepathye)

hanta ṇattiṇi lalide, kahiṁ de pi-a-sahī rāhi-ā.

lalitā: hanta, esā ajji-ā muharā idha jjevva ā-acchadi.

kṛṣṇaḥ: (saśaṅkam) tato davīyān bhavāmi. (iti tathā sthitaḥ).

munca—let go; *munca*—let go; *añcalam*—of the border; *idaḥ*—from this place; *gadu-a*—having gone; *ajji-am*—the noble lady; *viṇṇavissam*—I shall inform; *nepathye*—from the wings; *hanta*—O; *ṇattiṇi*—O granddaughter; *lalide*—O Lalitā; *kahim*—where?; *de*—your; *pi-a*—dear; *sahī*—friend; *rāhi-ā*—Rādhā; *hanta*—O; *esā*—she; *ajji-ā*—the pious woman; *muharā*—Mukharā; *idha*—here; *jjevva*—indeed; *ā-acchadi*—is coming; *sa*—with; *śaṅkam*—alarm; *tataḥ*—from here; *daviyan*—far away; *bhavāmi*—I shall become; *iti*—thus; *tathā*—in that way; *sthitaḥ*—He becomes situated.

Rādhikā: Let go of My clothing, let go! I will go home and tell the noble lady everything!

(Off-stage) O granddaughter Lalitā, where is your dear sakhi Rādhā?

Lalitā: Hanta! Here comes noble Mukharā!

Kṛṣṇa: (with anxiety) I should run away from here! (He does that.)

(praviśya)

mukharā: (puro dṛṣtiṁ nikṣipya sāśaṅkam ātmagatam). jo kkhu dūrado kovi nīlima-puñjo maraga-a-tthambhaṁ bidambaṁto diṭṭhim me a-attha-i. ṇūṇam so eso kanho bhave jaṁ a-uruvvam kim pi sorabbham pasappa-e. (iti kṛṣṇāntikam anusarpati).

puraḥ—ahead; *dṛṣtim*—glance; *nikṣipya*—throwing; *sa*—with; *aśaṅkam*—uncertainly; *dūradaḥ*—from a great distance; *kovi*—someone; *nīlima*—of blueness; *puñjaḥ*—abundance; *maraga-a*—emerald; *tthambham*—column; *viḍambantaḥ*—imitating; *diṭṭhim*—vision; *me*—my; *a-attha-i*—attracts; *ṇūṇam*—indeed; *saḥ*—He; *esaḥ*—this; *kaṇhaḥ*—Kṛṣṇa; *bhave*—may be; *jam*—because; *a-uruvvam*—unprecedented; *kim pi*—something; *sorabbham*—fragrance; *pasappa-i*—has become extended; *iti*—thus; *kṛṣṇa*—of Kṛṣṇa; *antikam*—proximity; *anusarpati*—approaches.

(Mukharā enters.)

Mukharā: (glancing ahead, she becomes doubtful about what she sees, and says to herself) Something that looks like a sapphire pillar attracts my eyes from afar. It must be Kṛṣṇa, since He emanates an incomparably sweet fragrance. (She approaches Him.)

kṛṣṇaḥ: ārye (ity ardhokte).
mukharā: (sakapaṭākroṣam) ko kkhu ajjeti khulakhulavedi.
kṛṣṇaḥ: ārye mukhare, sukhaṁ vardhase.
mukharā: mohaṇa. jāva tuha vaṁsi-ā-e mu-attaṇaṁ ṇa saṁvuttaṁ tāva kudo amhāṇaṁ suham.
kṛṣṇaḥ: ārye, kiṁ te 'parādhyati vaṁsī.

ārye—O pious woman; *iti*—thus; *ardha*—half; *ukte*—spoken; *sa*—with; *kapaṭa*—pretended; *akrosām*—harsh words; *kaḥ*—who?; *kkhu*—indeed; *ajjeti*—the word "O pious woman"; *khulakhulavedi*—speaks; *ārye*—O pious woman; *mukhare*—O Mukharā; *sukham*—happiness; *vardhase*—increase; *mohana*—O charming boy; *jāva*—to which extent; *tuha*—Your; *vamsi-ā-e*—of the flute; *mu-attaṇam*—silence; *ṇa*—not; *saṁvuttam*—occurred; *tāva*—to that extent; *kudaḥ*—how?; *mahāṇam*—of us; *suham*—happiness; *ārye*—O pious woman; *kim*—how; *te*—you; *aparādhyati*—offends; *vaṁsi*—the flute.

Kṛṣṇa: O noble lady... (He is interrupted in the middle of His words.)

Mukharā: (with pretended anger). Who mumbles "noble lady"?

Kṛṣṇa: O noble Mukharā, may your happiness increase!

Mukharā: Charming boy, how can we be happy when Your flute refuses to be silent?

Kṛṣṇa: O noble lady, has My flute offended you?

mukharā: puccha imā-o savva-go-ula bāli-ā-o jā-o kaṇṇa-sīmaṁ pavisattammi vamsi-ā-phukkārārambhe vāraṁ-vāraṁ ṇivārijjantī-o vi vaṇe dhā-anti.

puccha—please ask; *imā-aḥ*—these; *savva*—all; *go-ula*—of Gokula; *bāli-ā-aḥ*—young girls; *jā-aḥ*—who; *kaṇṇa*—of the ears; *sīmam*—the boundary; *pavisattammi*—enters; *vamsi-ā*—of the flute; *phukkāra*—of the hissing; *ārambhe*—in the beginning; *vāram-vāram*—again and again; *ṇivārijjantī-aḥ*—forbidden; *vi*—even though; *vaṇe*—in the forest; *dhā-anti*—run.

Mukharā: Go ask all the girls of Gokula! Whenever the sound of Your flute approaches their ears, those girls run into the forest, even though they are stopped again and again by their elders!

kṛṣṇaḥ: (vihasya) mukhare, satyam yathārthanāmāsi.

mukharā: mohaṇa, padose tujjha ettha paveso maṁ saṅkā-ulaṁ karedi.

kṛṣṇaḥ: mukhare, kṛtam atra śaṅkayā. yad adya parunamāsyā me varṇitaṁ tavātra catvarāṅke caṅkramīti kāpy adbhutā hariṇīti.

vihasya—laughing; *mukhare*—O Mukharā; *satyam*—in truth; *yatha-artha*—appropriate; *nāma*—name; *asi*—you are; *mohaṇa*—O charming boy; *padose*—in the evening; *tujjha*—Your; *ettha*—here; *pavesaḥ*—entrance; *mam*—to me; *saṅkā-ulam*—suspicious; *karedi*—causes; *mukhare*—O Mukharā; *kṛṭam*—useless; *atra*—here; *sāṅkaya*—fear; *yat*—because; *adya*—now; *paurnamāsyā*—by Paurṇamāsī; *me*—to Me; *varṇitam*—described; *tava*—your; *atra*—here; *catvara-aṅke*—in the garden; *caṅkrami*—wandering about; *iti*—thus; *ka api*—some; *adbhutā*—amazing; *hariṇī*—female deer; *iti*—thus.

Kṛṣṇa: (laughing) O Mukharā, your name is very appropriate![58]

Mukharā: O charming boy, Your coming here in the evening worries me.

Kṛṣṇa: Mukharā, you are afraid for no reason. Paurṇamāsī told Me that some wonderful doe wanders in this garden.[59]

mukharā: ṇā-ara, pahāde pecchisassi. ṇaṁ dāṇiṁ sāhehi.

kṛṣṇaḥ: hanta vṛddhe gaḍḍara-viṣāṇa-kaṭhorre, viśrabdham āsyatām. eṣo 'haṁ vrajāmi. (iti śākhināṁ antardadhāti).

nā-ara—O amorous hero; *pahāde*—in the morning; *pecchisassi*—You shall see; *ṇam*—this; *dāṇim*—now; *sāhedi*—please go; *hanta*—O; *vṛddhe*—elderly gopi; *gaḍḍara*—of a ram; *viṣāṇa*—as a horn; *kaṭhore*—hard; *viśrabdham*—trust; *āsyatām*—from the mouth; *eśaḥ*—He; *aham*—I; *vrajāmi*—am going; *iti*—thus; *śakhināṁ*—into the trees; *antardadhāti*—dissappears.

Mukharā: O hero, You will see this doe tomorrow morning. Now

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[58] "Mukharā" means "talkative".

[59] As previously mentioned, "hariṇī" also means "the charming woman".

go home.

Kṛṣṇa: Hanta! Old lady, you are hard like a ram's horn! But I trust your words, therefore I'm leaving. (Kṛṣṇa dissappears behind the trees.)

mukharā: lalide, saccaṁ gado kaṇho.
lalitā: adha im.
kṛṣṇaḥ: (svagatam) ghūrṇākuleyaṁ jaratī. tad atra tuṣṇīm etya rādhā-paṭam akarṣayāmi. (iti tathā karoti.)

lalide—O Lalita; *saccam*—truth; *gadaḥ*—gone; *kaṇhaḥ*—Kṛṣṇa; *adha im*—certainly; *svagatam*—aside; *ghūrṇākuleyam*—bewildered; *jaratī*—old lady; *tat*—this; *atra*—here; *tuṣṇīm*—quietly; *etya*—going; *rādhā*—Rādhā; *paṭam*—garment; *akarṣayāmi*—I will tug; *iti*—thus; *tathā*—thus; *karoti*—does.

Mukharā: Lalitā, did Kṛṣṇa really gone?

Lalitā: Yes.

Kṛṣṇa: (aside) This old lady is bewildered. Therefore I will quietly approach Rādhā and tug at Her clothes. (He does that.)

mukharā: (cakṣuṣī vikasya sākroṣam) ghaṭṭi lalide, aggado eso pīdambaro kaṇho rāhī-sāḍi-a-añcalaṁ ā-aḍḍhanto vi-a dīsa-i. tā kīsa tumaṁ maṁ padāvesi.

cakṣuṣī—two eyes; *vikāsya*—expanding; *sa*—with; *ākroṣam*—angry words; *ghaṭṭhi*—reckless; *lalide*—O Lalitā; *aggadaḥ*—in the presence; *esaḥ*—this; *pīdambaraḥ*—dressed in yellow garments; *kaṇhaḥ*—Kṛṣṇa; *rāhī*—of Rādhā; *sāḍi-a*—of the garment; *añcalam*—the border; *ā-aḍḍhantaḥ*—pulling; *vi-a*—as if; *dīsa-i*—is observed; *tā*—therefore; *kīsa*—how is it?; *tumam*—you; *mam*—to me; *padāvesi*—you are deceiving.

Mukharā: (her eyes wide-open with anger) O reckless Lalitā! I see Kṛṣṇa, who is dressed in yellow garments, tugging at the edge of Rādhā's clothing! Why do you try to fool me?

(kṛṣṇaḥ saśaṅkam kiñcid spasarpati).
lalitā: (svagatam) ratti-andhi-am nam buddhi-am vañcemi. (prakāśam. samrambham abhinīya. sanskṛtena).
mudhā śaṅkām andhe jarati kuruṣe yāmuna-taṭe
tamālo 'yaṁ cāmīkara-kalita-mūle nivasati

samīra-preṅkholād ati-caṭula-śānkhā-bhujatayā
vayasyāyā yena stana-vasanam āsphālitam abhūt

kṛṣṇaḥ—Kṛṣṇa; *sa*—with; *śaṅkam*—fear; *kiñcit*—somewhat; *apasarpati*—retreats; *svagatam*—aside; *ratti*—at night; *andhi-am*—darkness; *nam*—this; *buddhi-am*—old woman; *vañcemi*—I shall deceive; *prakāśam*—openly; *samrambham*—anger; *abhinīya*—attaining; *sanskṛtena*—in Sanskrit; *mudhā*—uselessly; *śaṅkām*—fear; *andhe*—blind; *jarati*—O old woman; *kuruṣe*—you perform; *yāmuna*—of the Yamunā river; *taṭe*—on the bank; *tamālaḥ*—tamala tree; *ayam*—this; *cāmīkara*—golden; *kalita*—arrangement; *mūle*—at the root; *nivasati*—dwells; *samīra*—of the breezes; *preṅkholāt*—from the movements; *ati*—very; *caṭula*—unsteady; *śākhā*—of the branches; *bhujatayā*—by the state of having branches; *vayasyāyāḥ*—of the friend; *yena*—by whom; *stana*—of the breast; *vasanam*—garment; *āsphālitam*—shaken; *abhūt*—became.

(Kṛṣṇa becomes frightened and retreats a little.)

Lalitā: (aside) At night this old lady is almost blind. I will trick her. (Aloud, with anger) O blind old lady, you worry without reason! This is a tamāla tree by the Yamunā and this is a golden platform at its roots. Moving in the wind, the tree's branches tug at this girl's bodice.

mukharā: (svagatam) asaccaṁ ṇa kahe-i. (prakāśam) vatse, ghummā-ulamhi. tā gharaṁ gadu-a suvissam. (iti niṣkrāntā).

svagatam—aside; *asaccam*—a lie; *ṇa*—not; *kahe-i*—she speaks; *prakāśam*—openly; *vatse*—O child; *ghummā-ulamhi*—bewildered; *tā*—therefore; *gharam*—home; *gadu-a*—having gone; *suvissam*—I shall sleep; *iti*—thus; *niṣkrāntā*—she exits.

Mukharā: (to herself) She is not lying. (Openly) Child, I am disoriented. Therefore, I will return home and go to bed. (Mukharā exits.)

viśākhā: halā rāhi, kaṇhassa muha-maṇālumīlidaṁ ghamma-jala-bindu-jālaṁ ṇi-a-añcaleṇa avaṇehi.
rādhikā: (sabhrūbhaṅgam) visāhe, tumaṁ jeva avaṇehi. jā kkhu ākomāraṁ imaṁssi vade gahīda-dikkhāsi.

halā—O; *rāhi*—Rādhā; *kaṇhassa*—of Kṛṣna; *muha*—of the face; *maṇḍalummīlidam*—the circle has become manifested; *ghamma-jala*—of perspiration; *bindu*—of drops; *jālam*—a network; *ṇi-a*—own; *sāḍi-a*—of the

garment; *añcaleṇa*—by the border; *avaṇehi*—please wipe away; *sa*—with; *bhrū*—of the eyebrows; *bhaṅgam*—knitting; *visāhe*—O Viśākhā; *tumam*—you; *jeva*—indeed; *avaṇehi*—should wipe them away; *jā*—who; *kkhu*—indeed; *ākomāram*—childhood; *imaṁssi*—in this; *vvade*—in the vow; *gahīda-dikkhāsi*—you have accepted initiation.

Viśākhā: Sakhi Rādhā, Kṛṣṇa's face is covered with drops of perspiration. With the corner of Your garment please wipe them away.

Rādhikā: (knitting her eyebrows) Viśākhā, you wipe them away! Since childhood you have taken a vow to do these things.

viśākhā: rādhe, kaṇṭha-ṭṭhidā de raṅgaṇa-māli-ā bhaṇādi. mā kuppa. tumaṁ vi taha dikkhā-vihāṇe kārijjanta-saṅkalpāsi.

rādhe—O Rādhā; *kaṇṭha*—on the neck; *ṭṭhidā*—situated; *de*—your; *raṅgaṇa*—delightful; *māli-ā*—garland; *bhaṇādi*—speaks; *mā*—don't; *kuppa*—become excited; *tumam*—you; *vi*—even; *taha*—there; *dikkhā*—of initiation; *vihāṇe*—in the activity; *kārijjanta*—being performed; *saṅkalpāsi*—you have the desire.

Viśākhā: Rādhā, the raṅgaṇa garland on Your neck says, "Don't worry, You may also take initiation into this service that You desire so much."

kṛṣṇaḥ: (raṅgaṇa-mālāṁ dṛṣṭvā saślāgham).
śaṅke cirāt kim api raṅgaṇa-puṣpa-saṅghaḥ
puṇyaṁ purā parama-tīrtha-vare vyadhatta
yasmān mamāpy asulabhe madirākṣi sākṣād
aṅgī-cakāra tava vakṣasi saṅga-saukhyam

raṅgaṇa—delightful; *mālām*—garland; *dṛṣṭvā*—having seen; *sa*—with; *ślāgham*—words of praise; *śaṅke*—I believe; *cirāt*—for a long time; *kim api*—to a great extent; *raṅgaṇa*—delightful; *puṣpa*—of flowers; *saṅghaḥ*—multitude; *puṇyam*—pious deeds; *purā*—previously; *parama*—supreme; *tīrtha*—of holy places; *vare*—very excellent; *vyadhatta*—performed; *yasmāt*—because of which; *mama*—My; *api*—even; *asulabhe*—very difficult to attain; *madira-akṣi*—with fascinating eyes; *sākṣāt*—directly; *aṅgī-cakāra*—accepted; *tava*—your; *vakṣasi*—on the breast; *saṅga*—of association; *saukhyam*—happiness.

Kṛṣṇa: (glancing at the raṅgaṇa garland, He praises it) O girl whose eyes are as restless as khanjaṇa birds, I think these raṅgaṇa

flowers must have for a long time performed many pious activities at the best of holy places so that now they may enjoy the difficult-to-attain pleasure of directly touching your breasts, which I Myself am not allowed to touch!

rādhikā: halā visāhe, jā kkhu maha kaṇṭhādo baleṇa ā-aṭṭhi-a nīdā tu-e aṇagghā guñja-alī sā dāṇīṁ samappī-adu. esā sakkhā appaṇo raṅgaṇa-māli-ā geṇhī-adu.

halā—O; *visāhe*—Viśākhā; *jā*—who; *kkhu*—indeed; *maha*—my; *kaṇṭhādaḥ*—from the neck; *baleṇa*—by force; *ā-aṭṭhi-a*—having pulled; *nīda*—brought; *tu-e*—by you; *aṇagghā*—priceless; *guñjā-alī*—necklace of gunja; *sā*—she; *dāṇīm*—now; *samappī-adu*—withered; *āppanaḥ*—own; *raṅgana*—rangana flowers; *māli-ā*—garland; *genhī-adu*—should be taken.

Rādhikā: Sakhi Viśākhā, please give Me the priceless guñjā necklace that you forcibly took from My neck, and take this withered raṅgaṇa garland.

viśākhā: go-ulāṇanda. guñja-hāra-kide maha kuppadi pi-a-sahi.

kṛṣṇaḥ: rādhe, saṇnidhehi. tava kaṇṭhe guñjāvalīm ādadhāmi. (ity upasarpati).

lalitā: (sasmitam ātmagatam) guñjā-hāra-samappaṇa-miseṇa rāhi-kañcu-a-añcalaṁ pa-usadi kaṇho.

(rādhikā sabhrū-vikṣepaṁ parāvartate).

go-ulāṇanda—O bliss of Gokula; *guñjā*—of gunja; *hāra*—stolen; *kide*—performed; *maha*—towards me; *kuppadi*—is angry; *pi-a*—dear; *sahi*—friend; *radhe*—O Rādhā; *saṇnidhehi*—please give; *tava*—your; *kaṇṭhe*—on the neck; *guñja-avalīm*—necklace of guñjā; *ādadhāmi*—I shall place; *iti*—thus; *upasarpati*—approaches; *sa*—with; *smitam*—smile; *ātmagatam*—aside; *guñjā*—of gunja; *hāra*—of the necklace; *samappaṇa*—of the offering; *niseṇa*—on the pretext; *rāhi*—of Rādhā; *kañcu-a*—the garment covering the breasts; *ancalam*—border; *pa-usadi*—touched; *kaṇhaḥ*—Kṛṣṇa; *rādhikā*—Rādhā; *sa*—with; *bhrū*—of the eyebrows; *vikṣepam*—knitting; *parāvartate*—turning back.

Viśākhā: O bliss of Gokula, my dear sakhi is angry with me because I took away Her guñjā necklace.

Kṛṣṇa: Rādhā, come here. I will put this guñjā necklace on Your neck. (Kṛṣṇa approaches Her.)

Lalitā: (smiling, She says to Herself) On the pretext of giving

Rādhā this guñjā necklace, Kṛṣṇa touched the edge of Her bodice.

(Rādhikā knitting Her eyebrows and turns away from Kṛṣṇa.)

viśākhā: halā rāhe, jaṁ laddhuṁ ukkaṇṭhesi taṁ kiṁ kkhu laddhāsi.
rādhikā: (bimbādharaṁ saṇdaśya). dhiṭṭhe, ciṭṭha ciṭṭha. (iti līlāravindena tāḍayati).
viśākha: (vihasya) sva-am asaṅkṇi, mā kuppa. guñjāhāraṁ pucchemi.

halā—O; *rāhe*—Rādhā; *jam*—Who; *laddhum*—to attain; *ukkaṇṭhesi*—you are eager; *tam*—Him; *kim*—whether?; *kkhu*—indeed; *laddhāsi*—you have attained; *bimba*—like bimba fruits; *adharam*—lips; *saṇdaśya*—bitting; *dhiṭṭhe*—impudent; *ciṭṭha ciṭṭha*—stop, stop!; *iti*—thus; *līla*—for playing; *aravindena*—with a lotus flower; *tādayati*—strikes; *vihasya*—laughing; *sva-am*—self-; *aśaṅkini*—fearing; *mā*—don't; *kuppa*—become angry; *guñjā*—of gunja; *hāram*—necklace; *pucchemi*—I ask.

Viśākhā: Sakhi Rādhā, now You have attained what You so longed for.

Rādhikā: (bitting Her bimba-fruit lips) O arrogant girl, stop! Stop! (She strikes Viśākhā with a play lotus-flower.)

Viśākhā: (laughing) O doubting girl, don't be angry. I'm talking about the guñjā necklace!

kṛṣṇaḥ:
kva tapas tathā mamāste
līlāmbuja-hatim avāpnuyāṁ yena
māṁ cañcalena tāḍaya
locana-kamalāñcalenāpi

kva—where?; *tapaḥ*—austerity; *tathā*—in that way; *mama*—my; *aste*—is; *līlā*—for playing; *ambuja*—of a lotus flower; *hatim*—stricking; *avāpnuyām*—I may attain; *yena*—by which; *mām*—me; *cañcalena*—moving; *tāḍaya*—please srike; *locana*—of the eyes; *kamala*—lotus; *añcalena*—from the corner; *api*—at least.

Kṛṣṇa: What austerity should I perform to be hit by Your lotus flower? At least hit Me with a restless glance from the corners of Your lotus eyes!

lalitā:
hariṇo samappi-a taṇum kiviṇāsi kadhaṁ darāvalo-ammi

diṇṇe cintāra-aṇe ṇa saṁpuḍammi jutto

hariṇaḥ—to Hari; *samappi-a*—having offered; *taṇum*—the body; *kiviṇāsi*—you are a miser; *kadham*—how is it?; *darāvalo-ammi*—in the small glance; *diṇṇe*—given; *cintāra-aṇe*—cintāmani jewel; *na*—not; *saṁpuḍammi*—in the jewelry box; *ggaho*—Obstinacy; *juttaḥ*—proper.

Lalitā: Rādhā, You have offered your body to Hari. Why are You such a miser that You will not even look at Him? A person who gives away a cintāmaṇi jewel should not refuse to give the case that holds it!

rādhikā: lalide, evvaṁ jappanti guru-lo-esu mā kkhu imaṁ jaṇaṁ avaraddhaṁ karehi.

viśākhā: sahi, kīsa saṅkasi. ṇaṁ bhaavadī jevva ettha samāhāṇa-dakkhā.

lalita: (saharṣam ātmagatam) diṭṭhi-ā pi-a-sahī hasidāpāṅga-taraṅgena kanhaṁ āliṅgadi.

lalide—O Lalitā; *evvam*—thus; *jappanti*—talking; *guru-lo-esu*—among the superiors and other people; *mā*—don't; *kkhu*—indeed; *imam*—this; *jaṇam*—person; *avaraddham*—offense; *karehi*—perform; *sahi*—O friend; *kīsa*—how is it?; *saṅkasi*—you are afraid; *ṇam*—this; *bhaavadī*—by the noble Paurṇamāsī; *jevva*—certainly; *ettha*—here; *samānāṇa*—arranging; *dakkhā*—expert; *sa*—with; *harṣam*—joy; *ātmagatam*—aside; *diṭṭhi*—by good fortune; *pi-a*—dear; *sahī*—friend; *hasida*—smiling; *apaṅga*—of the sidelong glances; *taraṅgeṇa*—with the wave; *kaṇham*—Kṛṣṇa; *āliṅgadi*—embraces.

Rādhikā: Lalitā, if My elders and other people of Vraja hear your words, they will blame Me!

Viśākhā: Sakhi, why are you afraid? Paurṇamāsī is expert in solving such problems.

Lalitā: (joyful, aside) By good fortune, my dear sakhi now embraces Kṛṣṇa with a wave of Her smiling sidelong glance.

viśākhā: (sanskṛtena) lalite, paśya paśya.

śaśī vyomotsaṅgam śaśinam abhitaḥ kānti-laharī
puro vṛṇdāraṇyaṁ sumukhi sahasā kānti-laharīm
harir vṛṇdāraṇyaṁ harim api kileyaṁ tava sakhī
sakhīṁ premṇaḥ puro nija-suṣamayāmaṇḍayad ayam

saṇskṛtena—in Sanskrit; *lalite*—O Lalitā; *paśya paśya*—look, look;

śaśī—the moon; *vyoma*—of the sky; *utsaṅgam*—contact; *śaśinam*—the moon; *abhitaḥ*—all around; *kānti*—of shining beauty; *laharī*—wave; *puraḥ*—in front; *vṛṇda-araṇyam*—the forest of Vṛndāvana; *sumukhi*—O beautiful-faced one; *sahasā*—at once; *kānti*—of splendor; *laharīm*—wave; *hariḥ*—Hari; *vṛṇda*—of Vṛndāvana; *araṇyam*—the forest; *harim*—attracting; *api*—even; *kila*—indeed; *iyam*—this; *tava*—your; *sakhī*—friend; *sakhīm*—friend; *premṇaḥ*—from love; *puraḥ*—in front; *nija*—own; *suṣamaya*—with the great splendor; *amaṇḍayat*—decorates; *ayam*—Him.

Viśākhā: Lalitā, look! Look! The moon decorates the sky, and with waves of effulgence immediately makes Vṛndāvana forest in front of us radiant. O girl with the beautiful face, but Your sakhi Rādhā adorns even Kṛṣṇa, who steals the beauty of Vṛndāvana forest, with the incomparable splendor of Her love!

lalitā: haddhī haddhī. visāhe pekkha sasi-kantamaṇipasūdehiṁ jala-pūrehiṁ sūra-pū-aṇa-ve-ī-purado kidā-im viluppī-anti alevaṇa-maṇḍalā-iṁ tā ehi. ṇaṁ puppha-ke-āri-aṁ ṇemha.

haddhī haddhī—Ah, ah; *visāhe pekkha*—Viśākhā, look!; *sasi-kantamaṇi*—of chandrakanta jewels; *pasūdehiṁ*—produced; *jala*—of water; *pūraih*—by the stream; *sūra*—of the sun-god; *pū-aṇa*—for the worship; *ve-ī*—of the altar; *puradaḥ*—in the presence; *kidā-im*—performed; *viluppīanti*—is broken; *alevaṇa*—of ointments; *maṇḍalā-im*—decoration; *tā*—there; *ehi*—please go; *ṇam*—these; *puppha*—of flowers; *ke-āri-am*—field; *ṇemha*—we should go; *niskrante*—they exit.

Lalitā: Alas! Alas! Viśākhā! Look! Water from melting candrakānta jewels washes away the sandal-paste ornaments on the altar for worshipping the sun-god. Come. Let us go to the garden to pick some flowers. (Lalitā and Viśākhā exit).

kṛṣṇaḥ: priye, nedānīm api vāmyād virāmas te. (ity añcalaṁ gṛhṇāti).
rādhikā: muñcehi muñcehi. sahī-o maṁ a-ārenti.
kṛṣṇaḥ: kaṭhore. mayy atra māṅgī-kuru bhaṅguratām.
rādhikā: (sasmitam) de-i sarassa-i, vandijjasi jaṁ saccā jjeva pa-aḍāsi.

priye—beloved; *na*—not; *idanim*—now; *api*—even; *vamyat*—from contrariness; *viramah*—stop; *te*—of You; *muñcehi muñcehi*—let go, let go!; *sahī-aḥ*—the two friends; *mama*—me; *a-ārenti*—are calling; *kaṭhore*—O cruel girl; *mayi*—towards me; *atra*—here; *ma*—don't; *aṅgī-kuru*—accept; *bhaṅguratām*—dishonesty; *sa*—with; *smitam*—a smile; *de-i*—O goddess; *sarassa-i*—O Sarasvatī; *jjasi*—you are offered obeisances; *jam*—because;

saccā—the truth; *jjevva*—indeed; *pa-aḍāsi*—cause to be manifested.

Kṛṣṇa: Beloved, even now You remain unfavorable to Me. (Kṛṣṇa clutches the edge of Rādhā's garment.)

Rādhikā: Let go! Let go! I have to go to My sakhis.

Kṛṣṇa: O cruel girl, don't be dishonest with Me.

Rādhikā: (with a smile) O goddess Sarasvatī, I bow down before you. Please show that I speak the truth.

kṛṣṇaḥ: (kiñcid vihasya)
padminyās te sumukhi parama-prema-saurabhya-puro
durotsarpī yad-avadhi mudā kṛṣṇa-bhṛṅgena bheje
ākrānto 'yaṁ tava nava-mukhāmbhoja-mādhvika-pāna-
pratyāśābhis tad-avadhi ruvan saṁbhramī bambhramīti

kiñcit—somewhat; *vihasya*—laughing; *padminyāḥ*—like a lotus flower; *te*—of you; *sumukhi*—beautiful face; *parama*—excellent; *prema*—love; *saurabhya*—of the sweet fragrance; *purāh*—flood; *dura*—from a great distance; *utsarpī*—appearing; *yad-avadhi*—since which time; *mudā*—with delight; *kṛṣṇa*—black; *bhṛṅgena*—by the bumble-bee; *bheje*—was enjoyed; *ākrāntaḥ*—approached; *ayam*—this; *tava*—your; *nava*—fresh; *mukha*—of the face; *ambhoja*—lotus flower; *mādhvīka*—of the sweet nectar; *pāna*—of the drinking; *pratyāśābhiḥ*—with the hopes; *tat-avadhi*—from that time; *ruvan*—buzzing; *saṁbhramī*—with great respect (or agitation); *bambhrami*—constantly whirling about; *iti*—thus.

Kṛṣṇa: (smiling slightly) O girl with the beautiful lotus face, from afar, with the fragrant flood of Your great love, You have attracted a bumble-bee, and now he joyfully worships your sweetness. Hoping to taste the nectar of Your lotus mouth, that excited bumble-bee now buzzes around You.

kiñca
muktānām upalabhyam eva kucayoḥ sālokyam ālokya te
hitvā saṅgam-haṁsamasta-suhṛdām kaivalyam āsedivān
vaiṣamyaṁ tilam apy anāśritavatoḥ sāndrāmṛta-syandibhir
māṁ pūrṇaṁ kuru tanvi tūrṇam anayoḥ sāyujya-dānotsavaiḥ

kiñca—furthermore; *muktānām*—of the pearls; *upalabhyam*—attainable; *eva*—indeed; *kucayoḥ*—on the breasts; *sālokyam*—the liberation of residing at the same place; *ālokya*—observing; *te*—of you; *hitvā*—having

placed; *saṅgam*—contact; *aham*—I; *samasta*—of all; *suhṛdām*—of the friends; *kaivalyam*—the liberation of becoming united; *āsedivān*—sitting; *vaiṣamyam*—unevenness; *tilam*—a tiny particle; *api*—even; *anāśritavatoḥ*—of those which possess; *sandra*—intense; *amṛta*—nectar; *syandibhiḥ*—by the trickling; *mām*—to Me; *pūrṇam*—fulfilled; *kuru*—please fo; *tanvi*—O beautiful and slender girl; *tūrṇam*—quickly; *anayoḥ*—of the two; *sāyujya*—of the liberation of constant association; *dāna*—of the gift; *utsavaiḥ*—with the festivities; *rādhikā*—Rādhā; *lajjate*—becomes embarrassed.

Your pearls have attained sālokya liberation, for they live on the same planet as Your breasts. Seeing this, I have abandoned the company of all My cowherd boy friends, and now I desire the same kind of liberation as Your pearls. O slender girl, please fulfill My desire, and give Me a jubilant festival, a festival flowing with streams of nectar, a festival of sāyujya liberation at Your breasts, which have not taken shelter of even a single sesame seed of imperfection.

(Rādhā becomes embarrassed).

kṛṣṇaḥ: priye, paśya paśya.
apāṁ patyuḥ puṣṭī-karaṇa-rasa-pākaḥ kumudinī-
kadambānām aṅga-jvara-haraṇa-śītauṣadhi-ghaṭaḥ
mṛgāṅko 'yaṁ kokī-pariṣad-abhicārādhvarā-dhurā
purognāḥ kālindī-parisara-pariṣkāram akarot

priye—O beloved; *paśya paśya*—look, look; *apām*—of the waters; *patyuḥ*—of the master; *puṣṭī*—nourishment; *karaṇa*—cause; *rasa*—the nectar; *pākaḥ*—drinking; *kumudinī*—of night lotus flowers; *kadambānām*—of the multitudes; *aṅga*—of the limbs; *jvara*—fever; *haraṇa*—removing; *śīta*—cooling; *auśadhi*—of medicinal herbs; *ghaṭaḥ*—pitcher; *mṛgāṅkaḥ*—moon; *ayam*—this; *kokī*—of *cakravaki* birds; *pariśat*—the assembly; *abhicāra*—of destruction; *adhvara*—of the sacrifice; *dhura-purodhāḥ*—the chief priests; *kālindī*—to the Yamunā river; *parisara*—near; *pariṣkāram*—decoration and purification; *akarot*—performed.

Kṛṣṇa: Beloved, look! Look! The moon, nourishing the ocean, acting as a medicine to destroy the night lotus flowers' fever, and playing the role of the first priest at a sacrifice against the cakravāka birds, has come to the Yamunā's shore.[60]

tad etāṁ vāsantikā-kānti-maṇḍita-maṇḍalasya candramasaś candrikā-cakra-cumbitaṁ vicarāvo nikuñja-candraśālikām. (iti

[60] The cakravāka birds suffer at night because they are separated from each other.

niṣkrāntau).(iti niskrāntāḥ sarve).

tat—therefore; *etām*—this; *vāsantika*—related to spring; *kānti*—of beauty; *maṇḍala*—by the abundance; *maṇḍita*—decorated; *maṇḍalasya*—of the circle; *candramasaḥ*—of the moon; *candrikā*—of the moonlight; *cakra*—by the circle; *cumbitām*—kissed; *vicarāvaḥ*—let us go; *nikuñja*—in the grove; *candraśākikām*—to the turret of the house; *iti*—thus; *niskrāntau*—Rādhā and Kṛṣṇa exit; *iti*—thus; *niṣkrāntaḥ*—exits; *sarve*—all.

Let us go to that forest bower, kissed by the light of the beautiful springtime moon.

(Rādhā and Kṛṣṇa exit.)

(Everyone exits.)

End of Act Three

Act Four: Veṇu-haraṇa: Theft of the Flute

(tataḥ praviśati nāndīmukhī).

nāndīmukhī: bhaṇidamhi lalidā-e "halā ṇāndīmuhi, go-maṇḍale goṭṭhaṁ pa-iṭṭhe eḥi kaṇho tuvaranto go-aḍḍhaṇāhimuhaṁ patthido. tā tumaṁ tattha gadu-a su-alaṁ viṇṇavehi, jadhā eso osare ṇi-a-vaassassa rāhi-āṁ sumarāvedi" tti. (parikramya) kadhaṁ ettha pa-umā ā-accha-i.

tataḥ—then; *praviśati*—enters; *nāndīmukhī*—Nāndīmukhī; *bhaṇidamhi*—I was told; *lalidā-e*—by Lalita; *halā*—O; *ṇāndīmuhi*—Nāndīmukhī; *go-maṇḍale* —when the herd of cows; *goṭṭham*—the pasture; *pa-iṭṭhe*—enters; *eḥi*—when; *kaṇhaḥ*—Kṛṣṇa; *tuvarantaḥ*—hurridly; *go-aḍḍhaṇa*—Govardhana Hill; *ahimuham*—near; *patthidaḥ*—is situated; *tā*—therefore; *tumam*—you; *tattha*—there; *gadu-a*—having gone; *su-alam*—Subala; *viṇṇavehi*—please inform; *jadhā*—just as; *esaḥ*—he; *osare*—on the occasion; *ṇi-a*—own; *vaassassa*—of the friend; *rāhi-ām*—Rādhā; *sumarāvedi*—causes to remember; *tti*—thus; *parikramya*—walking; *kadham*—how is it?; *ettha*—here; *pa-umā*—Padmā; *ā-accha-i*—is coming.

Nāndīmukhī: Lalitā said to me, "Sakhi Nandīmukhī, Kṛṣṇa has brought the cows to the pastures and now He is approaching Govardhana Hill. Please go there and tell Subala to remind his dear friend about Rādhikā." (Begins to walk.) Why does Padmā come here?

(praviśya)

padmā: halā ṇāndīmuhi, kāmaṁ kusalāsi? tā kaṁpi uvā-aṁ kadhehi jeṇa uvviggaṁ canda-alīm āsāsemi.

praviśya—enters; *halā*—O; *ṇāndīmuhi*—Nandīmukhī; *kāmam*—indeed; *kusalāsi*—you are skillful; *tā*—therefore; *kaṁpi*—some; *uvā-am*—remedy; *kadhehi*—please speak; *jeṇa*—by which; *uvvi-ggam*—agitated; *canda-alīm*—Candrāvalī; *āsāsemi*—I may relieve.

Padmā: Sakhi Nāndīmukhī, you are very wise. Please tell me what I should do to pacify agitated Candrāvalī.

nāndīmukhi: kiṁ se uvve-a-kālaṇam.

padmā: halā, jāṇāsi jjevvāṁtumaṁ jadhā padose savvaṁ kkhu go-ulaṁ vibbhameṇa kaṇho paccahaṁ rañjedi.

nāndīmukhī: adha im.

padmā: saṁpadaṁ dāva ettha dakkhiṇe goṭṭhaddhe imassa gandho vi dullaho.

kim—what?; *se*—of her; *uvve-a*—of the agitation; *kālaṇam*—cause; *halā*—O; *jāṇāsi*—you know; *jjevvam*—certainly; *tumam*—you; *jadhā*—just as; *padose*—in the beginning of evening; *savvam*—all; *kkhu*—indeed; *go-ulam*—Gokula; *vibbhameṇa*—with pastimes; *kaṇhaḥ*—Kṛṣṇa; *paccaham*—every day; *rañjedi*—charms and delights; *adha im*—this is certainly so; *saṁpadam*—at the present time; *dāva*—to that extent; *ettha*—here; *dakkhiṇe*—in the southern; *goṭṭhaddhe*—part of the pasture; *imassa*—of Him; *gandhaḥ*—fragrance; *vi*—even; *dullahaḥ*—is difficult to find.

Nāndīmukhī: Why is she agitated?

Padmā: You know that every evening Kṛṣṇa delights the people of Gokula.

Nāndīmukhī: Yes, it is so.

Padmā: But now it is hard to find even the fragrance of Kṛṣṇa in the southern part of the pastures.

nāndīmukhī: halā, mā dūṇehi. (saṇskṛtena)
dṛṣṭaṁ bimbita-dhātu-citra-racanaṁ śaibyā lalaṭaṁ mayā
śyāmā-kuntala-cāmaraṁ ca viluṭhad-vanya-srajoḍḍāmaram
guñjā-hāra-latārdha-mañjur adhunā bhadrā-bhujāntas tathā
tathyaṁ viddhi sa nāgarī-gurur abhūd govardhanasyātibhiḥ

halā—O; *mā*—don't; *dūṇehi*—become unhappy; *dṛṣṭam*—seen; *bimbita*—attached; *dhātu*—with mineral pigments; *citra*—pictures; *racanam*—arranged; *śaibyā*—Śaibyā; *lalaṭam*—forehead; *mayā*—by me; *syama*—Śyāmā; *kuntala*—hair; *cāmaram*—camara whisk; *ca*—and; *viluṭhat*—moving about; *vanya*—of forest flowers; *sraja*—by the garland; *uḍḍāmaram*—excellent; *guñjā*—of guñjā; *hāra*—necklace; *latā*—of a creeper; *ardha*—half; *manjuḥ*—beautiful; *adhunā*—now; *bhadra*—Bhadrā; *bhuja*—of the arm; *antaḥ*—the end (shoulders); *tathā*—in the same way; *tathyam*—the truth; *viddhi*—please know; *saḥ*—He; *nāgarī*—of the playful gopīs; *guruḥ*—the spiritual master; *abhūt*—was; *govardhanasya*—of Govardhana Hill; *atithiḥ*—the guest.

Nāndīmukhī: Don't worry. I saw Śaibyā, her forehead marked with pictures and designs made with mineral pigments. I also saw Śyāmā, her cāmara hair excellently decorated with moving forest garlands. And I saw Bhadrā, with a charming creeper-like guñjā necklace on her chest. Please know that He who is the teacher of all playful girls must now be the guest of Govardhana Hill.

(nepathye)
kṛtvā vaṁśīṁ akhila-jagatī-gīta-saṅgīta-bhaṅgī-
sāṅgī-bhāva-prathama-vasatiṁ saṅginīṁ vāma-pāṇau
eśa premṇā vrajati nayanānandanaḥ nanda-sūnur
mandaṁ govardhana-śikhariṇaḥ kandarā-mandirāya

nepathye—offstage; *kṛtvā*—having performed; *vaṁśīm*—flute; *akhila*—entire; *jagatī*—of the universe; *gīta*—song; *saṅgīta*—music; *bhaṅgī*—of the waves; *sāṅgī*—complete; *bhāva*—nature; *prathama*—original; *vasatim*—residence; *saṅginīm*—companion; *vāma-pāṇau*—in His left hand; *eśa*—He; *premṇā*—with love; *vrajati*—is going; *nayana*—to the eyes; *ānandanaḥ*—giving bliss; *nanda*—of Nanda; *sūnuḥ*—the son (Kṛṣṇa); *mandam*—slowly; *govardhana*—of Govardhana Hill; *śikharinaḥ*—of the summit; *kandarā*—of a cave; *mandirāya*—temple.

(Off-stage) Holding in His left hand His companion the flute, whose waves of sweet music completely flooded all the worlds, and filled with great love, Nanda-nandana, who gives bliss to the eyes, slowly walks to the temple-like cave on the top of Govardhana Hill.

nāndīmukhī: pa-ume, tumaṁ imiṇā vuttanteṇa candā-ali-aṁ suhāvehi. ahaṁ su-alaṁ aṇusarissam. (iti niśkrāntā).
padmā: (punaḥ paśyantī). esā karālā-e ejji-ā-e cittaṁ anuvaṭṭantī vaṇa-de-adā vundā candā-ali-aṁ sacchalaṁ ṇivāredi.

pu-ume—O Padmā; *tumam*—you; *imiṇā*—with this; *vuttanteṇa*—news; *candā-ali-am*—Candrāvalī; *suhāvehi*—please delight; *aham*—I; *su-alam*—to Subala; *aṇusarissam*—shall go; *iti*—thus; *niśkrāntā-j-she exits; punaḥ*—again; *paśyanti*—looking; *esā*—this; *karālā-e*—of Karālā; *ajji-ā-e*—of the noble woman; *cittam*—the mind; *anuvaṭṭantī*—following; *vaṇa*—of the forest; *de-adā*—the demigoddess; *vundā*—Vṛnda-devī; *candā-ali-am*—Candrāvalī; *sa*—with; *cchalam*—a trick; *ṇivāredi*—hinders.

Nāndīmukhī: Padmā, with this news please make Candrāvalī happy. I will go to Subala. (Nāndīmukhī exits.)

Padmā: (looking again) Understanding Karālā's mind, Vṛndā, the goddess of Vṛndāvana forest, wants to stop Candrāvalī.[61]

(nepathye)
kiṁ rādheva durantam icchasi balād unmādam ālambituṁ
mugdhe mānaya mānanīya-jaratī-vākyaṁ bahir mā vraja

[61] Karālā is Candrāvalī's grandmother.

eśa smera-vilocanāñcala-rucā cāpalyam ullāsayann
āyāti vraja-sundarī-gaṇa-mano-māṇikya-hārī hariḥ

nepathye—offstage; *kim*—why?; *rādhā*—Rādhā; *iva*—just like; *durantam*—uncontrollably; *icchasi*—do you desire; *balāt*—strong; *unmadām*—mad; *ālambitum*—to embrace; *mugdhe*—O bewildered girl; *mānaya*—obeying; *mānanīya*—which deserve respect; *jaratī*—old woman; *vākyam*—words; *bahiḥ*—outside; *mā*—don't; *vraja*—go; *eśaḥ*—He; *smera*—amorous; *vilocana*—of the eyes; *añcala*—of the corners; *rucā*—with the luster; *cāpalyam*—agitation; *ullāsayan*—causing to manifest; *āyati*—coming near; *vraja*—of Vraja; *sundarī*—of the beautiful girls; *gaṇa*—of the multitude; *manah*—of the heart; *māṇikya*—the rubies; *hārī*—stealing; *hariḥ*—Hari.

(Off-stage) Why do you, like Rādhā, irresistibly desire His strong intoxicating embraces? O silly girl, following the instructions of old Karālā, don't go outside. With His charming amorous sidelong glances that cause agitation, Hari, appearing nearby, steals the rubies of the hearts of the beautiful girls of Vraja.

(praviśya)
candrāvalī: (sautkyaṁ samantād avalokya). kadhaṁ vundā-e alī-aṁ vva vyāharī-adi. kudo ettha kaṇho. (iti khedaṁ nāṭayati).

praviśya—enters; *sa*—with; *autsukyam*—anxiety; *samantāt*—in all directions; *avalokya*—looking; *kadham*—how is it?; *vundā-e*—by Vṛndā; *alī-am*—cheating; *vva*—indeed; *vyāharī-adi*—is spoken; *kudaḥ*—where?; *ettha*—here; *kaṇhaḥ*—is Kṛṣṇa; *iti*—thus; *khedam*—distress; *nāṭayati*—represents dramatically.

Candrāvalī: (enters and anxiously looking in all directions) Why does Vṛndā say these deceptive words? Where is Kṛṣṇa now? (She becomes distressed.)

padmā: (upasṛtya, saṇskṛtena).
na saṇtāpaṁ svāntād davayasi kathaṁ dāva-viśamaṁ
ghana-svāśaiḥ kiṁ vā malinayasi bimbādharam api
vanāntān kekābhiḥ sakhi śikhari-kakṣe mukharayan
sakhī-sthalyāḥ kalyāṇy abhajad upaśalyaṁ yadu-patiḥ

upasṛtya—appoaching; *saṇskṛtena*—in Sanskrit; *na*—not; *saṇtāpam*—distress; *sva-antāt*—from your heart; *daayasi*—drive far away; *katham*—how is it?; *dāva-viśamam*—terrible forest-fire; *ghana*—deep; *svāsaiḥ*—with sighs; *kim vā*—and why?; *malinayasi*—are you polluting; *bimba*—like bimba fruits; *adharam*—lips; *api*—and; *vana*—of the forest; *antan*—the outskirts; —with

the cries of teh peacocks; *sakhi*—O friend; *śikhari*—on the mountain (Govardhana); *kakṣe*—in the forest; *mukharayan*—talking; *sakhī-sthalyāḥ*—of the town Sakhisthali; *kalyāṇi*—O fortunate beautiful girl; *abhajat*—has attained; *upaśalyam*—the vicinity; *yadu*—of the Yadu dynasty; *patiḥ*—the master (Kṛṣṇa).

Padmā: (approaching) O sakhi, why not drive that terrible forest-fire from your heart? Why pollute your bimba-fruit lips with those sighs? O beautiful one, making the forest resound with the peacocks' calls, Kṛṣṇa now stays near the village of Sakhīsthalī, by the side of Govardhana Hill!

candrāvalī: (vilokya) kadhaṁ pi-a-sahī pa-umā. (iti gādham āliṅgya). avi ṇāma akkhalidaṁ bhaṇidā.
padmā: adhaim.

vilokya—glancing; *kadham*—how is it?; *pi-a*—dear; *sahī*—friend; *pa-umā*—Padmā; *iti*—thus; *gādham*—deeply; *āliṅgya*—embracing; *avi ṇāma*—perhaps; *akkhalidam*—truthfully; *bhaṇidā*—spoken; *adha im*—it is certainly so.

Candrāvalī: (looking) Is this my dear friend Padmā? (Tightly embraces her). I hope what you say is true.

Padmā: Yes, it is true.

(tataḥ praviśati subalenānugamyamānaḥ kṛṣṇaḥ).
kṛṣṇaḥ: paśya paśya.
akalita-tāpas taraṇer
asta-śiro-vīthibhis tirodhānāt
asphuṭa-timira-vijṛmbhaḥ
prathayati toṣaṁ niśārambhaḥ

tataḥ—then; *praviśati*—enters; *subalena*—by Subala; *anugamyamānaḥ*—followed; *kṛṣṇaḥ*—Kṛṣṇa; *paśya paśya*—look, look; *akalita*—weak; *tāpaḥ*—heat; *taraṇeḥ*—of the sun; *asta*—of the western mountain; *śiraḥ*—of the peaks; *vīthibhiḥ*—by the series; *tirodhānāt*—because of the dissappearance; *asphuṭa*—unclear; *timira*—of darkness; *vijṛmbhaḥ*—the yawning; *prathayati*—increases; *toṣam*—delight; *niśa*—of the evening; *arambhaḥ*—the beginning.

(Accompanied by Subala, Kṛṣṇa enters.)

Kṛṣṇa: Look! Look! The sun, whose heat has now dissipated, is

setting behind the peaks of the western mountains. With it's faint yawning of darkness, the beginning of evening is very pleasing!

subalaḥ: vaassa, ajja go-dohaṇaṁ vi aṇavekkhi-a salālasao vi kiṁti ettha laddhosi.

kṛṣṇaḥ: sakhe, mayuraṁ varnayaṭa kenacit priyāṁ candrāvalīṁ smārito 'smi tad-vilokanāya lālaseyam.

subalaḥ: kerisaṁ mora-vaṇṇaṇam.

vaassa—O friend; *ajja*—today; *gaḥ*—of the cows; *dohaṇam*—milking; *vi*—even; *aṇavekkhi-a*—neglecting; *sa*—with; *lālasaḥ*—the delight (of performing pastimes); *vi*—even; *kiṁti*—what?; *ettha*—here; *laddhosi*—you have attained; *sakhe*—O friend; *mayuram*—the peacock; *varnayatā*—speaking; *kenacit*—by someone; *priyām*—beloved; *candrāvalīm*—Candrāvalī; *smāritaḥ*—reminded; *asmi*—I am; *tat*—of her; *vilokanāya*—for the sight; *lālasa*—desire; *iyam*—this; *kerisam*—like what?; *mora*—of the peacock; *vaṇṇaṇam*—description.

Subala: O friend, even if You eager to enjoy Your pastimes this evening, You should not neglect milking the cows.

Kṛṣṇa: Friend, some cowherd boy described a peacock, and that reminded Me of My beloved Candrāvalī. Now I yearn to see her.

Subala: How did he describe the peacock?

kṛṣṇaḥ:
unmadena puratah śikhaṇḍinā
tāṇḍave pṛthuni maṇḍalī-kṛtāṁ
paśya nindita-mahendra-kārmukāṁ
kṛṣṇa-candra-cala-candrakāvalim

unmadena—intoxicated; *puratah*—in the presence; *śikhaṇḍinā*—by a peacock; *tāṇḍave*—in a frenzied dance; *pṛthuni*—extensive; *maṇḍalī*—into a circle; *kṛtām*—made; *paśya*—just see; *nindita*—criticized; *mahendra*—of Lord Indra; *kārmukām*—the bow (the rainbow); *kṛṣṇa*—dark; *candra*—of the moon; *cala*—moving; *candraka*—the eye in a peacock's tail (or the moon); *avalim*—series.

Kṛṣṇa: He said, "Look at the tail feathers of this wildly dancing peacock! They are like a cluster (āvali) of moving dark moons (candra), and eclipse even the rainbow!"

subalaḥ: tado ā-aṭṭhaṇaṁ vaṁśī-kalaṁ ullāsehi.

(kṛṣṇo vaktre veṇuṁ vinyasyati).

candrāvalī: (niśamya. saghūrṇam). savvadā suvvantivī vi assuda-arī vi-a vimhāvedi dummuhī muralī.

tadaḥ—therefore; *ā-aṭṭhaṇam*—attractive; *vaṁśī*—of the flute; *kalam*—sweet sound; *ullāsehi*—please manifest; *kṛṣṇaḥ*—Kṛṣṇa; *vaktre*—to His mouth; *venum*—the flute; *vinyasyati*—places; *niśamya*—having heard; *sa*—with; *ghūrṇam*—agitation; *savvada*—at all times; *suvvantivi*—although heard; *assuda*—unheard; *arī*—being; *vi-a*—as if; *vimhāvedi*—amazes; *dummuhī*—harshly speaking; *muralī*—flute.

Subala: Then attract her with the sweet sounds of Your flute.

(Kṛṣṇa places the flute to His mouth.)

Candrāvalī: (hearing the sound of Kṛṣṇa's flute, she becomes agitated) Whenever I hear this harsh flute, its music fills me with wonder, as if I had never heard it before!

kṛṣṇaḥ: sakhe subala, adya candrāvalī-prasāde tvayā mamānukūlena bhavitavyam.

subalaḥ: adha im.

padmā: halā, pekkha. eso veṇu-saṇṇā-e tumaṁ tuvarāvedi go-ulenda-ṇandaṇo.

sakhe—O friend; *subala*—Subala; *adya*—now; *candrāvalī*—of Candrāvalī; *prasāde*—mercy; *tvayā*—because of you; *mama*—My; *ānūkūlena*—for the sake; *bhavitavyam*—may be; *adha im*—yes, indeed; *halā*—O; *pekkha*—look; *esaḥ*—He; *veṇu*—of the flute; *saṇṇā-e*—with the signal; *tumam*—to you; *tuvarāvedi*—hastening; *go-ulenda*—of the king of Gokula; *ṇandaṇaḥ*—the son (Kṛṣṇa).

Kṛṣṇa: Friend Subala, today you must help Me obtain Candrāvalī's mercy.

Subala: Yes.

Padmā: Sakhi, listen! With the sound of His flute, Nanda-nandana calls you to quickly come to Him!

candrāvalī: (vilokya. saṇskṛtena).

sakhi murali viśāla-cchidra-jālena pūrṇā
laghur atikaṭhinā tvaṁ granthilā nirasāsi
tad api bhajasī śvaśvac cumbanānanda-sāndraṁ

hari kara-parirambhaṁ kena puṇyodayena

vilokya—looking; *sanskṛtena*—in Sanskrit; *sakhi murali*—O friend the flute; *viśāla*—big*; cchidra*—faults*; jālena*—so many; *pūrṇā*—full; *laghuḥ*—very light; *atikaṭhinā*—very hard; *tvam*—you; *granthilā*—crooked; *nīrasā*—dry; *asi*—are; *tat api*—therefore; *bhajasi*—you obtain through service; *śvaśvat*—continuously; *cumbana-ānanda*—the bliss of Hari's kissing; *sāndram*—intense; *hari-kara-parirambham*—embracing by the hands of Hari; *kena*—by what; *puṇya-udayena*—performed pious activities.

Candrāvalī: (listening) My friend the flute, you are full of big faults. You are light, very hard, dry and crooked. What pious activities have you performed to obtain the great happiness of Hari's kisses and embraces?

kṛṣṇaḥ: (puro dṛṣṭvā, sānandam) sakhe, seyaṁ mama locanendīvara-candrikā candrāvalī. (iti sādaram upetya).

purah—ahead; *dṛṣṭvā*—looking; *sa*—with; *anandam*—bliss; *sakhe*—O friend; *sa*—she; *iyam*—this; *mama*—My; *locana*—of the eyes; *indīvara*—of the night lotus flowers; *candrikā*—moonlight; *candrāvalī*—Candrāvalī; *iti*—thus; *sa*—with; *adaram*—respect; *upetya*—approaching.

Kṛṣṇa: (looking ahead, He happily says) Friend, here is Candrāvalī, the moon for the night lotuses of My eyes! (Kṛṣṇa approaches respectfully.)

priye,
candras tava mukha-bimbaṁ
candrā nakharāṇi kuṇḍale candrau
nava-candras tu lalāṭaṁ
satyaṁ candrāvalī tvam asi
(candrāvalī lajjate).

priye—O beloved; *candraḥ*—moon; *tava*—your; *mukha*—of the face; *bimbam*—circle; *candrah*—moons; *nakharāṇi*—nails; *kuṇḍale*—two earrings; *candrau*—moons; *nava*—new; *candraḥ*—moon; *tu*—and; *lalāṭam*—forehead; *satyam*—in truth; *candrāvalī*—Candrāvalī; *tvam*—you; *asi*—are; *candrāvalī*—Candrāvalī; *lajjate*—becomes embarrassed.

O beloved! Your face is a moon, your nails are moons, your earrings are two moons, and your forehead is a new moon. You are rightly called Candrāvalī! (Candrāvalī is embarrassed.)

kṛṣṇaḥ: priye, duṣṭa-dānava-damanābhiniveśāt tvan-mukha-candra aprekṣamāṇa yātayāmā bhavantyo 'pi na yāta-yāmā bhavanti mamāmūr yāminyaḥ.

priye—O beloved; *duṣṭa*—wicked; *dānava*—of the demons; *damanā*—the curbings; *abhiniveśāt*—because of concentration; *tvat*—your; *mukha*—of the face; *candram*—moon; *aprekṣamāṇasya*—not seeing; *yāta-yāmā*—useless; *bhavantyah*—because of your; *api*—although; *na*—not; *yāta-yāmāḥ*—useless; *bhavanti*—they are; *mama*—My; *amuḥ*—these; *yāminyaḥ*—nights.

Kṛṣṇa: Beloved, unable, because I was busy killing so many wicked demons, to see the moon of your face, I wasted so many nights!

candrāvalī: sundara, bhamarassa via ṇava-ṇavāṇusāriṇī de pa-idī kadhaṁ cirāsaṅga-ṇīrasāsu pa-umiṇīsu ahiramadu.

sundara—O handsome boy; *bhamarassa*—of a bumble-bee; *vi-a*—just like; *ṇava*—newer; *ṇava*—and newer; *aṇusāriṇī*—female friends; *de*—Your; *pa-idī*—nature; *kadham*—how is it?; *cira*—for a lont time; *asaṅga*—because of contact; *ṇīrarāsu*—withered; *pa-umiṇīsu*—among the lotus flowers; *ahiramadu*—may enjoy.

Candrāvalī: O handsome one, You are like a bumble-bee that always seeks a new girlfriend. How can You enjoy the lotus flowers withered from a long separation from You?

kṛṣṇaḥ: priye candrāvalī, pratipad-āloke tvaṁ sarveśāṁ nava-navāsi. tad adya nirvāpaya virahottāpaṁ pariśvaṅga-rasena.

priye—dear; *candrāvalī*—O Candrāvalī; *pratipat*—of the beginning; *āloke*—in the sight; *tvam*—your; *sarveśam*—of all; *nava*—newer; *nava*—and newer; *asi*—are; *tat*—therefore; *adya*—at this moment; *nirvāpaya*—please cool; *viraha*—of separation; *uttāpam*—the burning distress; *pariśvaṅga*—of an embrace; *rasena*—with the nectar.

Kṛṣṇa: My dear Candrāvalī, whenever I see you, you are always fresher than everyone else. Therefore, with the nectar of your embrace, now please extinguish the flame of My separation from you!

padmā: pi-a-sahī-viraheṇa kudo tumha tāvuppattī.

subalaḥ: a-i, mā kkhu evaṁ bhaṇa. eso candā-alī-viraheṇa saṇtatto sī-alā-e jaladhārā-e kacche dehaṁ ṇikkhivi-a satiṇṇo ca-uro vi-a ṇaṁ jjevva

candā-ali-aṁ savvado peccha-i vaasso.

pi-a—dear; *sahī*—of the friend (Candrāvalī); *viraheṇa*—because of the separation; *kudaḥ*—why?; *tumha*—your; *tāvuppattī*—burning distress; *a-i*—Alas; *mā*—don't; *kkhu*—indeed; *evvam*—in this way; *bhaṇa*—speak; *esaḥ*—He; *candā-alī*—of Candrāvalī; *viraheṇa*—because of the separation; *saṇtattaḥ*—burning with distress; *sī-alā-e*—cooling; *jaladhārā-e*—of a water-filled cloud (*dhā-rā*); *kacche*—in the vicinity; *deham*—body; *nikkhivi-a*—having placed; *satiṇṇaḥ*—thirsty; *ca-uraḥ*—cakora bird; *vi-a*—like; *ṇam*—this; *jjevva*—indeed; *candā-alim*—Candrāvalī; *savvadaḥ*—everywhere; *peccha-i*—sees; *vaassaḥ*—friend.

Padmā: How can it be that Kṛṣṇa is burning in separation from my dear sakhi?

Subala: Ayi! Don't speak in this way! As a thirsty cakora bird always striving for a cooling, water-filled cloud, so my friend, burning in separation, always wants to see Candrāvalī!

kṛṣṇaḥ: priye, śrūyatām.
vipināntare milantī
madhura-rasā śītala-sparśā
amṛta-mayī tvad-virahe
samajani mama tāpa-nuttaye rādhā
(iti saṁbhramam) dhārā dhārā.

priye—O beloved; *srūyatām*—this should be heard; *vipina*—of the forest; *antare*—within; *milantī*—assembling; *madhura*—sweet (or filled with madhura-rasa); *rasā*—nectar; *śītala*—cool; *sparśā*—to the touch; *amṛta*—of nectar; *mayī*—consisting; *tvat*—of you; *virahe*—in the separation; *samajani*—became manifested; *mama*—My; *tāpa*—of the burning distress; *nuttaye*—for removing; *rādhā*—Rādhā; *iti*—thus; *saṁbhramam*—confused; *dhāra dhāra*—a stream of water, a stream of water.

Kṛṣṇa: Beloved, listen. When I was in the forest, there was only one thing to relieve My fever of separation with you. That thing was full of nectar, cooling to the touch and very sweet. It was Rādhā... (confused) Oh, I meant dhārā, the stream of water, the stream of water!

candrāvalī: (sābhyasūyam) gaccha, rāhaṁ jjeva sevehi.
kṛṣṇaḥ: priye, dharety avadam.
candrāvalī: jādaṁ kadhaṁ doṇaṁ vaṇṇāṇaṁ vivarīdattaṇam.
kṛṣṇaḥ: priye, dvayor varṇayoḥ karṇayor vā viparītatvam ity asminn

asti vicāraḥ.

sa—with; *abhyasuyam*—anger and jealousy; *gaccha*—go!; *rāham*—Rādhā; *jjeva*—indeed; *sevehi*—serve!; *priye*—O beloved; *dhāra*—a stream of water; *iti*—thus; *avadam*—I said; *jādam*—produced; *kadham*—how is it?; *doṇam*—of the two; *vaṇṇāṇam*—of the syllables; *vivarīdattanam*—the opposite; *priye*—O beloved; *dvayoḥ*—of the two; *varṇayoḥ*—syllables; *karṇayoḥ*—on the ears; *vā*—or; *viparītatvam*—the opposite; *iti*—thus; *asmin*—in this; *asti*—is; *vicāraḥ*—consideration.

Candrāvalī: (with jealous anger) Go away and serve Your Rādhā!

Kṛṣṇa: Beloved, I said dhārā, a stream, not Rādhā.

Candrāvalī: Then why did my ears hear something else?

Kṛṣṇa: O beloved, your ears did not hear it right.

candrāvalī: (rośāruṇaṁ mukham ānamayya). a-i dāna-sauṇḍa. alam edā-e avahitthā-e. ajja appaṇo maṇahāriṇo suvaṇṇa-ju-alassa viṇṇāsādo sāhu māhurī-pūrida-kaṇṇamhi kidā.

rośa—with anger; *aruṇam*—red; *mukham*—face; *ānamayya*—bowing; *a-i*—O; *dāna-sauṇḍa*—generous; *alam*—what is the need; *edā-e*—of this; *avahitthā-e*—pretense; *ajja*—today; *appaṇaḥ*—of the self; *maṇahāriṇaḥ*—captivating; *suvaṇṇa*—gold; *ju-alassa*—of the two (earrings); *viṇṇāsāddaḥ*—because of the placing; *sāhu*—very well; *māhurī*—with nectar; *pūrita*—filled; *kaṇṇamhi*—my ears; *kidā*—performed.

Candrāvalī: (bowing her head, and red with anger) O generous Kṛṣṇa, what is the use of pretending? Now my ears are flooded with the sweetness of those two golden syllables, syllables that enchant the heart.

kṛṣṇaḥ:
yathārtheyaṁ vāṇī tava cakita-sāraṅga-nayane
suvarṇālankāro madhurayati yat te śruti-yugam
mukhendor antas te bahir api suvarṇa-cyutir iyaṁ
mama śrotra-dvandvaṁ nayana-yugalaṁ cākulayati

yatha-artha—appropriate; *iyam*—this; *vāṇī*—word; *tava*—your; *cakita*—trembling; *sāraṅga*—of a deer; *nayane*—eyes; *suvarṇa*—of gold; *alankāraḥ*—ornament; *madhurayati*—sweet; *yat*—because; *te*—your; *śruti*—of ears; *yugam*—pair; *mukha*—of the face; *indoḥ*—of the moon;

antaḥ—end; *te*—of you; *bahiḥ*—outside; *api*—even; *suvarṇa*—of the gold; *cyutiḥ*—falling; *iyam*—this; *mama*—My; *śrotra*—of ears; *dvandvam*—pair; *nayana*—of eyes; *yugalam*—pair; *ca*—and; *akulayati*—excites.

Kṛṣṇa: O girl with eyes of a frightened doe, what you say is right. These golden ornaments have decorated your ears and filled them with sweetness. Now the golden radiance emanating from your moon-like face excites My eyes, and the sweet sounds coming from your mouth excite My ears!

padmā: halā appaṇo adiṭṭhaṁ sumarantī mā khijjehi. jutto rāhāṇurattassa imassa rāhā-ṇāma-mayī saṅkadhā.
candrāvalī: (niśvasya) sahi pa-ume, evam ṇedam.

halā—O; *appaṇaḥ*—of the self; *adiṭṭham*—misfortune; *sumarantī*—remembering; *mā*—don't; *khijjehi*—become depressed; *juttaḥ*—appropriate; *rāhā*—of Rādhā; *aṇurattassa*—of one who is attached; *imassa*—of him; *rāhā*—of Rādhā; *ṇāma*—of the name; *mayi*—consisting; *saṅkadhā*—speech; *niśvasya*—sighing; *sahi*—O friend; *pa-ume*—Padmā; *evam ṇedam*—this is true.

Padmā: Sakhi, don't be sad thinking about your own misfortune. It is proper that one who is attached to Rādhā always repeats Her name.

Candrāvalī: (sighs) Sakhi Padmā, it is true.

kṛṣṇaḥ: priye, bāḍham anāśaṅkanīyam evedam. yataḥ.
tasya ṣoḍaśa-kalasya ṣoḍaśī
vallabhā sphurati yā nabhas-tale
rādhayā suvadane kathaṁ tayā
saṅgatir bhuvi mamādya saṁbhavet

priye—O beloved; *bāḍham*—assuredly; *anāśaṅkanīyam*—not worthy of suspicion; *eva*—indeed; *idam*—this; *yataḥ*—because; *tasya*—of Him; *ṣoḍaśa-kalasya*—endowed with sixteen phases (the moon); *ṣoḍaśī*—the 16th constellation named Viśākhā (also named Rādhā); *vallabhā*—dear; *sphurati*—is manifested; *yā*—who; *nabhaḥ*—of the sky; *tale*—on the surface; *rādhayā*—by Rādhā; *suvadane*—O beautiful-faced girl; *katham*—how is it; *tayā*—by her; *saṅgatiḥ*—contact; *bhuvi*—on the ground; *mama*—My; *adya*—now; *saṁbhavet*—may be possible.

Kṛṣṇa: Beloved, please don't worry. O girl with the beautiful face, the word "Rādhā" means "the constellation Viśākhā, dear to the moon

shining in the sky". How can I, who stand on the earth, meet her?

padmā: ca-u-saṭṭhi-kalā-sāliṇo de ṇa kkhu sāvi solaha-kalassa vallahā dullahā

ca-u-saṭṭhi—sixty-four; *kalā*—arts; *sāliṇaḥ*—expert; *de*—of You; *ṇa*—not; *kkhu*—indeed; *sāvi*—some girl; *solaha-kalassa*—endowed with sixteen phases (of the moon); *vallahā*—beloved; *dullahā*—difficult to attain.

Padmā: You are learned in sixty-four arts (kalā). It is not so difficult for You to attain this girl, beloved of the moon with sixteen phases (kalā).

kṛṣṇaḥ: (sapraśrayaṁ avalokya).
candrāvalī-vadana-puśkara-saṅgi-gaṇḍa-
candrāvalī-katara-tarka-kalaṅkitāṅgau
śaṅkākulo 'tra kalayan kamalāyatākṣi
sāṁ kāku-lola-hrdayaḥ pravisāmi nāham

sa—with; *praśrayam*—humbleness; *avalokya*—glancing; *candrāvalī*—of Candrāvalī; *vadana*—of the face; *puśkara*—lotus flower; *saṅgi*—contact; *gaṇḍa*—cheeks; *candrau*—two; *alīkatara*—very false; *tarka*—logic; *kalaṅkita*—polluted; *aṅgau*—limbs; *śaṅka*—anxiety; *ākula*—filled with; *atra*—then; *sāṁ*—pacify; *kāku*—sorrow; *lola*—agitated; *hṛdayaḥ*—heart; *praviśāmi*—enter; *na*—not; *aham*—I.

Kṛṣṇa: (looking with affection) O girl with the lotus eyes, when I see that the two moon-like cheeks in the sky of Candrāvalī's face are blackened by this false logic, My heart becomes sad and I cannot be happy.

candrāvalī: (savyāja-prasādam) de-a, ṇaṁ kkhu go-ula-jaṇa-jī-aṇa-bhūdassa de savva-suha-kāridā-guṇaṁ kā kkhu hada-buddhi-ā ṇa sahadi. tā ṇipphaleṇa saṅko-eṇa sādaṅko hohi.

sa—with; *vyāja*—feigned; *prasādam*—calmness; *de-a*—O playful or shining one; *na*—not; *kkhu*—indeed; *go-ula*—of Gokula; *jaṇa*—of the people; *jī-aṇa*—the life; *bhūdassa*—produced; *de*—of You; *savva*—all; *suha*—happiness; *kārida*—the state of doing; *gunam*—quality; *kā*—who; *kkhu*—indeed; *hada*—struck; *buddhi-ā*—intelligence; *ṇa*—not; *sahadi*—is able to control; *tā*—therefore; *ṇipphaleṇa*—useless; *saṅko-eṇa*—with shrinking away; *mā*—don't; *sādaṅkaḥ*—worried; *hohi*—become.

Candrāvalī: (with pretended calmness) O playful one, O life of

Gokula's people, what foolish girl is not delighted by Your qualities that give happiness to everyone? Therefore, please don't worry about my useless shyness and hesitation.

kṛṣṇaḥ: (svagatam) gariṣṭhām api manyu-mudrāṁ dhīreyaṁ mukha-mādhuryeṇa nihnute. (prakāśam) priye kṛtam anena gaurava-viśodgāreṇa. rośokti-mādhvīkam eva varaṁ variṣṭham.

svagatam—aside; *gariṣṭhām*—most intense; *api*—although; *manyu*—of anger; *mudrām*—symptoms; *dhīra*—sober; *iyam*—she; *mukha*—of the face; *mādhuryeṇa*—with sweetness; *nihnute*—denies; *prakāśam*—openly; *priye*—O beloved; *kṛtam*—done; *anena*—with this; *gaurava*—respectable; *viśa*—of poison; *udgārena*—coming out; *rośa*—angry; *ukti*—words; *mādhvīkam*—sweet nectar; *eva*—indeed; *varam*—excellent; *variṣṭham*—best.

Kṛṣṇa: (aside) With a sweet face this girl hides the signs of her great anger. (Openly) Beloved, what is the use of this poison of respectful words? The mādhvīka nectar of your anger is much sweeter!

candrāvalī: go-ulāṇanda, tumha purado muhaṁ daṁseduṁ ṇa pahavāmi. jaṁ pragabbhaṁ vāharantī avaraddhammi tā gharaṁ gamissam. kṛṣṇaḥ: (sānunayam) priye, prasīda prasīda. baddho 'yam añjaliḥ.

go-ula—of Gokula; *ananda*—O bliss; *tumha*—Your; *puradaḥ*—presence; *muham*—face; *daṁsedum*—to show; *ṇa*—not; *pahavāmi*—I am not able; *jam*—because; *prabbham*—arrogant; *vāharantī*—speaking; *avaraddhammi*—I am an offender; *tā*—therefore; *gharam*—home; *gamissam*—I shall go; *sa*—with; *anunayam*—an appeal; *priye*—O beloved; *prasīda*—be merciful, be merciful; *baddhaḥ*—folded; *ayam*—these; *añjaliḥ*—folded hands.

Candrāvalī: O bliss of Gokula, I cannot show my face before You, because, speaking arrogantly, I have offended You. Therefore I will go home.

Kṛṣṇa: (appealing) Beloved, be kind, be kind! I am begging you with folded hands!

candrāvalī: suha-a, ujju-aṁ vi-āharantīm kīsa māṁ alī-aṁ saṅkasi. tā aṇujāṇehi maṁ bhadda-ālī-daṁsaṇassa. (iti padmayā saha niśkrāntā).

suha—O fortunate one; *ujju-am*—in a straightforward way; *vi-āharantīm*—speaking; *kīsa*—why?; *mām*—me; *alī-am*—untrue; *saṅkasi*—You suspect; *tā*—therefore; *aṇujāṇehi*—please give permission; *mām*—to me; *bhadda-ālī*—of Bhadrakālī; *daṁisaṇassa*—seeing; *iti*—thus; *padmayā*—Padmā; *saha*—along with; *niśkrāntā*—exits.

Candrāvalī: O fortunate one, I speak the truth. Why do You think I am cheating You? Please allow me to see the deity of Bhadrakālī.

(Accompanied by Padmā, Candrāvalī exits.)

kṛṣṇaḥ: sakhe, mahānubhāvām etāṁ mac-citta-mahākāśa-candrāvalīm api balīyas-tamaḥkandalībhir avaskanditām ālokya nirāloko 'smi.

subalaḥ: pi-a-vaassa, kiṁti evvaṁ bhaṇāsi. sā kkhu adakkhiṇā ṇa diṭṭha.

sakhe—O friend; *maha*—great; *anubhāvām*—splendor; *etām*—this; *mat*—My; *citta*—of the heart; *mahā*—great; *akāśa*—in the sky; *candrāvalīm*—Candrāvalī; *api*—although; *balīyaḥ*—more powerful; *tamaḥ-kandalībhiḥ*—by the dark Rahu planet; *avaskanditām*—eclipsed; *ālokya*—having seen; *nirālokaḥ*—unable to see; *asmi*—I am; *pi-a*—dear; *vaassa*—friend; *kimti*—why indeed?; *evvam*—in this way; *bhaṇāsi*—You are speaking; *sā*—she; *kkhu*—indeed; *adakkhinā*—cunning; *ṇa*—not; *diṭṭha*—seen.

Kṛṣṇa: Friend, the shining moon of Candrāvalī in the sky of My heart was eclipsed by the powerful dark Rāhu planet of her anger, and now I am in darkness.

Subala: Dear friend, why do You talk like this? I did not notice any anger in her.

kṛṣṇaḥ: sakhe, bāḍhaṁ durūhā mahīyasāṁ prakṛtiḥ. tathedānīm.
nyaviśata nayanānte kāpi sāralya-niṣṭhā
vacasi ca vinayena stotra-bhaṅgī nyavātsīt
ajani ca mayi bhūyān saṁbhramas tena tasyā
vyavṛṇuta hṛdi manyuṁ susṭhu dāksiṇyam eva

sakhe—O friend; *bāḍham*—greatly; *durūhā*—difficult to understand; *mahīyamām*—of the great; *prakṛtiḥ*—the nature; *tatha*—therefore; *idānīm*—now; *nyaviśata*—entered; *nayana*—of the eyes; *ante*—on the corner; *ka api*—some; *sāralya*—to honesty; *niṣṭha*—faithful; *vacasi*—in words; *ca*—and; *vinayena*—with humbleness; *stotra*—prayers; *bhaṅgī*—wave; *nyavātsīt*—held; *ajani*—was produced; *ca*—and; *mayi*—for Me; *bhuyān*—

great; *saṁbhramaḥ*—reverence; *tena*—by that; *tasyāḥ*—of her; *vyavṛṇuta*—hiding; *hṛdi*—in the heart; *manyum*—anger; *susthu*—greatly; *dāksiṇyam*—submission; *eva*—indeed.

Kṛṣṇa: Friend, the nature of great souls is not easy to understand. Although there was some honesty and simplicity in the corners of her eyes, although her lips humbly glorified Me, and although she showed great respect to Me, under the disguise of obedience she hid a great anger in her heart.

tad ehi manorāriṇi, tasmin keśara-kūnje niviśya candrāvalī-saṅgomapāyam aṅgī-karomi. (iti parikramya) sakhe, seyaṁ bakulāvali-mañjulā nikuñja-vīthī. paśya paśya.

tat—therefore; *ehi*—please go; *manohārini*—charming; *tasmin*—in that; *keśara*—of bakula trees; *kuñje*—in the grove; *niviśya*—having entered; *candrāvalī*—with Candrāvalī; *saṅgama*—contact; *upāyam*—a means; *aṅgī-karomi*—I shall accept; *iti*—thus; *parikramya*—He walks; *sakhe*—O friend; *sa*—she; *iyam*—this; *bakula*—of bakula trees; *avali*—with a multitude; *mañjulā*—charming; *nikuñja*—of groves; *vīthī*—series; *paśya paśya*—look, look.

Come. Entering this charming grove of bakula trees, we will think of a strategy to meet Candrāvalī again. (They walk.) O friend, this forest path with many bakula trees is so beautiful! Look! Look!

sphurati saro dakṣiṇataḥ
savye vāpi samantataḥ kalyāḥ
iti keśarāṭavīyaṁ
pramadaṁ nīrādhikā kurute

sphurati—glittering; *sarah*—lake; *dakṣiṇataḥ*—from the right side; *savye*—on the left; *vāpi*—a pond; *samantataḥ*—in every direction; *kalyāḥ*—small artificial canal or river; *iti*—thus; *keśara*—of bakula trees; *aṭavi*—forest; *iyam*—this; *pramadam*—delight; *nīra*—of water; *ādhikā*—abundance; *kurute*—performs.

On the right is a glittering lake, and on the left there are many small rivers. This water-filled forest of bakula trees is so pleasant![62]

subalaḥ: (svagatam) laddho ma-e osaro. (prakāśam) vassa, sarāhi-ā jjevva tuha pamadam kura-i kiṁti ṇīrāhi-ā tti bhaṇāsi.

[62] The word "nīra-ādhikā" ("water-filled") may also be divided "nī-rādhikā" (without Rādhikā).

svagatam—aside; *laddhaḥ*—attained; *ma-e*—by me; *osaraḥ*—opportunity; *prakāśam*—openly; *vaassa*—O friend; *sarāhi-ā*—accompanied by Rādhā; *jjevva*—certainly; *tuha*—Your; *pamadam*—delight; *kura-i*—performs; *kimti*—why indeed?; *ṇīrā hi-ā*—without Rādhā; *tti*—thus; *bhaṇāsi*—You say.

Subala: (to himself) This is a good opportunity for me. (Openly) O friend, Rādhikā gives You great happiness. Why do You say that this forest is pleasant without Rādhikā?

kṛṣṇaḥ: (subalam āliṅgya) sakhe, satyaṁ bhavīśi. tad adya rādhikā yathemāṁ keśara-nikuñja-lakṣmīm alaṅkaroti tathā mad-girā saṇdiśyatām lalitā.

subalaḥ: jaṁ āṇabedi pia-baassa. (iti niśkrāntaḥ).

subalam—Subala; *āliṅgya*—embraces; *sakhe*—O friend; *satyam*—the truth; *bravīśi*—you speak; *tat*—therefore; *adya*—now; *rādhikā*—Rādhā; *yatha*—just as; *imām*—this; *keśara*—of bakula trees; *nikuñja*—of the grove; *lakṣmīm*—the beauty; *alaṅkaroti*—decorates; *tathā*—in that way; *mat*—My; *girā*—by the words; *saṇdiśyatam*—should be instructed; *lalitā*—Lalitā; *jaṁ āṇabedi*—as directed; *pia-baassa*—by my dear friend; *iti niśkrāntaḥ*—he exits.

Kṛṣṇa: (embracing Subala) Friend, you say the truth! Rādhā would decorate the beauty of this grove of bakula trees. Please, repeat My words to Lalitā.

Subala: I will do as my dear friend says. (He exists.)

(tataḥ praviśati padmā madhumaṅgalaś ca).

madhumaṅgalaḥ: pa-ume, ma-e ajja vaasseṇa cāḍu-āriṇā aṇunīdā vi candāvalī ṇa pasaṇṇa.

padmā: adha iṁ

tataḥ—then; *praviśati*—enters; *padmā*—Padmā; *madhumaṅgalaḥ*—Madhumaṅgala; *ca*—and; *pa-ume*—O Padmā; *sudam*—heard; *ma-e*—by me; *ajja*—today; *vaassena*—by the friend (Kṛṣṇa); *cāḍu-āriṇā*—speaking flattering words; *aṇuṇīdā*—appealed; *vi*—although; *candāvalī*—Candrāvalī; *ṇa*—not; *pasaṇṇa*—satisfied; *adha-im*—yes, it is true.

(Padmā and Madhumaṅgala enters).

Madhumaṅgala: Padmā, I heard that even though He flattered

her with many words, today Candrāvalī was not pleased with my friend.

Padmā: Yes, it is true.

madhumaṅgalaḥ: ṇūṇaṁ vaasso vi sisaṇṇaṁ vaṭṭa-i. tā juttā doṇaṁ saṅgame amhāṇaṁ saha-āridā.

padmā: ajja, ado jjevva ma-e aṇusaridosi.

ṇūṇam—now; *vaassaḥ*—my friend (Kṛṣṇa); *vi*—indeed; *visaṇṇam*—dejected; *vaṭṭa-i*—has become; *tā*—therefore; *juttā*—fitting; *doṇam*—of the two; *saṅgame*—in the meeting; *amhāṇam*—of us two; *saha-āridā*—assistance; *ajja*—O pious boy; *ado jevva*—for this reason; *ma-e*—by me; *aṇusaridosi*—you are followed.

Madhumaṅgalaḥ: Now my friend is unhappy. Therefore we must help them meet again.

Padmā: O noble one, I will help you.

madhumaṅgalaḥ: (puro dṛṣṭvā) pa-ume, pekkha eso pi-a-vaasso chappada-metta-sahā-o kesara-kuṇḍage kiṁpi mantedi.

padmā: ajja, ladā-jālehiṁ antaridā bhavi-a suṇamha kiṁ eso bhaṇaditti.

(iti tathā sthitau).

puraḥ—ahead; *dṛṣṭva*—having looked; *pa-ume*—O Padmā; *pekkha*—look; *esaḥ*—He; *pi-a*—dear; *vaassaḥ*—friend; *chappada*—with a bumble-bee; *metta*—exclusive; *sahā-aḥ*—companion; *kesara*—of bakula trees; *kuṇḍage*—in the grove; *kiṁpi*—something; *mantedi*—is consulting; *ajja*—O pious boy; *ladā*—of the creepers;; *jālehim*—by the networks; *antaridā*—in the middle; *bhavi-a*—having gone; *suṇamha*—we shall hear; *kim*—what; *esaḥ*—He; *bhaṇaditti*—is saying; *iti*—thus; *tathā*—in that way; *sthitau*—situated.

Madhumaṅgala: (looking ahead) Padmā, look! In this bakula forest my dear friend Kṛṣṇa is talking about something with a bumble-bee, who is now His only friend.

Padmā: O noble one, let us hide behind these creepers and hear what He says.

(They do that.)

kṛṣṇaḥ: (rādhām smaran. sotkaṇṭham).
prasarati yad bhrū-cāpe ślathajyam
akarot smaro dhanuḥ pauṣpam
madhurima-maṇi-mañjūṣā
bhūṣāyai me priyā sāstu

rādhām—Rādhā; *smaran*—remembering; *sa*—with; *utkaṇṭham*—agitation; *prasarati*—extending; *yat*—because; *bhrū*—of the eyebrows; *cāpe*—in the bow; *ślathajyam*—loosened; *akarot*—performed; *smarah*—Kāmadeva; *dhanuḥ*—bow; *pauśpam*—fashioned from flowers; *madhurima*—of sweetness; *maṇi*—of the jewels; *mañjūśa*—a box; *bhūśāyati*—for an ornament; *me*—of Me; *priyā*—beloved; *sa*—she; *astu*—may be.

Kṛṣṇa: (remembering Rādhā, He becomes filled with longing) When She raises the bow of Her eyebrows, Kāmadeva slackens his flower bow. May My beloved, who is like a jewel box of sweetness, become an ornament decorating Me.

madhumaṅgalaḥ: pa-ume, eso ukkaṇṭhā-e tujjha pi-a-sahīṁ cce-a vaṇṇedi. tā ehi. turidaṁ gadu-a ṇaṁ samāṇemha.
padmā: ajja, suṭṭhu ṇiṭṭhaṅkidaṁ suṇamha jaṁ bahu-vallaho eso.

pa-ume—O Padmā; *esaḥ*—He; *ukkaṇṭhā-e*—with longing; *tujjha*—Your; *pi-a*—dear; *sahīm*—friend (Candrāvalī); *cce-a*—certainly; *vaṇṇedi*—is describing; *tā*—therefore; *ehi*—please go; *ṇam*—to her; *samāṇemha*—clearly; *suṭṭhu*—right; *ṇiṭṭhaṅkidam*—express in words; *suṇamha*—hear; *jam*—who; *bahu*—very; *vallahaḥ*—beloveds; *esaḥ*—He.

Madhumaṅgala: Padmā, with great longing He describes your dear sakhi. Let us quickly go and bring her.

Padmā: O noble one, let us hear fully that He says, since He has many beloveds.

kṛṣṇaḥ: (punaḥ sautsukyam)
sā mukha-suṣamā nirjita-rākā-
candrā valī-lasan-madhyā...
(ity ardhokte)

punaḥ—again; *sa*—with; *autsukyam*—longing; *sā*—Her; *mukha*—face; *suśamā*—very beautiful; *nirjita*—conquered; *rākā-candrā*—the full moon; *vali*—with folds of skin; *lasat*—beautified; *madhyā*—the waist; *iti*—

thus; *ardha*—middle; *ukte*—in the speech.

Kṛṣṇa: (again, with longing) The beauty of Her face defeats the full moon, and Her waist is beautiful with three folds of skin... (Kṛṣṇa stops in the middle.)[63]

madhumaṅgalaḥ: pa-ume, alaṁ idaṁ imādo pareṇa sudeṇa tuṇṇaṁ gacchamha.
padmā: juttaṁ kadhesi.
(ity ubhau javena dūraṁ parikrāmataḥ).

pa-ume—O Padmā; *alam*—enough!; *idam*—with this; *imādaḥ*—from this place; *pareṇa*—with further; *sudeṇa*—with hearing; *tuṇṇam*—quickly; *gacchamha*—let us go; *juttam*—appropriately; *kadhesi*—you speak; *iti*—thus; *ubhau*—the two; *javena*—quickly; *dūram*—far away; *parikrāmataḥ*—walk.

Madhumaṅgala: Padmā, why listen any more? Let us quickly go!

Padmā: You are right.

(They quickly walk far away).

kṛṣṇaḥ:
...muhurā dhāsyati rādhā
mad-urasi rasikā ātmanam

muhurā—moment; *dhāsyati*—will place; *rādhā*—Rādhā; *mat*—My; *urasi*—on the chest; *rasikā*—full of rasa; *kim*—will?; *ātmanam*—personally.

Kṛṣṇa: ...when will Rādhā, filled with sweetness, decorate My chest?

padmā: ajja, evvam bhaṇāmi. māṇiṇī-e pi-a-sahī-e sa-aṁ samā-amejña lāhavaṁ hodi. tā parāvaṭṭi-a kaṇhaṁ viṇṇavehi.

ajja—O noble one; *evvam*—in this way; *bhaṇāmi*—I speak; *māṇiṇī-e*—proud; *pi-a*—dear; *sahī-e*—of the friend; *sa-am*—personally; *samā-amena*—with the meeting; *lāhavam*—disrespectful; *hodi*—will be; *tā*—therefore; *parāvaṭṭi-a*—having returned; *kaṇham*—to Kṛṣṇa; *viṇṇavehi*—please inform.

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[63] If the line is divided "sā mukha-suṣamā nirjita-rākā candrāvalī lasan-madhyā", these words mean "Eclipsing the full moon with her beautiful face, Candrāvalī shines..."

Padmā: O noble one, please listen. My proud sakhi may be harsh with Kṛṣṇa. Therefore, go back and tell Him about it.

madhumaṅgalaḥ: sohaṇaṁ mantesi. (iti kṛṣṇāntim āsādya). pi-a-vaassa, pacchaṇṇeṇa bhavi-a savvaṁ de a-aṇṇidaṁ ma-e ukkhaṇṭhāva-aṇaṁ. tā āṇavehi. taṁ jjevva tujjha vallaham turi-aṁ samāṇemi.

sohaṇam—the proper thing; *mantesi*—you are speaking; *iti*—thus; *kṛṣṇa*—Kṛṣṇa; *antim*—the presence; *āsādya*—attains; *pi-a*—dear; *vaassa*—O friend; *pacchaṇṇena*—by hidding; *bhavi-a*—having become; *savvam*—all; *de*—of You; *aṇṇidam*—heard; *ma-e*—by me; *ukkaṇṭhā*—of longing; *va-aṇam*—words; *tā*—that; *āṇavehi*—please order; *tam*—her; *jjevva*—certainly; *tujjha*—Your; *vallaham*—beloved; *turi-am*—quickly; *samāṇemi*—I shall bring.

Madhumaṅgala: You speak right. (Madhumaṅgala approaches Kṛṣṇa). Dear friend, by eavesdropping I heard Your words of longing. Just say, and I will quickly bring Your beloved!

kṛṣṇaḥ: (saślāgham āliṅgya) sakhe, mad-anugraheṇa śīghram ānaya. (madhumaṅgalaḥ parikramya padmayā saha niśkrāntaḥ).

sa—with; *ślāgham*—praise; *āliṅgya*—embracing; *sakhe*—O friend; *mat*—My; *anugrahena*—the mercy; *śīghram*—quickly; *ānaya*—bring; *madhumaṅgalaḥ*—Madhumaṅgala; *parikramya*—returns; *padmayā*—by Padmā; *saha*—accompanied; *niśkrāntaḥ*—exits.

Kṛṣṇa: (praising Madhumaṅgala, Kṛṣṇa embraces him) Friend, be merciful to Me and quickly bring Her!

(Madhumaṅgala returns to Padmā and they exit.)

kṛṣṇaḥ: aho paramotkaṇṭhānāṁ premṇām utkaṇṭhā-kāritvam.
bhramare 'pi guñjati nikuñja-koṭare
manute manas tu maṇi-nūpura-dhvanim
anilena cañcati tṛṇāñcale 'pi tām
puratah priyām upagatāṁ viśaṅkate

aho—O; *parama*—supreme; *utkaṇṭhānām*—of longing; *premṇām*—of love; *utkaṇṭhā*—of longing; *kāritvam*—the cause; *bhramare*—bumble-bees; *api*—even; *guñjati*—buzzes; *nikuñja*—of the grove; *koṭare*—in the interior; *manute*—considers; *manah*—mind; *tu*—but; *maṇi*—jewelled; *nūpura*—ankle-bells; *dhvanim*—sound; *anilena*—by the wind; *cañcati*—moves; *tṛṇa*—of the grass; *añcale*—the border; *api*—even; *tām*—her; *puratah*—

presence; *priyām*—beloved; *upagatām*—arrived; *viśaṅkate*—suspect.

Kṛṣṇa: Aho! Love causes such a strong longing! When a bumble-bee hums in the grove, My heart thinks it is the sound of My beloved's tinkling anklets, and when the grass moves in the wind, My heart thinks My beloved has come!

(tataḥ praviśati padmā-madhumaṅgalābhyāṁ saṅgatā candrāvalī).
candrāvalī: halā pa-ume, kiṁ eso ba-ula-kuṇḍago dīsa-i.
padmā: adha im. tā tūṇṇaṁ ehi. (iti parikrāmati).

tataḥ—then; *praviśati*—enters; *padmā*—by Padmā; *madhumaṅgalābhyām*—and Madhumaṅgala; *saṅgatā*—accompanied; *candrāvalī*—Candrāvalī; *halā*—O; *pa-ume*—Padmā; *kim*—what; *esaḥ*—this; *ba-ula*—of bakula trees; *kuṇḍagaḥ*—grove; *dīsa-i*—is seen; *adha im*—yes, indeed; *tā*—therefore; *tūṇṇam*—quickly; *ehi*—go there; *iti*—thus; *parikrāmati*—she walks.

(Accompanied by Padmā and Madhumaṅgala, Candrāvalī enters.)

Candrāvalī: Sakhi Padmā, is this a grove of bakula trees?

Padmā: Yes. Let us quickly go there. (They walk there.)

kṛṣṇaḥ: (nūpura-ravam ākarṇya) hanta, bhūriśo bhrāmito 'smi bhramarī-jhaṅkāraiḥ. tad alaṁ vṛthā pratyudgama-saṁbhrameṇa. (ity udvegaṁ nāṭayan).

nūpura—of the ankle-bells; *ravam*—the sound; *ākarṇya*—hearing; *hanta*—Ah; *bhūriśaḥ*—greatly; *bhrāmitaḥ*—bewildered; *asmi*—I am; *bhramarī*—of the bumble-bees; *jhaṅkāraiḥ*—by the buzzing; *tat*—therefore; *alam*—enough; *vṛthā*—uselessly; *pratyudgama*—appearing; *saṁbhrameṇa*—with this bewilderment; *iti*—thus; *udvegam*—agitation; *nāṭayan*—representing dramatically.

Kṛṣṇa: (hearing the tinkling of the anklets) Hanta! I am bewildered by buzzing of the bumble-bees and foolishly thought She has come. (He becomes agitated.)

puraḥ-phalāyām āśāyāṁ
janaḥ kāmaṁ viḍambyate
āsanne hi ghanārambhe
dvi-guṇaṁ ranti cātakaḥ

puraḥ-phalāyām—when the promising fruit is close; *āśāyām*—desirable*; janaḥ*—a person; *kāmam*—with longing; *viḍambyate*—acting like; *āsanne*—near; *hi*—indeed; *ghana*—of clouds; *arambhe*—in the beginning; *dvi-guṇam*—two kinds; *rauti*—cries; *cātakaḥ*—cataka bird.

When the cherished goal is near, desire increases. When the clouds come, the cataka bird cry twice as loud.

(punar utkarṇo bhavan). katham abhyarṇe bhūśana-śiñjitaṁ śrūyate. (ity udgrīvikām datvā. sasaṁbhramam). satyam asau militā me preyasī. (iti tarasā candrāvalī-pārśvam āgatya).

punaḥ—again; *utkarṇaḥ-bhavan*—becomes attentive; *katham*—how is it?; *abhyarṇe*—nearby; *bhūśaṇa*—of ankle bells; *śiñjitam*—tinkling; *śrūyate*—is heard; *iti*—thus; *udgrīvikām*—craning His neck with expectation; *datvā*—having done; *sa*—with; *saṁbhramam*—agitation; *satyam*—in truth; *asau*—she; *militā*—arrived; *me*—My; *preyasī*—beloved; *iti*—thus; *tarasā*—quickly; *candrāvalī*—of Candrāvalī; *pārśvam*—the side; *āgatya*—goes.

(He listens attentively) Why do I hear tinkling ornaments? (Kṛṣṇa turns His head with excitement) It is true, My beloved has come! (He rushes in the direction of Candrāvalī).

hṛd-bhṛṅga-jaṅgama-latā
maṅgala-bhā rādhikā mayonmuditā…
(ity ardhokte).

hṛt—of the heart; *bhṛṅga*—the bumble-bee; *jaṅgama*—moving; *latā*—creeper; *maṅgala*—auspiciousness; *bhā*—radiance; *rādhikā*—Rādhikā; *maya*—for Me; *unmuditā*—delighting; *iti*—thus; *ardha-ukte*—half-spoken.

The flowering vine for the bumble-bee of My heart, all-auspicious, shining Rādhikā, who gives Me happiness… (Kṛṣṇa stops in mid-sentence.)

(candrāvalī serṣyam madhumaṅgalam ālokate.)
madhumaṅgalaḥ: sahi candā-ali, maṅgala-bhāreṇa adhi-āsi ti pi-a-vaasso tumaṁ vaṇṇedi.

candrāvalī—Candrāvalī; *sa irśyam*—with anger; *madhumaṅgalam*—at Madhumaṅgala; *ālokate*—glances; *sahi*—O friend; *candā-ali*—Candrāvalī; *maṅgala*—of auspiciousness; *bhāreṇa*—with the abundance; *adhi-āsi*—you are; *congratulated; ti*—thus; *pia*—dear; *vaassaḥ*—the dear friend (Kṛṣṇa);

tumam—you; *vaṇṇedi*—is describing.

(Candrāvalī angrily glances at Madhumaṅgala).

Madhumaṅgala: Sakhi Candrāvalī, you are so fortunate! Just listen how my dear friend describes you![64]

kṛṣṇaḥ: (savailakṣyam ātmagatam). hanta, katham anena candrāvalīr evābhisāritā ? bhavatu, baṭunoktam eva nirvāhayāmi.

sa—with; *vailakṣyam*—embarrassment; *ātmagatam*—aside; *hanta*—O; *katham*—how is it?; *anena*—by him; *candrāvalīḥ*—Candrāvalī; *eva*—indeed; *abhisāritā*—has been brought; *bhavatu*—let it be; *baṭuna*—of Madhumaṅgala; *uktam*—the words; *eva*—indeed; *nirvāhayāmi*—I shall accomplish.

Kṛṣṇa: (surprised, He says to Himself) Hanta! Why did he bring Candrāvalī? Let it be. I will follow Madhumaṅgala's words.

(prakāśam)
...suhṛd-anurāga-vitandrā
candrāvalir añjasālambhi

prakāśam—openly; *suhṛt*—heartfelt; *anurāga*—the love; *vitandrā*—firm; *candrāvalīḥ*—Candrāvalī; *añjasa*—suddenly; *alambhi*—arrived.

(Openly) ...filled with unwavering, heartfelt love, Candrāvalī came to Me!

(candrāvalī salajjaṁ kṛṣṇa-kaṇṭhe vaijayantīṁ vinyasyati).
kṛṣṇaḥ: (sānandam)
ekaṁ prayāti paricarya cakora-rāji
candraṁ priye nija-manoratha-pūra-pūrtim
candrāvalī kim u mamākṣi-cakorayos tvaṁ
prītiṁ dvayor api na dhāsyati sevyamānā

candrāvalī—Candrāvalī; *sa*—with; *lajjam*—embarrassment; *kṛṣṇa*—of Kṛṣṇa; *kaṇṭhe*—on the neck; *vaijayantīm*—vaijayanti garland; *vinyasyati*—places; *sa*—with; *ānandam*—bliss; *ekam*—one; *prayāti*—attains; *paricarya*—having worshiped; *cakora*—of cakora birds; *rāji*—multitude; *candram*—moon; *priye*—O beloved; *nija*—own; *manoratha*—of desires;

[64] Madhumaṅgala interpreted Kṛṣṇa's words "maṅgala-bhā rādhikā" (auspicious, shining Rādhikā) as "maṅgala-bhārā-adhikā" (very fortunate one).

pura—the flood; *purtim*—fulfilling; *candrāvalī*—Candrāvalī; *kim u*—how much more?; *mama*—My; *akṣi*—of the eyes; *cakorayoḥ*—of the two cakora birds; *tvam*—you; *prītim*—pleasure; *dvayoḥ*—of the two; *api*—even; *na*—not; *dhāsyati*—will give; *sevyamānā*—being served.

(Embarrassed, Candrāvalī places a vaijayantī garland on Kṛṣṇa's neck).

Kṛṣṇa: (joyfully) O beloved Candrāvalī, if by worshipping only one moon, many chakora birds fulfill all their desires, then how much pleasure will you give to the two cakora birds of My eyes that serve you, who are like a multitude of moons?

madhumaṅgalaḥ: (sagarvam) bho vaassa, diṭṭha tu-e majjha vilakkhaṇa-vi-akkhaṇadā, jo kkhu ananta-guṇa-sāliṇāvi tu-e mo-ā-iduṁ ṇa pārido so pi-a-sahī-e māṇa-gaṇṭhī ṇa-a-guṇa-dhāriṇā ma-e mo-āvido.

sa—with; *garvam*—pride; *bho*—O; *vaassa*—friend; *diṭṭha*—see; *tu-e*—You; *majjha*—my; *vilakkhaṇa*—abundant; *vi-akkhaṇadā*—intelligence; *jaḥ*—who; *kkhu*—indeed; *ānanta*—unlimited; *guṇa*—qualities; *sāliṇāvi*—although endowed; *tu-e*—by You; *mo-ā-idum*—to release; *ṇa*—not; *pāridaḥ*—in any way; *saḥ*—he; *pi-a*—dear; *sahī-e*—towards the sakhi; *māṇagaṇṭhī*—knot of anger; *ṇa-a*—new or nine; *guṇa*—qualities ot threads; *dhāriṇā*—possessing or wearing; *ma-e*—by me; *mo-āvidaḥ*—released.

Madhumaṅgala: (with pride) Bho! Friend, see how skillful I am! Although You are endowed with limitless qualities (guṇa), You could not untie Your dear sakhi's knot of jealous anger. But I, who wear the brāhmaṇa thread of nine strands (guṇa), made it!

kṛṣṇaḥ: vayasya, tvam uddaṇḍa-kusuma-kodaṇḍa-vilāsa-śāḍ-guṇye mahāsāndhi-vigrahilo 'si.

padmā: ajja, puro paphullā-iṁ mallī-pupphā-iṁ papphuranti. tā ehi, imā-iṁ geṇhamha.

(ity ubhau niśkrāntau).

vayasya—O friend; *tvam*—you; *uddaṇḍa*—prominent; *kusuma*—of flowers; *kodaṇḍa*—bow; *vilāsa*—in the pastimes; *śāḍ-guṇye*—in the six diplomatic maneuvers; *mahā-sāṇdhi-vigrahikaḥ*—the minister of peace and war; *asi*—you are; *ajja*—O pious boy; *puraḥ*—in the presence; *paphullā*—blossomed; *mallī—mallī* (jasmin); *pupphā-im*—flowers; *papphuranti*—are manifest; *tā*—therefore; *ehi*—please go; *imā*—these; *geṇhamha*—let us pick; *iti*—thus; *ubhau*—the two; *niśkrāntau*—exit.

Kṛṣṇa: Friend, in the pastimes of Kāmadeva, who holds a fearsome flower bow and is skilled in six diplomatic maneuvers, you are the prime minister of war and peace! [65]

Padmā: (speaking to Madhumaṅgala) O noble one, in front of us are many blossoming malli flowers. Come. Let us pick them.[66]

(Padmā and Madhumaṅgala exit).

kṛṣṇaḥ: (svagatam) kuñje 'smin nāgatamātrāṁ rādhāṁ tarkayāmi. tad anyataḥ prasthāsye. (prakāśam) priye, purastān nātidūre nāgara-raṅgocitā nāga-kesarāṭavī. tad atraivānusarāvaḥ.
(iti niśkrāntau).

svagatam—aside; *kuñje*—grove; *asmin*—in this; *na*—not; *agata-mātrām*—arrived; *rādhām*—Rādhā; *tarkayāmi*—I can guess; *tat*—therefore; *anyataḥ*—somewhere else; *prasthāsye*—I shall go; *prakāśam*—openly; *priye*—O beloved; *purastāt*—from this place; *na*—not; *ati*—very; *dūre*—far away; *nāgara*—amorous pastimes; *raṅga*—arena; *ucitā*—suitable; *naga-kesara*—of fragrant nāga-keśara trees; *aṭavī*—forest; *tat*—therefore; *atra*—there; *eva*—indeed; *anusarāvaḥ*—let us go; *iti*—thus; *niśkrāntau*—they exit.

Kṛṣṇa: (to Himself) Before Rādhā comes to this forest grove, I need to go to some other place. (Openly) Beloved, not far from here is a nāga-keśara grove suitable for our amorous pastimes. Let us go there.

(Candrāvalī and Kṛṣṇa exit.)

(tataḥ praviśati lalitayā saha saṅkathayantī rādhā).
rādhā: halā, pekkha pekkha. anda-ārehiṁ gholidaṁ savvaṁ disā-muham.
lalitā: pi-a-sahi. timirāhisārecidehiṁ sālama-ppasāhaṇehiṁ maṇḍido tu-e kiṁ kkhu appā.
rādhikā: adha im.

tataḥ—then; *praviśati*—enters; *lalitayā*—by Lalitā; *saha*—accompanied; *saṅkathayantī*—talking; *rādhā*—Rādhā; *halā*—O; *pekkha pekkha*—look, look; *andha-ārehim*—with darkness; *gholidam*—made

[65] Six diplomatic maneuvers are: peace, war, neutrality, marching, alliance, and making peace with one and end war with another. Among these six qualities, the one who is engaged in war and peace is the best. "O friend! For such a skilled diplomat like you, it's not difficult to calm Candrāvalī and bring her to Me!"
[66] Padmā wants to leave the couple alone and uses this pretext to take Madhumaṅgala away.

terrible; *savvam*—all; *disā*—of the directions; *muham*—the face; *pi-a*—dear; *sahi*—O friend; *timira*—in the darkness; *ahisāra*—a secret rendezvous; *ucidehim*—appropriate; *sālama*—dark; *ppasāhanehim*—with ornaments; *maṇḍidaḥ*—decorated; *tu-e*—by you; *kim*—whether; *kkhu*—indeed; *appā*—the self; *adha im*—yes, it is so.

(Talking to Lalitā, Rādhā enters.)

Rādhā: Sakhi, look! Look! Every direction is covered by terrible darkness!

Lalitā: Dear sakhi, have You decorated Yourself with dark ornaments suitable for a night rendezvous?

Rādhā: Yes.

lalitā: (vilokya sasmitam. saṇskṛtena).
dhammillopari nīlaratna-racito hāras tvayā ropito
vinyastaḥ kuca-kumbhayoḥ kuvalaya-śreṇī-kṛto garbhagaḥ
aṅge kalpitam añjanaṁ vinihitā kastūrikā netrayoḥ
kaṁsārer abhisāra-sambhrama-bharān manye jagad-vismṛtam

vilokya—glancing; *sa*—with; *smitam*—a smile; *saṁkṛtena*—in Sanskrit; *dhammilla*—the braided hair; *upari*—above; *nīlaratna*—with sapphires; *racitaḥ*—fashioned; *hāraḥ*—necklace; *tvayā*—by you; *ropitaḥ*—placed; *vinyastaḥ*—arranged; *kuca-kumbhayoḥ*—waterpot-like breasts; *kuvalaya*—a blue lotus flower; *sreni*—many; *kṛtaḥ*—fashioned; *anjanam*—black mascara; *vinihita*—placed; *kasturika*—musk; *netrayoḥ*—on the eyes; *kamsa*—of Kaṁsa; *areḥ*—of the enemy (Kṛṣṇa); *abhisara*—of the secret rendezvous; *sambhrama*—with the agitation; *bharat*—because of the great abundance; *manye*—I consider; *jagat*—the universe; *vismṛtam*—is forgotten.

Lalitā: (smiling, she looks at Rādhā) You have placed the sapphire necklace on Your braided hair, decorated Your waterpot-like breasts with blue lotus flowers, anointed Your limbs with black mascara, and adorned Your eyes with musk. I think that, yearning to meet Kṛṣṇa, in Your great anxiety You have forgotten everything!

rādhikā: halā, muñcehi parihāsaṁ. turi-aṁ uddesehi kesara-kuṇḍaga-maggam.

halā—O; *muñcehi*—please give up; *parihāsam*—joking; *turi-am*—quickly; *uddesehi*—indicate; *kesara*—of keśara; *kuṇḍaga*—to the grove; *maggam*—the path.

Rādhā: O sakhi, please, stop joking! Quickly show Me the path to the keśara bower.

lalitā: ido ido pi-a-sahī. (iti parikrāmantī saśaṅkam. sanskṛtena).
timira-masibhiḥ saṁvītāṅgyaḥ kadamba-vanāntare
sakhi mura-ripuṁ puṇyātmānaḥ saranty abhisārikāḥ
tava tu parito vidyud-varṇās tanu-dyuti-sūcayo
hari hari ghana-dhvāntānyetāḥ svavairiṇi bhindate

ido idaḥ—here, here; *pi-a*—dear; *sahi*—friend; *iti*—thus; *parikrāmantī*—walks; *sa*—with; *śaṅkam*—fear; *saṇskṛtena*—in Sanskrit; *timira*—of darkness; *masibhiḥ*—with dark ointments; *saṁvīta*—concealed; *aṅgyaḥ*—limbs; *kadamba*—of kadamba trees; *vana*—of the forest; *antare*—in the interior; *sakhi*—O friend; *mura*—of the Mura demon; *ripum*—the enemy (Kṛṣṇa); *puṇya*—pure; *ātmanah*—souls; *sarati*—go; *abhisārikāh*—going to the rendezvous; *tava*—your; *tu*—but; *paritaḥ*—everywhere; *vidyut*—of lightning; *varnāḥ*—color; *tanu*—of the form; *dyuti*—splendor; *sucayaḥ*—shining; *hari hari*—alas, alas!; *ghana*—intense; *dhvāntāni*—darkness; *etaḥ*—these; *sva*—own; *vairiṇi*—enemy; *bhindate*—break.

Lalitā: This way, this way, dear sakhi. (She walks with anxiety) Anointing their limbs with dark cosmetics, many saintly girls go to meet Kṛṣṇa in the kadamba forest. O sakhi, alas, alas! The lightning splendor of Your body, dispelling the deep darkness, has become Your enemy!

rādhikā: alaṁ imiṇā uvālambheṇa. pekkha paccāsaṇṇo ba-ula-kuṇḍago. (iti saṁbhramād upasṛtya saparāmarśam. saṇskṛtena).
vidūrān na ghrāṇaṁ madayati murāreḥ parimalo
na kuñje 'yam tasya sphurati nakhara-dyoti-nikaraiḥ
tataḥ śaṅke kasminn api rahasi vallī-valayite
parihāsāṅkṣī priya-sakhi nilīnas tava sakhā

alam—enough; *imiṇā*—with this; *uvālambheṇa*—with harsh words; *pekkha*—look!; *paccāsaṇṇaḥ*—near; *ba-ula*—of bakula trees; *kuṇḍagaḥ*—grove; *iti*—thus; *saṁbhramāt*—with agitation; *upasṛtya*—having approached; *sa*—with; *parā*—great; *amarśam*—impatience; *saṇskṛtena*—in Sanskrit; *vidūrāt*—from a great distance; *na*—not; *ghrāṇam*—sense of smell; *madayati*—excites; *murāreḥ*—of Murārī; *parimalah*—fragrance; *na*—not; *kuñje*—in the grove; *ayam*—this; *tasya*—of Him; *sphurati*—is manifest; *nakara*—the nails; *dyoti*—of the effulgence; *nikaraiḥ*—by the abundance; *tataḥ*—therefore; *sanke*—I suspect; *kasmin api*—in some; *rahasi*—secret place; *vallī*—by creepers; *valayite*—enclosed; *parihāsa*—to joke; *akaṇśī*—

desiring; *priya*—dear; *sakhi*—O friend; *nilīnaḥ*—hiding; *tava*—your; *sakhā*—friend.

Rādhā: Stop teasing Me! Look, the bakula forest is in front of us. (She walks, and says anxiously) From afar Murārī's fragrance does not make My nose mad with bliss. The forest is not filled with the splendor of His nails. Dear sakhi, I suspect your friend, wishing to play a joke, is hiding among the vines!

lalitā: halā, ehi. vāmado kadamba-kuṇḍagaṁ vi-iṇamha.
rādhikā: (tathā kurvatī) a-i cha-illa, diṭṭhosi diṭṭhosi, kisa aṅgehiṁ aṅgā-iṁ saṅgovesi. (iti samantān mṛgayati).
lalitā: sahi, muñca maggaṇa-ggaham. ehi keli-kuṇḍaga-kappaṇaṁ kuṇamha.

halā—O; *ehi*—come here; *vāmadaḥ*—on the left; *kadamba*—of kadamba trees; *kuṇḍagam*—grove; *vi-aṇamha*—we see; *tathā*—in that way; *kurvatī*—doing; *a-i*—O; *cha-illa*—pretender; *diṭṭhosi diṭṭhosi*—You are seen, You are seen; *kisa*—why?; *aṅgehim*—by the limbs; *aṅgā-im*—limbs; *saṅgovesi*—are You hiding; *iti*—thus; *samantāt*—in all directions; *mṛgayati*—searching; *sahi*—O friend; *muñca*—please abandon; *maggaṇa*—of searching; *ggaham*—endeavours; *ehi*—come here; *keli-kuṇḍaga*—of pastime bower; *kappaṇam*—the decoration; *kuṇamha*—let us perform.

Lalitā: Sakhi, come. Let us look for Him in the grove of kadamba trees on the left.

Rādhā: (goes there) O cheater, I see You, I see You! Why are You hiding behind the trees? (She searches everywhere.)

Lalitā: Sakhi, give up searching. Come. Let's decorate this pastime bower.

rādhikā: (sanskṛtena)
racaya bakula-puśpais toraṇaṁ keli-kuñje
kuru varam aravindais talpam indīvarākṣi
upanaya śayanāntaṁ sādhu mādhvīka-pātrīm
sahacari harir adya ślāghatāṁ kauśalaṁ te

saṇskṛtena—in Sanskrit; *racaya*—please construct; *bakula*—bakula; *puśpaiḥ*—with flowers; *toraṇam*—an archway; *keli-kunje*—in pastime bower; *kuru*—please construct; *varam*—excellent; *aravindaiḥ*—with lotus flowers; *talpam*—couch; *indīvara*—blue lotus; *akṣi*—eyes; *upanaya*—please bring; *śayana*—of the couch; *antam*—to the edge; *sādhu*—nicely;

mādhvīka—of sweet nectar; *pātrīm*—a cup; *sahacari*—O friend; *hariḥ*—Hari; *adya*—today; *ślaghatām*—may praise; *kauśalam*—the expertise; *te*—of you.

Rādhā: Make an archway of bakula flowers in this forest bower. O lotus-eyed girl, make a couch of blue lotus flowers and bring a cup of mādhvīka nectar. Sakhi, today Hari will praise your skill.

lalitā: (tathā kṛtvā) halā, pekkha. kaṇho vilambedi. tā kuñjaṁ pavisi-a ṇaṁ paḍivālemha.

tathā—in that way; *kṛtvā*—having done; *halā*—O; *pekkha*—look; *kaṇhaḥ*—Kṛṣṇa; *vilambedi*—is delayed; *tā*—therefore; *kuñjaṁ*—the grove; *pavisi-a*—having entered; *ṇam*—Him; *paḍivālemha*—we should wait.

Lalitā: (she does that) Ah! Look! Kṛṣṇa is late. Let us go to the bower and wait for Him.

rādhikā: (parikramya. udvegaṁ ṇaṭayantī. saṇskṛtena).
ruddhaḥ kvāpi sakhī-hitārtha-parayā śaṅke hariḥ padmayā
prāptaḥ kuñja-gṛham yad esa na tamīyāme 'py atikrāmati
paulomī-ratibandhu-diṇ-mukham asan hā hanta saṇtarpayann
unmīlaty abhisāra-lubdha-ramanī-gotrasya śatruḥ śaśī
(ity ubhe niśkrānte).

parikramya—walking about; *udvegam*—agitation; *nāṭayatī*—represents dramatically; *saṇskṛtena*—in Sanskrit; *ruddhaḥ*—obstructed; *kva api*—at some place; *sakhī*—of the friend; *hita-artha*—to the welfare; *parayā*—devoted; *śaṅke*—I suspect; *hariḥ*—Hari; *padmayā*—by Padmā; *prāptaḥ*—attained; *kuñja*—in the grove; *gṛham*—a cottage; *yat*—because; *esah*—He; *na*—not; *tam*—there; *īyāme*—we should go; *api*—although; *atikrāmati*—he goes beyond; *paulomī*—of Paulomi (Saci); *rati-bandhu*—of the husband (Indra); *dik-mukham*—the direction; *asau*—this; *hā*—O; *hanta*—O; *saṇtarpayan*—delighting; *unmīlati*—is becoming visible; *abhisāra*—a secret rendezvous; *lubdha*—desiring; *ramaṇī*—beautiful young girls; *gotrasya*—of the community; *śatruḥ*—the enemy; *śaśi*—the moon; *iti*—thus; *ubhe*—the two; *niśkrānte*—exit.

Rādhā: (She goes, and says with anxiety) I think that Hari has been stopped by Padmā, who is devoted to pleasing her sakhi Candrāvalī. Therefore He did not come to this forest bower. Hanta! The moon is now rising and delighting the eastern direction, which is presided over by Indra, the husband of Paulomī. That moon is the enemy of beautiful young girls who desire a secret rendezvous with

their lovers.

(Rādhā and Lalitā exit).

(tataḥ praviśati kṛṣṇaḥ).
kṛṣṇaḥ: (samantād avalokya).
āsaṅgaḥ kumudākareśu śithilo bhṛṅgāvalīnām abhūd
vīkṣante nija-koṭarānkitam amī kṣoṇīruhaṁ kauśikāḥ
saṅkoconmukhatāṁ prayāti śanakair auttānapāder dyutiḥ
kiṁ bhānur nanu pūrva-parvata-taṭīm āroḍhum utkaṇṭhate

tataḥ—then; *praviśati*—enters; *kṛṣṇaḥ*—Kṛṣṇa; *samntāt*—in all directions; *avalokya*—looking; *āsaṅgaḥ*—attachment; *kumuda*—of lotus flowers; *akareśu*—towards the multitudes; *śithilaḥ*—slackened; *bhṛṅga*—of bumble-bees; *avalīnām*—of the multitudes; *abhūt*—was; *vīkṣante*—looking; *nija*—own; *koṭara*—in the hollows; *aṅkitam*—marked; *amī*—these; *kṣonīruham*—tree; *kauśikāḥ*—owls; *saṅkoca*—of shrinking; *unmukhatām*—expectation; *prayāti*—goes; *śanakaiḥ*—gradually; *auttānapadeḥ*—of the pole star (Dhruvaloka); *dyutiḥ*—effulgence; *kim*—how?; *bhānuḥ*—the sun; *nanu*—indeed; *pūrva*—eastern; *parvata*—of the mountain; *taṭīm*—the slope; *āroḍhum*—to climb; *utkaṇṭhate*—raises the neck with eagerness.

(Kṛṣṇa enters).

Kṛṣṇa: (looks around) The bumble-bees have left their attachment to the lotus flowers, and the owls are returning to their nests in the hollows of the trees. The light of the pole-star is gradually fading. Is the sun now eager to rise on the eastern mountain?

(iti parikramya) na jāne navīna-vipralambhena saṁbhṛta-nirbhara-saṁrambhā kiṁ nāma pratipatsyate 'dya rādhā. (vimṛśya) bhavatu. keśareṇa nāga-keśaraṁ pratipādayiśye. tad amūni nāga-keśarāṇi vicinuyāmi. (iti tathā kṛtvā puro 'nusarpan).

iti—thus; *parikramya*—walking about; *na*—not; *jāne*—I understand; *navīna*—recent; *vipralambhena*—from separation; *saṁbhṛta*—held; *nirbhara*—great; *saṁrambhā*—anger; *kim nāma*—whether indeed?; *pratipatsyate*—will be attained; *adya*—today; *rādhā*—Rādhā; *vimrsya*—reflects; *bhavatu*—let it be; *keśareṇa*—with bakula flowers; *nāga-keśaram*—nāga-keśara trees; *pratipādayiśye*—I shall attain; *tat*—therefore; *amūni*—these; *nāga-kesarāṇi*—nāga-keśara flowers; *vicinuyāmi*—I shall collect; *iti*—thus; *tathā*—in that way; *kṛtvā*—having done; *purah*—in the presence; *anusarpan*—slides.

(Walking about) I do not know if Rādhā will be very angry because I did not come to the rendezvous. (Reflects for a moment). Anyway, I will go to the grove of bakula trees and pick some flowers. (Kṛṣṇa picks some flowers and returns).

kapaṭī sa latā-kuṭīm imāṁ
sakhi nāgād adhunāpi mādhavaḥ
iti jalpa-parītayā tayā
klama-dīrghā gamitā kathaṁ tamī

kapaṭī—a cheater; *sah*—He; *latā*—of creepers; *kuṭīm*—grove; *imām*—this; *sakhi*—O friend; *na*—not; *agāt*—come; *adhuna*—now; *api*—even; *mādhavaḥ*—Mādhava (Kṛṣṇa); *iti*—thus; *jalpa*—with talk; *parītayā*—filled; *tayā*—by her; *klama*—of weariness; *dīrghā*—for a long time; *gamitā*—will pass; *katham*—how?; *tamī*—the night.

Rādhā will certainly say, "O sakhi, even now that cheater Mādhava has not come to this grove of bakula trees!" How will She be able to pass the night in such great distress?

(parikramya. bakula-kuñjaṁ paśyan. saviśādam).
tambūlaṁ ghanasāra-saṅkṛtam adaḥ kṣiptam puro rādhayā
hārī hanta harinmaṇi-stabakito hāro 'yam utsāritaḥ
pauṣpī ceyam udāre-saurabha-mayī cūḍā nakhaiḥ khaṇḍitā
tasyāḥ śaṁsati vipralambha-janitaṁ kuñjo 'yam antaḥ klamam

praikramya—walking about; *bakula*—of bakula trees; *kuñjam*—grove; *paśyan*—seeing; *sa*—with; *visādam*—depression; *tambūlam*—betel nuts; *ghanasāra*—with camphor; *saṃkṛtam*—fashioned; *adaḥ*—from there; *kṣiptam*—thrown; *puraḥ*—in front; *rādhayā*—by Rādhā; *hārī*—charming; *hanta*—Ah; *harimaṇi*—with emeralds; *stabakitaḥ*—clustered; *hāraḥ*—necklace; *ayam*—this; *udāra*—great; *saurabha*—sweet fragrance; *mayī*—consisting of; *cūḍā*—crown; *nakhaiḥ*—by the fingernails; *khaṇḍitā*—ripped apart; *tasyāḥ*—of her; *śaṁsati*—proclaims; *vipralambha*—from separation; *janitam*—produced; *kuñjaḥ*—grove; *ayam*—this; *antaḥ*—internal; *klamam*—distress.

(Walking about, Kṛṣṇa sees the grove of bakula trees and speaks sadly) Hanta! Rādhā has thrown away Her tāmbūla scented with camphor, and She has discarded Her charming necklace of emeralds. With Her fingernails She has ripped apart the fragrant crown of flowers. In this way this grove proclaims Rādhā's great distress, caused by My inability to come to the place of rendezvous.

(ity agrato gatvā). iyam eva rādhāyaḥ sūryārādhana-vedikā. tad asyāḥ pārśvam āsādayāmi. (iti parikrāmati).

iti—thus; *agratah*—in front; *gatvā*—having gone; *iyam*—this; *eva*—certainly; *rādhāyaḥ*—of Rādhā; *sūrya*—of the sun-god; *ārādhana*—for the worship; *vedikā*—altar; *tat*—therefore; *asyāḥ*—of her; *pārśvam*—side; *āsādyāmi*—I shall go; *iti*—thus; *parikrāmati*—He walks.

(Walking ahead) This is the altar where Rādhā worships the sun-god. I will go there. (Kṛṣṇa approaches the altar).

(tataḥ praviśati sakhībhyām anugamyamānā rādhā).

rādhā: (puro vilokya) halā lalide, pekkha ve-i-ā-ṇediṭṭho so tujjha cha-illo.

lalitā: sahi, kañcaṇa-paḍimevva kaṭhorā hohi.

tataḥ—then; *praviśati*—enters; *sakhībhyām*—by two friends (Lalitā and Viśākhā); *anugamyamānā*—followed; *rādhā*—Rādhā; *puraḥ*—ahead; *vilokya*—looking; *halā*—O; *lalide*—Lalitā; *pekkha*—look; *ve-i-ā*—to the altar; *ṇediṭṭhaḥ*—near; *saḥ*—He; *tujjha*—your; *cha-illaḥ*—clever; *sahi*—O friend; *kañcana*—golden; *paḍimevva*—like a deity; *kaṭhorā*—hard; *hohi*—please become.

(Accompanied by Lalitā and Viśākhā, Rādhā enters).

Rādhā: (looking ahead) O Lalitā, look! Your clever friend is standing near the altar!

Lalitā: O sakhi, become like a hard golden deity.

kṛṣṇaḥ: purastād eśā saha-parivārā priyā. tad idam uṭṭaṅkayāmi. (ity upasṛtya) lalite, sādhu sādhu. dṛṣṭaṁ tava gariṣṭham atra durmantra-tantra-caryāyām ācāryatvam. yad adya bhavatyā keśara-nikuñja-vedyām aham ujjāgara-vrata-dīkṣām parigrāhito 'smi.

purastāt—in front; *eśā*—she; *saha*—accompanied; *parivārā*—by her friends; *priyā*—beloved; *tat*—therefore; *idam*—this; *uṭṭaṅkayāmi*—I shall play the part; *iti*—thus; *upasṛtya*—approaching; *lalite*—O Lalitā; *sādhu sādhu*—excellent, excellent; *dṛṣṭam*—observed; *tava*—your; *gariṣṭham*—most significant; *atra*—here; *durmantra*—of malicious mantras; *tantra*—rituals; *caryāyām*—in the activity; *ācāryatvam*—the state of being a teacher; *yat*—because; *adya*—today; *bhavatyā*—by you; *keśara*—of keśara trees; *nikuñja*—in the grove; *vedyām*—in the sacred area; *aham*—I; *ujjāgara*—of being awake; *vrata*—in the vow; *dīkṣām*—initiation; *parigrāhitaḥ-asmi*—I

have accepted.

Kṛṣṇa: Here are My beloved Rādhā and her sakhi Lalitā! I will go to speak to them. (Kṛṣṇa approaches them). O Lalitā, well done, well done! Now I see how skilled you are in malicious mantras and rituals! Today, in this grove of keśara trees, you made Me take a vow of wakefulness and stand at the altar all night long!

lalitā: (sasāmbhramam. sanskrtena). aho vaiparityam, aho vaiparityam.
keśara-nikuñja-kuhare
kuhaka vasanti sakhi tvaya rahite
śrita-nava-pallava-śayana
trutim api kalpādhikaṁ mene

sa—with; *sasāmbhramam*—anger; *sanskrtena*—in Sanskrit; *aho*—O; *vaiparityam*—it's the opposite; *aho*—O; *vaiparityam*—it's the opposite; *keśara*—of bakula trees; *nikuñja*—of the grove; *kuhare*—in the interior; *kuhaka—kuhaka* (sound of the rooster); *vasanti*—staying; *tvaya*—by You; *rahite*—abandoned; *śrita*—rested; *nava*—fresh; *pallava*—of blossoms; *śayana*—couch; *trutim*—for a moment; *api*—even; *kalpa*—than a kalpa; *adhikam*—longer; *mene*—considers.

Lalitā: (angrily) Ah! Just the opposite, just the opposite! You did not arrive until the rooster crowed! Resting on this couch of newly blossomed flowers, my sakhi Rādhā waited for You in the middle of this grove of bakula trees, and in Your absence She considered every moment to be longer than a kalpa!

kṛṣṇaḥ: (kapaṭenāṭopaṁ nāṭayan). aho, dambha-bharārambheśu gāmbhīryam asyāḥ. (nāgara-kesarāṇy uddhāṭya darśayan).
aratiṁ mama niśi paśyan
aklāmyan nāga-keśaro 'py asakṛt
vigalan-madhubhiḥ kusumair
ebhir netrair ivodasraiḥ

kapaṭena—with false; *aṭopam*—anger; *nāṭayan*—represents dramatically; *aho*—O; *damha*—of cheating; *bhara*—of the abundance; *arambheśu*—in the activities; *gāmbhīryam*—depth; *asyāḥ*—of her; *nāgara-kesarāṇi*—bakula flowers; *uddhātya*—turned; *darśayan*—showing; *aratim*—distress; *mama*—My niśi—in the night; *paśyan*—seeing; *aklāmyam*—became unhappy; *nāga-keśaraḥ*—the bakula tree; *api*—even; *asakṛt*—continually; *vigalat*—trickling; *madhubhiḥ*—with honey;

kusumaiḥ—by flowers; *ebhiḥ*—with these; *netraiḥ*—eyes; *iva*—as if; *udgesraiḥ*—weeping.

Kṛṣṇa: (with feigned anger) Aho! She is expert at deception! (He points to the nāga-keśara trees) Tonight, seeing My grief, these nāga-keśara trees also became unhappy, and now they seem to be crying, continually dripping honey from their flowers!

lalitā: ammahe, dhūttataṇaṁ, jaṁ ba-ula-vā-iṇā kesareṇa dāṇiṁ nāa-kesaro vikkhāvī-adi.

ammahe—amazing; *dhūttataṇam*—deception; *jam 'yat*—because; *ba-ula*—bakula; *vā-iṇā*—signifying; *kesareṇa*—by the inner part of the flowers; *dāṇim*—now; *nāa-kesaraḥ*—naga-keśara; *vikkhāvī-adi*—is understood.

Lalitā: Amazing! What a lie! He used the word "nāga-keśara" to indicate bakula grove![67]

kṛṣṇaḥ: (savyāja-nirvedam) lalite, viśrāmyatu taveyaṁ śabdārthasyāthā-kalpanena vacana-cañcutā. atha vā kas te dośaḥ. dṛṣṭa-dośābhir api gaurāṅgībhiḥ sauhārdam abhilaśyatā mayaivāparaddham.
viśākhā: ko kkhu gauraṅgīṇaṁ diṭṭho tu-e doso.

sa—with; *vyāja*—false; *nirvedam*—depression; *lalite*—O Lalitā; *viśrāmyatu*—should stop; *tava*—your; *iyam*—this; *śabda*—of the words; *arthasyā*—of the meaning, in another way; *kalpanena*—by the interpretation; *vacana*—words; *cañcuta*—expertise; *atha vā*—or; *kaḥ*—who; *dośaḥ*—faults; *dṛṣṭa-dośābhir*—find fault with Me; *api*—although; *gauraṅgībhiḥ*—fair complexioned gopīs; *sauhārdam*—friendship; *abhilaśyatā*—desiring; *maya*—My; *eva*—only; *aparaddham*—offense; *kaḥ*—what?; *kkhu*—indeed; *gauraṅgīṇam*—of the fair-complexioned gopīs; *diṭṭhaḥ*—seen; *tue*—by you; *dosaḥ*—fault.

Kṛṣṇa: (pretending to be depressed) O Lalitā please stop this clever playing with words accusing Me of cheating! My only fault is the desire to make friends with golden-complexioned gopīs, who are so eager to find faults with Me!

Viśākhā: What fault do You see in the fair-complexioned gopīs?[68]

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[67] Keśara can mean both bakula tree and nāga-keśara tree.
[68] The word "drsta-dosabhih" can mean both "find fault with Me" and "one who sees faults in others". Kṛṣṇa intended the first, and Viśākhā assumes the second meaning.

kṛṣṇaḥ: paśya paśya.
nava-rasa-dhāriṇi madhure
dharaṇī-saṇtāpa-hāri-visphuraṇe
vidadhati na kṛṣṇa-mudire
gauryaḥ kṣaṇa-rociṣaḥ sthairyam

paśya paśya—look, look; *nava*—fresh; *rasa*—nectar; *dhāriṇi*—holding; *madhure*—charming; *dharaṇī*—of the earth; *saṇtāpa*—burning distress; *hāri*—removing; *visphuraṇe*—manifestation; *vidadhati*—grants; *na*—not; *kṛṣṇa*—dark (or Kṛṣṇa); *mudire*—to the cloud (or lover); *gauryaḥ*—golden lightning or girls; *kṣaṇa-rociśaḥ*—momentary flashes (or beauty); *sthairyam*—steadiness.

Kṛṣṇa: Look, look! Full of fresh nectarean water, a charming dark cloud has appeared to alleviate the burning heat of the earth. Golden flashes of lightning appear in that cloud for a moment only.

Or: Full of the fresh rasa of conjugal love, the charming lover Kṛṣṇa has appeared to alleviate the burning heat of the earth, but the golden-complexioned gopīs show attraction to Him only for a moment!

viśākhā: tassiṁ kulisa-kūḍa-kaṭhora-ceṭṭhide tāṇaṁ komalāṇaṁ juttā jjevva tadhā pa-utti.

tassim—in this; *kulisa*—thunderbolt; *kūḍa*—excellent; *kaṭhora*—sharp; *ceṭṭhide*—performed; *tāṇam*—of them; *komalāṇam*—delicate; *juttā*—appropriate; *jjevva*—certainly; *tadhā*—in that way; *pa-utti*—activity.

Viśākhā: It is proper for the delicate gopīs to act in that way, for Kṛṣṇa is as harsh as a thunderbolt.

lalitā: visāhe, suṇāhi kaṁpi gāham. (iti bhṛṅgaṁ darśayantī).
campa-aladaṁ siṇiddham ṇa-a-kañcaṇa-kanti-kusuma-gauraṅgī
mukkhi-a dhāva-i bhamare cavalā cci-a sāmalā honti

visāhe—O Viśākhā; *suṇāhi*—please hear; *kaṁpi*—a certain; *gāham*—sound; *iti*—thus; *bhṛṅgam*—the bumble-bee; *darsāyatī*—indicates; *campa-a*—campaka; *ladam*—creeper; *siṇiddham*—charming; *ṇa-a*—fresh; *kañcaṇa*—gold; *kanti*—splendor; *kusuma*—flowers; *gauraṅgī*—with a fair complexion; *mukki-a*—having abandoned; *dhava-i*—runs; *bhamaraḥ*—bumble-bee; *ca alā*—restless; *cci-a*—as if; *sāmalā*—dark; *honti*—are.

Lalitā: O Viśākhā, listen to this sound. (She points to a bumble-

bee) Giving up the vine full of fresh yellow flowers as splendid as gold, this black bumble-bee seems as fickle as lightning.

kṛṣṇaḥ: (smitvā) satyaṁ vagmināṁ asi rājnī.

lalitā: (apavārya) suṭṭhu, ṇīsaṅkena, va-aṇāḍovena aṇavaraddhaṁ jjevva ṇa takkemi.

smitvā—smiling; *satyam*—in truth; *vagmināṁ*—of those who are eloquent; *asi*—you are; *rājnī*—the queen; *apavārya*—concealing; *suṭṭhu*—very well; *nisankena*—fearless; *va-aṇa*—of words; *aḍovena*—with pride; *aṇavaraddham*—without offense; *jjevva*—indeed; *ṇa*—not; *takkemi*—I conjecture.

Kṛṣṇa: (smiles) You are certainly the queen of all eloquent girls.

Lalitā: (aside) Because He is speaking so proudly and fearlessly, I think He is not free from fault.

kṛṣṇaḥ:
vāmyād bhaven na viratir nava-yauvanānāṁ
vāma-bhruvām iti jana-srutir avyalīkā
cāṭūni kartum ucitāni vimucya khinnaṁ
māṁ pratyutādya yad amūr aparaṁ jayanti

vāmyāt—because of contrariness; *bhavet*—there may be; *na*—not; *viratiḥ*—cessation; *nava*—new; *yauvanānam*—of the youths; *vāma*—crooked; *bhruvām*—of the eyebrows; *iti*—thus; *jana*—of the living entities; *srutiḥ*—news; *avyatīkā*—honest; *cāṭūni*—eloquent or flattering words; *kartum*—to perform; *ucitāni*—appropriate; *vimucya*—having released; *khinnam*—depressed; *mām*—Me; *pratyuta*—on the contrary; *adya*—now; *amūḥ*—they; *aparam*—excellent; *jayanti*—conquer.

Kṛṣṇa: There is a very truthful saying that young girls with beautiful crooked eyebrows will never give up their obstinate behavior. These girls have completely conquered Me with their expert clever words that give Me pain.

lalitā: (apavārya) halā, saccaṁ ujjā-ara-khinno kaṇho. tā pasida.

rādhikā: (kṛṣṇam apaṅgenāvalokya) muddhāṇaṁ vañcala-kalā-vi-addhosi.

apavārya—concealing; *halā*—O; *saccam*—in truth; *ujjā-ara*—by staying awake; *kkhinnaḥ*—exhausted; *kaṇhaḥ*—Kṛṣṇa; *tā*—therefore; *pasida*—please be merciful; *kṛṣṇam*—Kṛṣṇa; *apaṅgena*—with a sidelong

glance; *avalokya*—looks; *muddhāṇam*—bewildered; *vañcana*—at cheating; *kalā*—at the art; *vi-addhosi*—you are expert.

Lalitā: (aside) Sakhi, Kṛṣṇa is exhausted from staying awake all night. Be merciful to Him.

Rādhā: (glances at Kṛṣṇa from the corners of Her eyes) You are an expert in the art of cheating innocent girls!

kṛṣṇaḥ: (sānandam) phulla-keśara-kalāpenāmunā dhammilla-śrīs tavālaṅkriyatām. vandhyatāṁ mam vindatu mama prayāsaḥ. (iti puṭikām uddhāṭya) priye, paśyāmuni sugandhīnām agresarāṇi keśarāṇi yair ahaṁ sadyaḥ suvāsito 'smi.

sa—with; *ānandam*—bliss; *phulla*—blossomed; *keśara*—keśara flowers; *kalāpena*—with a bundle; *amunā*—with this; *dhamilla*—of the braided hair; *śrīḥ*—beauty; *alankriyatām*—may be ornamented; *vandhyatām*—uselessness; *ma*—may not; *vindatu*—find; *mama*—My; *prayāsaḥ*—effort; *iti*—thus; *puṭikām*—cloth; *uddhātya*—lifts up; *priye*—O beloved; *paśya*—just see; *amuni*—these; *sugandhīnām*—of those which are fragrant; *agresarāṇi*—best; *keśarāṇi*—keśara flowers; *yaih*—by which; *sadyaḥ*—at this moment; *suvāsitaḥ*—aromatic; *asmi*—I am.

Kṛṣṇa: (happily) Let these blossomed keśara flowers decorate Your braided hair. Please do not make My efforts go in vain! (Kṛṣṇa opens the edge of His garment filled with flowers) O beloved, look at these most fragrant keśara flowers. They made Me very fragrant too!

rādhikā: (sanarma-smitam) ṇūṇaṁ candā-alī-parimaleṇa vāsidosi tumam.
kṛṣṇaḥ: priye, pārihāsikāny api te vacāṁsi na kadacid api vyabhicaranti. yad adya mad-aṅgatas candrāvalī-saurabhyam udañcati.

sa—with; *narma*—joking; *smitam*—smile; *ṇūṇam*—because; *candā-ali*—of Candrāvalī; *parimaleṇa*—by the fragrance; *vāsidosi*—you have become aromatic; *tumam*—You; *priye*—O beloved; *pārihāsikāni*—joking; *api*—even; *te*—your; *vacāmsi*—words; *na*—not; *kadacit*—ever; *api*—even; *vyabhicaranti*—false; *yat*—because; *adya*—today; *mat*—My; *aṅgataḥ*—from the body; *candrāvalī*—of Candrāvalī; *saurabhyam*—sweet aroma; *udañcati*—arises.

Rādhā: (with a playful smile) You have become fragrant because of Candrāvalī's fragrance!

Kṛṣṇa: O beloved, Your words are true, because now the fragrance of Candrāvalī really emanates from My body.

Rādhā: (angrily turning away) O Lalitā, did you hear that?

Kṛṣṇa: Beloved, why have You become so agitated simply because these two words mean the same thing? By saying the word "candrāvalī", I meant "camphor".

rādhikā: (sasmitam) samappehi pupphā-iṁ. (iti paṭāñcalaṁ praśarayati)
kṛṣṇaḥ: (rādhā-mukhaṁ prekṣya. svagatam). hanta, vibhrama-maṇḍitasya cillī-kodaṇḍasya tāṇḍāva-kalā.

sa—with; *smitan*—a smile; *samappehi*—give; *pupphā-im*—the flowers; *iti*—thus; *paṭa*—of the sari; *añcalam*—the corner; *prasārayati*—extends; *rādhā*—of Rādhā; *mukham*—the face; *prekṣya*—observing; *svagatam*—aside; *hanta*—O; *vibhrama*—with playfulness; *maṇḍitasya*—decorated; *cillī-kodaṇḍasya*—eyebrows; *tāṇḍava*—in graceful dancing; *kalā*—artistry.

Rādhā: (with a smile) Give Me the flowers. (Rādhā spreads Her cloth).

Kṛṣṇa: (looking at Rādhā's face, He says to Himself) Hanta! Decorated with restlessness, the eyebrows of Rādhā are expert in the art of graceful dancing!

viśākhā: (janāntikam) lalide, pekkha pekkha. sammohaṇeṇa rāhi-e kaḍakkha-bāṇeṇa lakkhī-kido puppha-puḍi-ā-e saddhaṁ añcale diṇṇaṁpi veṇum na jāṇādi kaṇho.

jana-antikam—whispering; *lalide*—O Lalitā; *pekkha pekkha*—look, look; *sammoheṇeṇa*—enchanting; *rāhi-a*—of Rādhā; *kaḍakkha*—of the sidelong glances; *bāṇena*—by the arrow; *lakkhī*—into a target; *kidaḥ*—made; *puppha*—of flowers; *puḍi-ā-e*—with the package; *saddham*—accomapanied; *añcale*—in the corner; *diṇṇam*—placed; *pi*—although; *venum*—flute; *na*—not; *jaṇādi*—perceive; *kaṇhaḥ*—Kṛṣṇa.

Viśākhā: (whispers) O Lalitā, look, look! Because Rādhā pierced Kṛṣṇa with the arrow of Her enchanting sidelong glance, He has become bewildered and is not aware that He has placed His flute in Rādhā's cloth along with the flowers.

lalitā: (saṇskṛtena)

nidrāgamo 'pi sakhi nanda-sutasya hartuṁ
yāṁ śaknuvanti na parāḥ paśu-pāla-bālāḥ
dhanyā kaṭākṣa-kalayā kila mohayantī
tāṁ rādhikādya purato muralīṁ jahāra

sanskṛtena—in Sanskrit; *nidra*—of sleep; *agame*—on the arrival; *api*—even; *sakhi*—O friend; *nanda*—of Nanda Maharaja; *sutasya*—of the son (Kṛṣṇa); *hartum*—to steal; *yām*—which (flute); *śaknuvanti*—are able; *na*—not; *parāḥ*—best; *paśu*—of the cows; *pāla*—protectors; *bālāḥ*—boys; *dhanyā*—fortunate; *kaṭākṣa*—of sidelong glances; *kalayā*—with the art; *kila*—indeed; *mohayantī*—bewildering; *tām*—that (flute); *rādhikā*—Rādhā; *adya*—now; *puratah*—in the presence; *muralīm*—flute; *jahāra*—has stolen.

Lalitā: The best of the cowherd boys cannot steal Kṛṣṇa's flute even when He sleeps, but fortunate Rādhikā, bewildering Him with the art of Her charming sidelong glances, has stolen Kṛṣṇa's muralī right in front of His eyes!

rādhikā: (apavārya, sanśkṛtena).
yā nirmāti niketa-karma-racanārambhe kara-stambhanaṁ
rātrau-hanta karoti karśaṇa-vidhiṁ yā patyur aṅkād api
gaurīṇaṁ kurute guroṛ api puro yā nīvi-vidhvaṁsanaṁ
dhūrtā gokula-maṅgalasya muralī seyaṁ mamābhūd vaśā

apavārya—aside; *saṇskṛtena*—in Sanskrit; *yā*—which (flute); *niketa*—household; *karma*—duties; *racana*—performance; *arambhe*—in the beginning; *kara*—of the hands; *stambhanam*—numbing; *rātrau*—at night; *hanta*—indeed; *karoti*—causes; *karśana*—of attracting; *vidhim*—activity; *yā*—which; *patyuḥ*—of the husband; *aṅkāt*—from the lap; *api*—even; *gaurīṇam*—of the fair-complexioned gopīs; *kurute*—causes; *guroḥ*—of the superiors; *api*—even; *puraḥ*—in the presence; *yā*—which; *nīvi*—of the tight belts; *vidhvaṁsanam*—undoing; *dhūrtā*—crafty; *gokula*—of Gokula; *maṅgalasya*—of the auspiciousness (Kṛṣṇa); *muralī*—flute; *sa-iyam*—this very; *mamā*—my; *abhūt*—became; *vaśā*—controlled.

Rādhā: (aside) This flute paralyzes the gopīs' hands when they perform their household duties, attracts the golden-complexioned girls at night even from their husband's laps, and loosens gopīs' tight belts even in the presence of their superiors. This rascal muralī, the property of Kṛṣṇa, the auspiciousness of Gokula, is now under My control!

(nepathye) are kuraṅgā, diṭṭho tumhehiṁ pi-a-vaasso.
kṛṣṇaḥ: kathaṁ milaty eśa madhumaṅgalaḥ.

nepathye—from the wings; *are*—O; *kuraṅgāḥ*—deer; *diṭṭhaḥ*—seen; *tumhehim*—by you; *pi-a*—dear; *vaassaḥ*—friend; *katham*—how is it?; *milati*—meets; *eśaḥ*—this; *madhumaṅgalaḥ*—Madhumaṅgala.

(Off-stage) O deer, have you seen my dear friend?

Kṛṣṇa: Why did Madhumaṅgala come here?

(praviśya mālya-hastaḥ)
madhumaṅgalaḥ: sudaṁ subala-muhādo jaṁ ajja ṇi-uñja-majjhe rāhi-ā jāgaridā āsī. tā gadu-a ṇaṁ pocchāha-issam.

praviśya—entering; *mālya*—with a garland; *hastah*—in hand; *sudam*—heard; *subala*—of Subala; *muhādaḥ*—from the mouth; *jam*—because; *ajja*—now; *ṇi-uñja*—of the forest; *majjhe*—in the middle; *rāhi-ā*—Rādhā; *jāgaridā*—awake; *āsī*—was; *tā*—therefore; *gadu-a*—having gone; *ṇam*—to that place; *pocchāha-issam*—I shall give courage.

(Madhumaṅgala enters, holding a garland in his hand.)

Madhumaṅgala: I have heard from Subala that Rādhā is staying awake in the forest grove. Therefore, I will go there and encourage Her.

(ity upasṛtya, sanśkṛtena)
avirala-vana-mālālaṅkṛta-snigdha-mūrtiḥ
sphurita-kaṭaka-kāntir dhātubhir maṇḍitāṅgaḥ
akhila-bhuvana-tuṅgo netra-bhaṅgyā vikṛṣṭaḥ
katham iva sakhi rādhe kṛṣṇa-śailas tvayābhūt

iti—thus; *upasṛtya*—approaching; *saṇskṛtena*—in Sanskrit; *avirala*—dense; *vana*—of forest flowers; *mālā*—by the garland; *alaṅkṛta*—ornamented; *snigdha*—charming; *murtiḥ*—form; *sphurita*—manifested; *kaṭaka*—golden bracelets; *kāntiḥ*—splendor; *dhātubhiḥ*—with mineral pigments; *maṇḍita*—decorated; *aṅgaḥ*—limbs; *akhila*—all; *bhuvana*—planets; *tuṅgaḥ*—prominent; *netra*—of the eyes; *bhaṅgya*—by the wave; *vikṛṣṭah*—stolen; *katham*—how is it?; *iva*—just as; *sakhi*—O friend; *rādhe*—O Rādhā; *kṛṣṇa*—black; *śailaḥ*—a stone; *tvaya*—because of You; *abhūt*—has become.

(He approaches) My dear sakhi Rādhā, Kṛṣṇa appears very handsome, decorated with many flower garlands. He wears glistening golden bracelets, and His limbs adorned with patterns made of

mineral pigments. He is the best person in all the worlds. How is it, that attracted by the waves of Your sidelong glances, He has become stunned, and now appears as a black stone?

(rādhikā smayate).

kṛṣṇaḥ: priye, vetti me tamas tamī-saṁbhavaṁ vayasyo 'yam.

rādhikā: ajja, daṁsidaṁ ajja sineha-dakkhiṇaṁ jaṁ kantāra-sindhu-saṇtāra-kosalā-iṁ sikkhāvidamhi.

rādhikā—Rādhā; *smayate*—smiles; *priye*—O beloved; *vetti*—understands; *me*—My; *tamah*—unhappiness; *tamī*—of night; *saṁbhavam*—produced; *vayasyaḥ*—friend; *ayam*—this; *ajja*—O noble one; *damśidam*—shown; *ajja*—today; *sineha*—love; *dakkhiṇam*—kindness; *jam*—because; *kantāra*—of the forest; *sindhu*—in the ocean; *saṇtāra*—passing over; *kosalā-im*—expertness; *sikkhāvidamhi*—I am instructed.

(Rādhikā smiles.)

Kṛṣṇa: O beloved, my dear friend Madhumaṅgala knows how unhappy I was during the night!

Rādhā: O noble one, you have shown your mercy and affection for Me, and in this way You have instructed Me in the art of crossing the ocean of this dense forest.

madhumaṅgalaḥ: sahi, sahu amhe uvalahijamha, jehim calantim pi vallim tumam takki-a vane vasantehim sadankam ja-aridam. tumhe kkhu salahi-jjha-i, jahim pi-a-vaassa-sanaham pi kunjam anibbandhena sunnam bhani-a ghare pavisanthihim niradankam suttam.

sahi—O friend; *sahu*—well; *amhe*—we; *avalahijamha*—are reproached; *jehim*—by whom; *calamtim*—moving; *pi*—even; *vallim*—creeper; *tumam*—You; *takki-a*—having considered; *vane*—in the forest; *vasanatehim*—by those who reside; *sadankam*—with a fear; *ja-aridam*—awake; *tumhe*—you; *kkhu*—indeed; *salahi-jjha-i*—should be praised; *jahim*—by those who; *pi-a*—dear; *vaassa*—friend; *sa-naham*—occupied by; *pi*—only; *kunjam*—grove; *anibbandhena*—without objection; *sunnam*—empty; *bhani-a*—having become; *ghare*—to the home; *pavisantihim*—entering; *niradankam*—without fear; *suttam*—asleep.

Madhumaṅgala: It is right that You rebuke us. You must have remained awake in the forest, fearing that the movements of the creepers was caused by wild animals. You should be praised. Now You know that there is only my dear friend Kṛṣṇa in this forest grove, and

therefore, free from any fear, You can return home and go to sleep.

rādhikā: ajja kim evvam bhanasi. (iti sanskrtena)
nikunjam kamsarer bata nakhara-candravāli-ruci-
cchatāgras tam nagre muhur api yada preksitam abhut
tada sadyah prodyah-vidhu-hata-kavi-kranti-hataya
maya labdharanye klama-nivaha-purna parinatih

ajja—noble one; *kim*—why?; *evvam*—in this way; *bhanasi*—do you speak; *iti*—thus; *sanskrtena*—in Sanskrit; *nikunjam*—the forest grove; *kamsa-arateh*—of Kṛṣṇa, the enemy of Kaṁsa; *bata*—indeed; *nakhara*—of the nails; *candravalih*—the series of moons (or the name of Candrāvalī); *ruci*—of the splendor; *chata*—abundance; *agrah*—the tip; *tam*—that; *na*—not; *agre*—before Me; *muhuh*—for a moment; *api*—even; *yada*—when; *preksitam*—seen; *abhut*—was; *tada*—then; *sadyah*—at once; *prodyat*—rising; *vidhu*—by the moon; *hata*—struck; *kavi*—of the sun; *kranti*—the path; *hataya*—struck; *maya*—by Me; *labdha*—attained; *aranye*—in the forest; *klama*—of exhaustation; *nivaha*—with an abundance; *purna*—filled; *parinatih*—transformation.

Rādhikā: O noble one, why do you speak in this way? When I cannot see the bright radiance from the moons of Kṛṣṇa's toenails in the forest grove, then the rising moon exhausts Me and I become filled with despair.[69]

madhumaṅgalah: (svagatam) aho kaham kudanga-sangada candra-ali bi rahi-a-e ditthatthi. ta vancanam mukki-a nam ukkarisa-issam. (prakasam sanskrtena)
klantena te vadana-candram anakalayya
kalyani gokula-purandara-nandanena
candravali…

svagatam—aside; *aho*—ah!; *kaham*—how?; *kudanga*—to the forest grove; *sangada*—met; *candra-ali*—Candravali; *bi*—even; *rahi*—by Radhā; *ditthatthi*—was seen; *ta*—this; *vancanam*—treachery; *mukki-a*—abandoning; *nam*—Her; *ukkarisa-issam*—excellence; *prakasam*—openly; *sanskrtena*—in Sanskrit; *klantena*—with despair; *te*—of You; *vadana*—of the face; *candram*—the moon; *anakalayya*—not seeing; *kalyani*—auspicious; *gokula*—of Gokula; *purandara*—of the king; *nandanena*—by the son; *candravali*—Candravali.

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[69] The word “nakhara-candrāvali-ruci-cchatāgras” can also mean "shining with the marks of Candrāvalī's nails".

Madhumaṅgala: (to himself) Aho! How did Rādhā see Candrāvalī with Kṛṣṇa in this forest-grove? I will give up trying to cheat Her and just tell about Her exalted position. (Openly) O fortunate girl, when Nanda-nandana could not see the moon of Your face, He became filled with despair. In that condition Candrāvalī...

(ity ardhokte kṛṣṇo bhrū-saṁjñaya nivarayati. sarvaḥ parasparaṁ sakutam avalokayanti).

iti—thus; *ardha*—halfway; *ukte*—spoken; *kṛṣṇah*—Kṛṣṇa; *bhru*—of the eyebrows; *samjnaya*—with a signal; *nivarayati*—checks; *sarvah*—everyone; *parasparam*—mutually; *sa*—with; *akutam*—meaning; *avalokayanti*—looks.

(In the middle of Madhumaṅgala's words, Kṛṣṇa knits His eyebrows, signaling him to stop. Struck with wonder, everyone gazes at each other).

madhumaṅgalah: (svāgatam) hanta hanta kidam ma-e bamhana-batu-ocidam cabalam.

svāgatam—aside; *hanta*—alas!; *hanta*—alas!; *kidam*—spoken; *ma-e*—by me; *bamhana*—of a *brāhmaṇa*; *batu*—boy; *ocidam*—known; *cabalam*—recklessness.

Madhumaṅgala: (aside) Hanta! Hanta! I am a brāhmaṇa boy who speaks very recklessly!

kṛṣṇah: (vibhavya) vibhāvarī-bhāvam me variyah kaṣṭam bāśpa-ruddha-kaṇṭho 'yaṁ saṁvṛttaḥ. tad aham eva vākyam samapayami. (iti smitva)
...caṇḍrāvalina-nayanantataya kilasya
sādrsyatah katham api ksapita ksapeyam

vibhavya—reflecting; *vibhavari-bhavam*—loquacity; *me*—Me; *variyah*—great; *kastam*—regrettable; *baspa*—with tears; *ruddha*—choked; *kanthah*—whose throat; *ayam*—he; *samvrttah*—is; *tat*—therefore; *aham*—I; *eva*—certainly; *vakyam*—the statement; *samapayami*—shall complete; *iti*—thus; *smitva*—smiling; *candra*—of moon; *avalina*—entered; *nayana*—of the eyes; *antataya*—by the corner; *kila*—indeed; *asya*—of that; *sadrsyatah*—similarity; *katham api*—somehow; *ksapita*—passed; *ksapa*—the night.

Kṛṣṇa: (thinking) Regretting that he said too much, his eyes are full of tears and his voice is choked. I will complete his speech. (With

a smile) "...The shining of the moon entered the corner of His eyes and reminded Him of You. Only in this way was Kṛṣṇa able to somehow pass the night!"

madhumaṅgalah: pi-a-assa savannosi. kim ti maha hi-a-atthidam pajjhaddham na janissasi.

pi-a-dear; va-assa—O friend; *savannosi*—You are omniscient; *kim*—how?; *ti*—thus; *maha*—my; *hi-a-a*—in the heart; *tthidam*—situated; *pajjha*—of the verse; *addham*—the other half; *na*—not; *janissasi*—You will know.

Madhumaṅgala: O dear friend, You are omnicient. Is it possible for You not to know the second half of my words that I kept in my heart?

lalitā: rahe ajja bi sandiddhasi. pekkha rati-vilasa-pisuna-im na-arassa canga-im anga-im. (iti sersyam sanskrtena)
bale gokula-yauvata-stana-tati-dattardha-netrad itah
kamam syama-sila-vilasi-hrdayac cetah paravartaya
vidmah kim na hi yad vikrsya kulajah kelibhir esa striyo
dhurtah sankulayan kalanka-tatibhir nihsankam unmuncati

rahe—O Rādhā; *ajja*—now; *bi*—just; *sandiddhasi*—You are bewildered; *pekkha*—look!; *rati*—amorous; *vilasa*—of pastimes; *pisuna-im*—showing; *na-arassa*—of this lover; *canga-im*—handsome; *anga-im*—limbs; *iti*—thus; *sa*—with; *irsyam*—anger; *sanskrtena*—in Sanskrit; *bale*—O young girl; *gokula*—of Gokula; *yauvata*—of the girls; *stana-tati*—on the breasts; *datta*—placed; *ardha-netrat*—sidelong glances; *itah*—from Him; *kamam*—passionately; *syama-sila*—sapphires; *vilasi*—playful; *hrdayat*—heart; *cetah*—mind; *paravartaya*—turn; *vidmah*—we know; *kim*—whether?; *na*—not hi—indeed; *yat*—which; *vikrsya*—attracting; *kulajah*—pious; *kelibhih*—with pastimes; *striyah*—girls; *dhurtah*—rake; *ankulayan*—filling; *kalanka-tatibhih*—with impurities; *nihsankam*—without fear; *unmuncati*—abandon.

Lalitā: O Rādhā, they are trying to deceive You! Look at the handsome body of this lover, bearing the marks of amorous pastimes! (Angrily) O young girl, forget about this Kṛṣṇa, whose playful heart is like a dark sapphire and whose sidelong glances rest on the breasts of the young girls of Gokula! Don't we know how this rake attracts respectable girls with His pastimes, pollutes them, and then fearlessly leaves them?

radhika: haddhi haddhi sutthu vidambidamhi.

haddhi—alas!; *haddhi*—alas!; *sutthu*—completely; *vidambidamhi*—I have been cheated.

Rādhikā: Alas! Alas! I have been cheated!

kṛṣṇaḥ: priye mudhaiva mam dusayasi.

priye—O beloved; *mudha*—needlessly; *eva*—certainly; *mam*—Me; *dusayasi*—You rebuke.

Kṛṣṇa: Beloved, You rebuke Me without any reason!

radhika: (sopalambham, sanskrtena).
muktantar-nimisam madiya-padavim alokamanasya te
jane keśara-renubhir nipatitaih soni-krte locane
sitaih kanana-vayubhir viracito bimbadhare ca vranah
sankocam tyaja deva daiva-hataya na tvam maya dusyase

sa—with; *upalambham*—rebuke; *sanskrtena*—in Sanskrit; *mukta*—released; *antah*—within; *nimisam*—blinking; *madiya*—My; *padavim*—path; *alokamanas ya*—looking; *te*—of You; *jane*—I know; *keśara*—of keśara flowers; *renubhih*—with the pollen; *nipatitaih*—fallen; *soni-krte*—reddened; *locane*—eyes; *sitaih*—cold; *kanana*—in the forest; *vayubhih*—by the winds; *viracitah*—made; *bimba*—bimba fruit; *adhare*—on the lips; *ca*—also; *vranah*—the wound; *sankocam*—fear; *tyaja*—give up; *deva*—O playful one; *daiva*—by destiny; *hataya*—struck; *na*—not; *tvam*—You; *maya*—by Me; *dusyase*—are rebuked.

Rādhikā: (with reproach) I know that Your eyes are red because some pollen from keśara flowers fell in them when You, without blinking, looked at the path, waiting for My arrival. And I know that the wounds on Your bimba fruit lips was created by the cold forest wind. O playful one, do not be afraid, I am not criticizing You. I just cursed by My own destiny.

kṛṣṇaḥ: priye tavadhinasya me sankoco 'py alankarayaiva.

priye—O beloved; *tava*—to You; *adhinasya*—submissive; *me*—Me; *sankocah*—hesitation; *api*—even; *alankaraya*—to decorate; *eva*—certainly.

Kṛṣṇa: Beloved, I am Your submissive servant. Although You are reluctant, please allow Me to decorate You.

radhika: sahino savva-lo-a-vikkhadosi. kadham mamahino duvissasi.

sahinaḥ—independent; *savva*—all; *lo-a-in*—the worlds; *vikkhadosi*—You are famous; *kadham*—how is it?; *mama*—on Me; *ahinaḥ*—dependent; *duvissasi*—You will be.

Rādhikā: In all the worlds You are famous as completely independent. How is it possible for You to become the submissive, dependent servant of Me?

kṛṣṇaḥ: tavadhino naham eva kevalo 'smi. kintu te mama dasavataras ca. tatha hi
cancan-mina-vilocanasi kamathotkrsta-stani sangata
krodena sphurata tavayam adharah prahlada-samvardhanah
madhyo 'sau bali-bandhano mukha-ruca ramas tvaya nirjita
lebhe sri-ghanatadya manini manasy angi-krta kalkita

tava—to You; *adhinah*—subordinate; *na*—not; *aham*—I; *kevalah*—alone; *asmi*—am; *kintu*—but; *te*—They; *mama*—My; *dasa*—ten; *avatarah*—incarnations; *ca*—also; *tatha hi*—furthermore; *cancat*—moving; *mina*—fish; *vilocana*—eyes; *asi*—You are; *kamatha*—tortoise; *utkrsta*—beautiful; *stani*—breasts; *sangata*—met; *krodena*—with the middle; *sphurata*—manifesting; *tava*—of You; *ayam*—this; *adharah*—lips; *prahlada*—happiness; *samvardhanah*—increasing; *madhyah*—waist; *asau*—this; *bali-bandhanah*—three folds of skin above the navel (regarded as a mark of beauty); *mukha*—of the face; *ruca*—with the splendor; *ramah*—beautiful girls or Rāma incarnation; *tvaya*—by You; *nirjitah*—are defeated; *lebhe*—attained; *sri*—of beauty; *ghanata*—intensity; *manini*—O angry girl; *manasi*—in the heart; *angi-krta*—accepted; *kalkita*—quarrelsomeness.

Kṛṣṇa: Not only Me, but My ten incarnations are also Your humble servants! My Matsya incarnation serves the restless fishes of Your eyes. My Kurma incarnation serves the two beautiful turtles of Your breasts. My Varāha incarnation serves the line of hairs between Your breasts. My Nṛsiṁha incarnation, who delights Prahlāda Maharaja, serves Your delightful lips. My Vāmana incarnation, who bound Bali Maharaja with ropes, serves Your waist, which is decorated with the folds of skin known as tri-bali. My Rāma incarnation is conquered by the beauty of Your face, which also defeats the splendor of all beautiful girls. My Buddha incarnation serves the loveliness of Your body. O proud girl, My Kalki incarnation serves the anger You harbor in Your heart!

radhika: hala lalide a-annidam tu-e.

hala—sakhi; *lalide*—Lalitā; *a-annidam*—heard; *tu-e*—by you.

Rādhikā: Sakhi Lalitā, did you hear that?

lalitā: kanha tuha odara tu-ammi jjevva vasanti. jam edanam cinha-im disanti. (sanskrtena)
vanyāntar-guru-cāpalaṁ kathinatā go-saṅgatiḥ pānije
krauryaṁ dambha-ruciḥ sucaṇḍi-madhurālaṅkeśa-vidhvaṁsanam
aśrāntonmada-laulyam iṣṭa-kadanaṁ nistriṁsa-lilonnatir
mīnendrādy-avatārah sphutam ami bhrajanti bhagas tvayi

kanha—O Kṛṣṇa; *tuha*—of You; *odara*—the incarnations; *tu-ammi*—in You; *jjevva*—certainly; *vasanti*—reside; *jam*—which; *edanam*—of them; *conha-im*—the marks; *disanti*—are seen; *sanskrtena*—in Sanskrit; *vanya*—in the water (or in the forest); *antar*—within; *guru*—great; *capalam*—restlessness; *kathinata*—hardness; *gaḥ*—the earth; *sangatih*—association; *panije*—fingernails; *krauryam*—cruelty; *dambha-rucih*—expertize at cheating; *su-candi-madhura*—ferocity; *lanka-isa*—of Rāvaṇa, the king of Laṅkā; *vidhvamsanam*—the destruction; *asranta*—without fatigue; *unmada-laulyam*—intoxication; *ista*—sacrifices; *kadanam*—tormenting; *nistrimsa*—sword; *lila*—pastime; *unnatih*—raised; *mina*—of fish; *indra*—the king; *adi*—beginning with; *avataratah*—from the incarnations; *sphutam*—clearly; *ami*—they; *bhrajanti*—are splendidly manifested; *bhagah*—portions; *tvayi*—in You.

Lalitā: O Kṛṣṇa, Your incarnations all remain within Your own self. We can clearly see their symptoms in Your character. You possess the restlessness of Matsya, the hardness of Kurma, Varāha's accociation with the earth, the terrible fingernails of Nṛsiṁha, Vāmana's taste for cheating, the ferocity of Paraśurāma, Rāmacandra's power to destroy Rāvaṇa, the continual drunkenness of Balarāma, Buddha's wish to stop Vedic sacrifices, and Kalki's pastime of attacking with a raised sword![70]

kṛṣṇah: (sa-smitam) sakhe pasya pasya
lalitājani durlalitā
babhuva radha durārādhā
tapte mayi na cchāyām

[70] The word "vanyāntar-guru-cāpalaṁ" means "You are restless like a fish in water" or "You wander a lot in the forest"; go-saṅgatiḥ: "You associate with the earth" or "You associate with cows"; sucaṇḍi-madhurā: "You are ferocious" or "You are ardent with passion"; laṅkeśa-vidhvaṁsanam: "You have the power to destroy Rāvaṇa" or ālaṅkeśa-vidhvaṁsanam: "You pulls the girls' hair"; iṣṭa-kadanaṁ: "You wish to stop Vedic sacrifices" or "You are chasing girls"; nistriṁsa-lilonnatir: "You are holding a raised sword" or "You enjoy cruel pastimes".

sasāka kartum visākheyam

sa—with; *smitam*—a smile; *sakhe*—O friend; *pasya*—look!; *pasya*—look!; *lalitā*—Lalitā; *ajani*—has become; *durlalitā*—ill-mannered; *babhuva*—has become; *radha*—Rādhā; *duraradha*—difficult to overcome; *tapte*—burning with pain; *mayi*—to Me; *na*—not; *chayam*—shade; *sasaka*—is able; *kartum*—to do; *visakha*—Viśākhā or branchless tree; *iyam*—this.

Kṛṣṇa: (with a smile) Friend, look! Look! Lalitā has become very harsh, and Rādhā is very difficult to conquer. I am now burning in pain and Viśākhā is unable to give Me any shade!

(iti batoh karan malli-dama grhitva. sa-catu-prananam).
srag iyam uru-guna te citta vithiva radhe
sucir ati-sukumari amodani ca
nakha-pada-sasi-rekha-dhamni pusnatu kantim
tava kuca-siva-murdhni svardhuni-vibhramena

iti—thus; *batoh*—of Madhumaṅgala; *karat*—from the hand; *malli*—of malli flowers; *dama*—a garland; *grhitva*—taking; *sa*—with; *catu*—flattering words; *pranamam*—obeisances; *srak*—garland; *iyam*—this; *uru-guna*—very valuable; *te*—of You; *citta*—to the heart; *vithi*—pathway; *iva*—like; *radhe*—O Rādhā; *sucih*—splendid; *ati*—very; *sukumari*—delicate; *kamam*—perfectly; *amodani*—fragrant; *ca*—and; *nakha*—of fingernails; *pada*—the marks; *sasi*—moons; *rekha*—scratches; *dhamni*—on the abode; *pusnatu*—may increase; *kathim*—the beauty; *tava*—of You; *kuca*—of the breasts; *siva*—of Lord Śiva; *murdhni*—on the head; *svardhuni*—of the celestial Gaṅgā; *vibhramena*—agitated.

(Taking a garland of malli flowers from the hand of Madhumaṅgala, Kṛṣṇa prays to Rādhā with sweet words) O Rādhā, this very precious, splendid, exquisitely delicate and fragrant garland is like the pathway that leads to Your heart. May this garland increase the beauty of Your breasts, the abode of the moon-like fingernail scratches, just as the playful Gaṅgā river beautifies Lord Śiva's head!

(iti bhru-smajnaya visakham anukulayan malyam arpayati).
visakha: (malyam nivedayanti. sanskrtena)

yasmin netra-saroruhangana-bhuvah prapte viduram manak
sadyas te nimiso 'pi yati tulanam tanv-angi manvantaraih
vrndaranya-kadamba-mandapa-tata-krida-bharakhandale
tasmin kaku-parayane tava katham kamyani vamyany api

iti—thus; *bhru*—of the eyebrows; *samjnaya*—with a gesture; *visakham*—Viśākhā; *anukulayan*—propitiation; *malyam*—the garland; *arpayati*—gives; *malyam*—the garland; *nivedayanti*—giving; *sanskrtena*—in Sanskrit; *yasmin*—in whom; *netra*—of the eyes; *saroruha*—of lotus flowers; *angana-bhuvah*—from the courtyard garden; *prapte*—attained; *viduram*—far away; *manak*—slightly; *sadyah*—at once; *te*—of You; *nimisah*—the blinking of an eye; *api*—even; *api*—even; *yati*—attains; *tulanam*—equality; *tanu-angi*—O slender girl; *manvantaraih*—with many manvantara milleniums; *vrnda-aranya*—in Vṛndāvana forest; *kadamba*—of kadamba trees; *mandapa-tata*—in the pavillion; *krida*—of pastimes; *bhara*—a multitude; *akhankale*—Indra; *tasmin*—Him; *kaku*—to plaintive words; *parayane*—intent; *tava*—of You; *katham*—how is it?; *kamyani*—desireable; *vamyani*—contrariness; *api*—even.

(Moving His eyebrows, Kṛṣṇa tries to gain Viśākhā's sympathy, and gives her a garland.)

Viśākhā: (offers the garland to Rādhā) O slender girl, when Your lotus eyes are even briefly separated from Him, then You feel each moment to be as long as many manvantaras. Is it right for You to be so averse to Kṛṣṇa, who, like Indra, enjoys pastimes in the kadamba groves of Vṛndāvana forest?[71]

radhika: (sabhyasuyam) avehi nibuddhi-e avehi.

sa—with; *abhyasuyam*—anger; *avehi*—go away; *nibuddhi-e*—foolish; *avehi*—go away.

Rādhikā: (angrily) Go away, foolish girl! go away!

kṛṣṇah:
dhuli-dhusarita-candrakancalas
candrakanta-mukhi vallabho janah
arpayan muhur ayam namaskriyam
bhiksate tava kataksa-madhurim

dhuli—with dust; *dhusarita*—grey; *candraka*—of the peacock feather; *ancalah*—the edge; *candrakanta*—beautiful as the moon (or moon-stone, or night water-lily); *mukhi*—face; *vallabhah*—dear; *janah*—person; *arpayan*—offering; *muhuh*—repeatedly; *ayam*—He; *namaskrityan*—obeisances;

[71] "O slender Rādhā! When Kṛṣṇa takes shelter of You and begs You with plaintive words, Your stubbornness is inappropriate. Look, look at this charming youth! He is like Indra, enjoying pastimes among the kadamba trees in Vṛndāvana forest." Here Kṛṣṇa is compared to Indra because of His independent and carefree nature.

bhiksate—begs; *tava*—of You; *kata-aksa*—of the sidelong glance; *madhurim*—the sweetness.

Kṛṣṇa: O girl with a face as beautiful as the moon! His peacock-feather crown covered with dust, Your beloved repeatedly bows down before You and begs for the sweetness of Your sidelong glance!

lalitā: rahe jhatti kandharam paravattehi. putthado a-aredi ajji-a. (radhika tatha karoti).

rahe—Rādhā; *jhatti*—at once; *kandharam*—Your neck; *paravattehi*—turn; *putthadaḥ*—from behind; *a-arehi*—calls; *ajji-a*—the noble lady; *radhika*—Radhika; *tatha*—in that way; *karoti*—does.

Lalitā: Rādhā, turn around! Noble lady calls You from behind!

(Rādhikā does that).

(pravisya)
mukhara: (kṛṣṇam vilokya. sanskrtena)
vanasaktam cetah pranayati grhad yo viramayan
varenyam bandhunam pranayam api vismarayati yah
maha-dhurta-sreni-guna-garima-vistarana-patoh
karotsange tasya tvam api sarale putri patita

pravisya—entering; *kṛṣṇam*—Kṛṣṇa; *vilokya*—seeing; *sanskrtena*—in Sanskrit; *vana*—to the forest; *asaktam*—attached; *cetah*—heart; *pranayati*—brings; *grhat*—from home; *yah*—who; *viramayan*—ends; *varenyam*—excellent; *bandhunam*—of the relatives; *pranayam*—the love; *api*—also; *vismarayati*—causes to forget; *yah*—who; *maha*—great; *dhurta*—of rogues; *sreni*—of the multitude; *guna*—of the qualities; *garima*—the significance; *vistarana*—spreading; *patoh*—expert; *kara-utsange*—in the hand; *tasya*—of Him; *tvam*—You; *api*—also; *sarale*—honest; *putri*—O daughter; *patita*—have fallen.

Mukharā: (enters, and glancing at Kṛṣṇa, says) This is that person who attracts gopīs' minds and lures gopīs from their homes into the forest, making them forget the love of their relatives! O honest daughter, You have now fallen into the hands of this Kṛṣṇa, who is more expert than a host of rogues!

madhumaṅgalah: bho va-assa maruda-va-ali-kida-muhi tujjham vamsiva ettha vuddhi-a patta. ta ettha kim vilambesi.

bho—O; *va-assa*—friend; *maruda*—wind; *va-ali*—talkative; *kida*—made; *muhi*—whose mouth; *tujjham*—of You; *vamsi*—the flute; *iva*—like; *ettha*—here; *vuddhi-a*—the old lady; *patta*—has attained; *ta*—therefore; *ettha*—here; *kim*—why?; *vilambesi*—do You loiter.

Madhumaṅgala: Bho! Friend, the wind blows through the mouth of this talkative old woman! She is just like Your flute! Why should You stay here?

kṛṣṇah: sakhe kva me vamsi.

sakhe—O friend; *kva*—where?; *me*—My; *vamsi*—flute.

Kṛṣṇa: O friend, where is My flute?

madhumaṅgalah: sa-am jjevva janasi kaha tti.

sa-am—personally; *jjevva*—certainly; *janasi*—You know; *kaha*—where; *tti*—thus.

Madhumaṅgala: You must know where is it!

kṛṣṇah: sphutam radhikayaiva hrteyam. tad enam vina katham prasthanam ucitam.

sphutam—clearly; *radhikaya*—by Rādhikā; *eva*—certainly; *hrta*—stolen; *iyam*—it; *tat*—therefore; *enam*—it; *vina*—without; *katham*—how?; *prasthanam*—going; *ucitam*—is proper.

Kṛṣṇa: It was definitely stolen by Rādhikā! How can I leave without My flute?

madhumaṅgalah: (sa-parihasam) bho idam kkhu amhanam garu-am bha-a-dhe-am jam imahim mohinihim tumam cori-a na sangovidosi. ta citthadu varagi murali-a. attanam ghettuna pala-amha.

sa—with; *parihasam*—joking; *bho*—O; *idam*—this; *kkhu*—indeed; *amhanam*—of us; *garu-am*—greatest; *bha-a-dhe-am*—good fortune; *jam*—which; *inahim*—by these; *mohinihim*—charming girls; *tumam*—You; *cori-a*—having stolen; *na*—not; *sangobidosi*—You are hidden; *ta*—therefore; *citthadu*—may stay; *varagi*—wretched; *murali-a*—flute; *attanam*—self; *ghettuna*—taking; *pala-amha*—let us flee.

Madhumaṅgala: (joking) Bho! Friend, this is our great fortune that these charming girls did not steal and hide You! Leave this

wretched flute here. Let us simply run away from this place!

kṛṣṇaḥ: (sa-smitam) re vacata tistha. (iti parikramya)
sundari bindu-cyutake
tava naipunyam babhuva punyena
śaśimukhi vaśī-krtabhud
vaṁśī mama yat tvaya tvaraya

sa—with; *smitam*—a smile; *re*—O; *vacata*—talkative one; *tistha*—stand; *iti*—thus; *parikramya*—walking; *sundari*—O beautiful girl; *bindu-cyutake*—in the bindu-cyutaka literary ornament; *tava*—of You; *naipunyam*—expertness; *babhuva*—is; *punyena*—with purity; *sasi-mukhi*—O moon-faced girl; *vasi-krta abhut*—stolen; *vamsi*—flute; *mama*—My; *yat*—which; *tvaya*—by You; *tvaraya*—quickly.

Kṛṣṇa: (with a smile) O talkative one, wait. (He approaches Rādhā) O beautiful girl, by Your pious activities You have become very expert in word-play such as bindu-cyutaka, and thus, O moon-faced one, You quickly turned My vaṁśī (flute) into vaśī (what is under Your control)![72]

radhika: (sa-bhru-bhangam) muncehi nam bhangi-e kalakarobanam. ka janadi tumha vamsi-am.

sa—with; *bhru*—of the eyebrows; *bhangam*—knitting; *muncehi*—give up; *nam*—this; *bhangi-a*—with tricks; *kalanka*—of fault; *arobanam*—imposition; *ka*—who?; *janadi*—knows; *tumha*—Your; *vamsi-am*—flute.

Rādhikā: (knitting Her eyebrows) Stop blaming Me using these clever tricks! Who knows what happened to Your flute?

lalitā: (sanskṛtena)
na kacid gopinam bhavati para-vitta-pranayini
satinam asmakam na vada parivadam nanu mudha
(ity ardhokte)

sanskrtena—in Sanskrit; *na*—not; *kacit*—anyone; *gopinam*—of the gopīs; *bhavati*—is; *para*—of others; *vitta*—the wealth; *pranayini*—stealing; *satinam*—pious; *asmakam*—of us; *na*—not; *vada*—say; *parivadam*—accusation; *nanu*—is it not?; *mudha*—uselessly; *iti*—thus; *ardha*—halfway; *ukte*—spoken.

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[72] Bindu-chyutaka is a kind of word-play in which the removal of the anusvāra (ṁ) gives a different meaning.

Lalitā: Gopīs don't steals another's wealth! We are pious and honest! Do not blame us unnecessarily! (She stops after the first half of the verse).

kṛṣṇaḥ: sakhi lalite prasida. darsaya sakhyau daksinyam.

sakhi—O friend; *lalite*—Lalitā; *prasida*—please be kind; *darsaya*—please show; *sakhyau*—to the friend; *daksiyam*—politeness.

Kṛṣṇa: Sakhi Lalitā, please be merciful. Show kindness to Me, your friend.

lalitā:
alam jalpair ebhir vraja nija-niketam drutam ito
vayam kim samvrttas tava kitava venoh pratibhuvah

alam—enough!; *jalpaih*—words; *ebhih*—with these; *vraja*—please go; *nija*—own; *niketam*—home; *drutam*—immediately; *itah*—from this; *vayam*—we; *kim*—how; *samvrttah*—engaged; *tava*—of You; *kitava*—O cheater; *venoh*—of the flute; *pratibhuvah*—guarantee.

Lalitā: Enough of these words! Go home immediately. O cheater, how can You prove that we stole Your flute?

radhika: (vrddham asadya) ajje dittham tu-e appano nattino carittam. jam eso amhanam cori-aparivadam dedi.

vrddham—the old lady; *asadya*—approaching; *ajje*—O noble lady; *dittham*—seen; *tu-e*—by you; *appanaḥ*—personally; *nattinaḥ*—of the grandson; *caittam*—the character; *jam*—which; *esaḥ*—he; *amhanam*—to us; *cori-a*—of being a thief; *parivadam*—criticism; *dedi*—gives.

Rādhikā: (approaching Mukharā) O noble lady, you have seen the character of your grandson. He accusing us of stealing!

mukhara: (sa-samrambham) re kanhada saccam ma-e vinnadam. jam natti-am rahi-am, maha tumam vidambedum laddhosi.

sa—with; *samrambham*—anger; *re*—O; *kanhada*—Kṛṣṇa; *saccam*—the truth; *ma-e*—by me; *vinnadam*—is known; *jam*—which; *natti-am*—granddaughter; *rahi-am*—Radhika; *maha*—of Me; *tumam*—You; *vidambedum*—to mock; *laddhosi*—You have attained.

Mukharā: (angrily) O Kṛṣṇa, I know the truth. You have come here only to mock my granddaughter Rādhikā!

madhumaṅgalah: a-i nitthura-samsini nivvamsi-e vamsi-am hari-a tujjha nattini tumam duggam laddha.

a-i—O; *nitthura*—harsh; *samsini*—speaking; *nivvamsi-e*—lying; *vamsi-am*—the flute; *hari-a*—stealing; *tujjha*—your; *nattini*—granddaughter; *tumam*—you; *duggam*—fortress; *laddha*—has attained.

Madhumaṅgala: Ayi! O woman who speaks harsh, lying words! Your granddaughter stole the flute, and now She takes shelter of You for protection!

kṛṣṇah: arye mukhare satyam aha vayasyah.

arye—O noble lady; *mukhare*—O Mukharā; *satyam*—the truth; *aha*—has spoken; *vayasyah*—My friend.

Kṛṣṇa: O noble Mukharā, My friend speaks the truth.

mukhara: a-i rahi-e abi kim saccam edam.

a-i—O; *rahi-e*—Radhika; *abi kim*—whether?; *saccam*—the truth; *edam*—this.

Mukharā: O Rādhikā, is this true?

radhika: ajji-e vundavane indhananam kim mahagghada jada jam hattha-metta vamsakatthi-a amhehim haridavva.

ajji-e—O noble lady; *vundavane*—in Vṛndāvana forest; *indhananam*—of firewood; *kim*—whether?; *mahagghada*—valuable; *jada*—manifested; *jam*—which; *hattha*—a cubit in length; *metta*—only; *vamsa*—of bamboo; *kaatthi-a*—wood; *amhehim*—by us; *haridavva*—stolen.

Rādhikā: O noble lady, has firewood become so valuable in this Vṛndāvana forest that we have to steal this small piece of bamboo?

kṛṣṇah: (smitva) he pite pracanda-devi yadi venum na jaharthas tatah katham tad-vartayam smita-kudmalollasad utphulla-kapolandolayita-drg-antasi.

smitva—smiling; *he*—O; *pite*—fair-complexioned girl; *pracanda*—cruel; *devi*—O playful one; *yadi*—if; *venum*—the flute; *na*—not; *jaharthah*—

You have stolen; *tatah*—then; *katham*—why?; *tat*—this; *vartayam*—in the story; *smita*—smiling; *kudmala*—a bud; *ullasat*—from the happiness; *utphulla*—bright; *kapola*—of the cheeks; *andolayita*—swinging to and fro; *drk*—of the eyes; *anta*—the corners; *asi*—You are.

Kṛṣṇa: (with a smile) O cruel one! O playful, fair-complexioned girl, if You did not actually steal My flute, then why, as You say these words, the blissful flower-like smile suddenly appeared on Your face, and Your eyes restlessly move to and fro over Your blossoming cheeks?

mukhara: (sakrosam) cancala ahimanno sadhammini tujjha vandanijja tahabi parihasajja-i.

sa—with; *akrosam*—anger; *cancala*—O libertine; *ahimannaḥ*—of Abhimanyu; *sadhammini*—the chaste wife; *tujjha*—by You; *vandanijja*—the object of worship; *tahabi*—still; *parihasajja-i*—is mocked.

Mukharā: (angrily) O libertine! Although You should worship this chaste wife of Abhimanyu, You are mocking Her!

madhumaṅgalah: muhare eso jannobavi-assa sabami. dittham ma-e puhavi-vilagga-seharena ajja rahi-a vandida pi-ava-assena.

muhare—O Mukharā; *esaḥ*—he; *jannobavi-assa*—on my sacred thread; *sabami*—I swear; *disstham*—seen; *ma-e*—by me; *puhavi*—on the ground; *vilagga*—resting; *seharena*—with His head; *ajja*—today; *rahi-a*—Radhika; *vandida*—was bowed down before; *pi-a-va-assa*—vy my dear friend.

Madhumaṅgala: O Mukharā, I swear on my brāhmaṇa's thread that today I have seen my dear friend Kṛṣṇa place His head on the ground as He bowed down before Rādhikā!

mukhara: (sanandam) taḍo imassa dhammo vaddhissadi.

sa—with; *anandam*—bliss; *tadaḥ*—then; *etassa*—of Him; *dhammaḥ*—piety; *vaddhissadi*—will increase.

Mukharā: (blissfully) That act will increase His piety!

(sarve smitam kurvanti).

sarve—everyone; *smitam*—smiling; *kurvanti*—does.

(Everyone smiles).

mukhara: kanhade imina tujjha cabalena khijjhissadi ballava-indo nando, ta gadu-a go-mandalam sambhalehi.

kanhada—O Kṛṣṇa; *imina*—by this; *tujjha*—Your; *cabalena*—fickleness; *khijjhissadi*—upsets; *ballava*—of the cowherd men; *indaḥ*—the king; *nandaḥ*—Nanda; *ta*—therefore; *gadu-a*—going; *gaḥ*—of cows; *mandalam*—the herd; *sambhalehi*—look after.

Mukharā: Kṛṣṇa, Your carefree behavior upsets the cowherd king Nanda. Therefore, go and look after the cows.

kṛṣṇah: arye vine venum viprakrstaya dhavalavaler akrstir durghata.

arye—O noble lady; *vina*—without; *venum*—the flute; *viprakrtstayah*—excellent; *dhavala-avaleh*—of the cows; *akrstih*—attracting; *durghata*—is difficult.

Kṛṣṇa: O noble lady, without My flute it will be very difficult to call My beautiful cows!

lalitā: kanha abalavalino ti kisa ujju-am na kadhesi.

kanha—O Kṛṣṇa; *abala*—of girls; *avalinaḥ*—the multitude; *ti*—thus; *kisa*—why?; *ujju-am*—in a straightforward manner; *na*—not; *kadhasi*—You speak.

Lalitā: O Kṛṣṇa, just tell the truth. Without the flute, it will be very difficult for You to attract the gopīs!

kṛṣṇah: lalite vrddhayadya sabala yuyam. tatah katham idam kathayisyami.

lalite—O Lalitā; *vrddhaya*—with the elderly lady; *adya*—now; *sabala*—strong; *yuyam*—you are; *tatah*—therefore; *katham*—why?; *idam*—this; *kathayisyami*—I shall say.

Kṛṣṇa: Lalitā, the presence of elderly Mukharā gives you strength. How can I argue with you?

mukhara: (sa-rosam, sanskrtena)
navinagre naptri catula na hi dharmat tava bhayam
na me drstir madhye-dinam api jaratya patur iyam
alindat tvam nandatmaja na yadi re yasi tarasa

tato 'ham nirdosa pathi kiyati hamho madhu-puri

sa—with; *rosam*—anger; *sankrtena*—in Sanskrit; *navina*—young; *agre*—in the presence; *naptri*—granddaughter; *catula*—O rogue; *na*—not; *hi*—indeed; *dharmat*—from religion; *tava*—of You; *bhayam*—fear; *na*—not; *me*—of me; *drstih*—sight; *madhye*—in the middle; *dinam*—of the day; *api*—even; *jaratyah*—an old lady; *patuh*—expert; *iyam*—this; *alindat*—from the porch; *tvam*—You; *nanda*—of Nanda Maharaja; *atmaja*—O son; *na*—not; *yadi*—if; *yasi*—You go; *tarasa*—at once; *tatah*—then; *aham*—I; *nirdosa*—faultless; *pathi*—on the path; *kiyati*—near; *hamho—ho!*; *madhu-puri*—to Mathurā.

Mukharā: (angrily) My granddaughter is a young girl, and You, rogue, are not afraid to break the rules of dharma. I am an old lady and even in midday I cannot see very clearly. Hamho! O son of Nanda, if You do not leave this place at once, then I will not be at fault! Mathurā is not far away![73]

madhumaṅgalah: (sa-rosam) dummuhi vuddhi-e tujjha kamsado kim amhe bha-emha jam mahu-puram asannam kahesi.

sa—with; *rosam*—anger; *dummuhi*—O foul-mouthed one; *vuddhi-e*—O old lady; *tujjha*—of you; *kamsadaḥ*—from Kaṁsa; *kim*—what?; *amhe*—we; *bha-emha*—fear; *jam*—which; *mahu-puram*—Mathurā City; *sannam*—reached; *kahesi*—you speak.

Madhumaṅgala: (with anger) O foul-mouthed old woman, why should we fear that you will go to king Kaṁsa in Mathurā?

mukhara: (sa-vyajam) are cittha. esaham nattini-am ghettuna raja-saham patthidamhi.
(iti radhadibhir anugamyamana niskranta).

sa—with; *vyajam*—a trick; *are*—O; *cittha*—stand; *esa*—she; *aham*—I; *nattini*—my granddaughter; *ghettuna*—taking; *raja-saham*—the royal assembly; *patthidamhi*—I shall depart; *iti*—thus; *radha-adibhih*—by the Rādhā and the other gopīs; *anugayamana*—followed; *niskranta*—exists.

Mukharā: (bluffing) Wait, wait! I will take my granddaughter and go to the king's assembly hall!

(Followed by Rādhā and the others, she exits).

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[73] "O rascal! I will go to Mathurā and inform king Kaṁsa about Your arrogant behavior!"

kṛṣṇaḥ: sakhe samagaccha. kalindi-kaccham upetya gavam uddesam karavavah.

sakhe—O friend; *samagaccha*—come; *kalindi*—of the Yamunā; *kaccham*—the shore; *upetya*—approaching; *gavam*—of the cows; *uddesam*—the looking; *karavavah*—let us do.

Kṛṣṇa: Friend, come. Let us go to the shore of the Yamunā and look for the cows.

(iti parikramya. valita-grivam pasyan socchvasam.)
mudram dhairya-mayim ksanam vivrnute taralya-laksmin ksanam
sopeksah ksanam atanoti bhani-tirautsukya-bhajan ksanam
suddham drstim itah ksanam pranyayate prenkhat-kataksam ksanam
rosena pranayena cakulita-dhi radha dvidha bhidyate
(iti niskrantah sarve).

iti—thus; *parikramya*—walking; *valita-grivam*—craning His neck; *pasyan*—looking; *socchvasam*—sighing; *mudram*—mark; *dhairya-mayim*—peaceful; *ksanam*—one moment; *vivrnute*—does; *taralya-laksmin*—restlessness; *ksanam*—the next moment; *sa*—with; *upeksah*—indifference; *ksanam*—one moment; *atanoti*—does; *bhanitira*—another moment; *utsukya*—eager; *bhajan*—assuming; *ksanam*—one moment; *suddham*—pure; *drstim*—glance; *itah*—then; *ksanam*—one moment; *pranayate*—does; *prenkhat*—moving; *kata-aksam*—sidelong glances; *ksanam*—another moment; *rosena*—with anger; *pranayena*—with love; *ca*—also; *akulita*—agitated; *dhih*—whose mind; *radha*—Rādhā; *dvidha*—in two parts; *bhidyate*—is divided; *iti*—thus; *niskrantah*—exit; *sarve*—all.

(They go. Looking back, Kṛṣṇa says with a sigh) One moment She is peaceful, and the next moment She becomes restless. One moment She neglects Me, and the next moment She is very eager to talk with Me. One moment She looks at Me with a pure, innocent glance, and the next moment She casts quick glances from the corners of Her eyes. Her mind agitated with both anger and love, Rādhā is divided in two.

(Everyone exits.)

End of Act Four

Act Five: Rādhā-prasādana: Pacifying Rādhā

(tataḥ praviśati paurṇamāsī).
paurṇamāsī:
snehaḥ śoka-kṛṣaṇor
vinoda-sadanaṁ sadeti nātathyam
snigdhādya rādhikāyaṁ
yad ahaṁ tenāsu dagdhāsmi

tataḥ—then; *praviśati*—enters; *paurṇamāsī*—Paurṇamāsī; *snehaḥ*—love; *soka*—of grief; *krsanoḥ*—of the fire; *vinoda*—of pastimes; *sadanam*—the abode; *sada*—eternally; *iti*—thus; *na*—not; *atathyam*—a lie; *snigdha*—affectionate; *adya*—now; *rādhikāyam*—towards Rādhikā; *yat*—because; *aham*—I; *tena*—for this reason; *asu*—at once; *dagdha*—pained; *asmi*—I am.

Paurṇamāsī: (enters) It is not untrue that love always brings both happiness and the fire of grief. Because I am affectionate to Rādhikā, now I am also suffering.

(puro 'valokya) keyaṁ madhumaṅgala-sangini mam abhivartate. (punar nibhalya)
ajanita-sasana-bhaṅga
sthira-jaṅgama-mandalaiḥ sva-vane
nikhila-prani-ruta-jñā
vindati purataḥ kathaṁ vṛndā

puraḥ—ahead; *avalokya*—looking; *ka*—who?; *iyam*—this girl; *madhumaṅgala*—Madhumaṅgala; *sangini*—accompanying; *mam*—me; *abhivartate*—approaches; *punaḥ*—again; *nibhalya*—looking; *a*—not; *janita*—manifested; *sasana*—of the order; *bhaṅga*—the breaking; *sthira*—unmoving; *jaṅgama*—and moving entities; *mandalaiḥ*—by the multitudes; *sva*—own; *vane*—in the forest; *nikhila*—all; *prani*—living entities; *ruta*—the language; *jñā*—understanding; *vindati*—finds; *purataḥ*—in the presence; *katham*—how is it?; *vṛndā*—Vṛndā.

(Looking ahead) Who is this girl coming to me with Madhumaṅgala? (Looking again) Why is Vṛndā, who knows the languages of all living entities, and whose order is never disobeyed by any of the moving or non-moving creatures in her forest of Vṛndāvana, coming here?

(praviśya)

vṛndā madhumaṅgala ca: amba vande.

praviśya—entering; *vṛndā*—Vṛndā; *madhumaṅgalaḥ*—Madhumaṅgala; *ca*—and; *amba*—O mother; *vande*—I offer my respects.

(Vṛndā and Madhumaṅgala enter).

Vṛndā and Madhumaṅgala: O mother, our obeisances to you.

paurṇamāsī: svasti yuvabhyam.

svasti—auspiciousness; *yuvabhyam*—to you both.

Paurṇamāsī: Auspiciousness to you both.

vṛndā: bhagavati kathaṁ socanty asi.

bhagavati—O noble lady; *katham*—why?; *socanti*—lamenting; *asi*—you are.

Vṛndā: O noble lady, why are you so unhappy?

paurṇamāsī: vatse vidagdha-pungavasyaṅga-saṅgama-laksmani rādhikāyam abhilakṣya manyuman abhimanyuḥ samprati madhu-puryaṁ sa-kutumbo vastum utkanthate. tatrapi tad-amba tad-irsya-jambalavali-jrmbhayaṁ kadambini-bhavam alambya rādhā-maralim udvejayati. tenadya socami.

vatse—O child; *vidagdha*—of those who are expert; *pungavasya*—of He who is the best; *aṅga*—of the body; *saṅgama*—contact; *laksmani*—the signs; *rādhikāyam*—on Rādhikā; *abhilakṣya*—seeing; *manyuman*—angry; *abhimanyuḥ*—Abhimanyu; *samprati*—now; *madhu-puryam*—in Mathurā; *sa*—with; *kutumbaḥ*—his family; *vastum*—to reside; *utkanthate*—yearns; *tatra api*—nevertheless; *tat*—his; *amba*—mother; *avali*—of the abundance; *jrmbhayam*—in the awakening; *kadambini*—of a host of clouds; *bhavam*—the nature; *alambya*—attaining; *rādhā*—of Rādhā; *maralim*—the swan; *udvejayati*—torments; *tena*—for this reason; *saocami-adya*—now; *socami*—I lament.

Paurṇamāsī: My child, when Abhimanyu saw on Rādhā's body the marks from the touch of the most expert lover Kṛṣṇa, he became very angry, and now he wants to take his family and live in Mathurā. Also, when Abhimanyu's anger flares up, then his mother becomes like a host of monsoon clouds to torment the swan of Rādhā. For these

reasons I lament.

vṛndā: paurṇamāsī-subhasis-candrikaiva vighnandhakara-samharini.

paurṇamāsī—of the full moon (Paurṇamāsī); *subha*—auspicious; *asiḥ*—benediction; *candrika*—moonlight; *eva*—indeed; *vighna*—of obstacles; *andhakara*—the darkness; *samharini*—removing.

Vṛndā: The blessing light of the full moon (Paurṇamāsī) will dispel all darkness of obstacles.

madhumaṅgalaḥ: ajje kahaṁ rahopari tujjha varitthaṁ pemmam.

ajje—O noble lady; *kaham*—why?; *raha-upari*—on Rādhā; *tujjha*—your; *varittham*—best; *pemmam*—love.

Madhumaṅgala: Noble lady, why do you love Rādhā so dearly?

paurṇamāsī: vatsa saty api bhurini premodaya-karane tasyam ananyapaikṣi mamedaṁ prema.

vatsa—O child; *sati*—being; *api*—also; *bhurini*—manifold; *prema*—of love; *udaya*—of the arising; *karane*—causes; *tasyam*—for Her; *ananya*—extraordinary; *apaikṣi*—in relation; *mama*—my; *idam*—this; *prema*—love.

Paurṇamāsī: Child, there are many reasons why I deeply love Rādhā.

vṛndā: yuktam idam. yataḥ
jagati kila vicitre kutracin niscalatma
bhavati nirabhisandhiḥ kasyacit prema-bandhaḥ
vilasati samudirne kumbhaje khañjanali
kalitavati tathastaṁ hanta nasaṁ prayati

yuktam—appropriate; *idam*—this is; *yataḥ*—because; *jagati*—in the universe; *kila*—indeed; *vicitre*—variegated; *kutracit*—sometimes; *niscala*—unwavering; *atma*—whose heart; *bhavati*—of someone; *prema*—of love; *bandhaḥ*—the bonds; *vilasati*—sports; *samudirne*—risen; *kumbhaje*—when the star Agastya; *khañjana*—of Khañjana birds; *aliḥ*—the flock; *kalivati*—is seen; *tatha*—then; *astam*—to the west; *hanta*—indeed; *nasam*—destruction; *prayati*—attain.

Vṛndā: You have spoken well. In this variegated world

sometimes someone loves another with unwavering love. When the star Agastya rises in the sky, the khañjana birds rejoice, and when this star sets in the west, the khañjana birds at once disappear.

madhumaṅgalaḥ: kerisaṁ nirāhisandhino pemmassa cinham.

kerisam—like what?; *nirāhisandhino*—selfless; *pemassa*—of love; *cinham*—the symptom.

Madhumaṅgala: What are the symptoms of this unalloyed love?

paurṇamāsī:
stotraṁ yatra taṭa-sthatām prakaṭayac cittasya dhatte vyathāṁ
nindāpi pramadaṁ prayacchati parīhāsa-ṣriyaṁ bibhratī
doṣena kṣayitāṁ guṇena gurutāṁ kenāpy anātanvatī
premṇaḥ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā

stotram—praising; *yatra*—in which; *taṭa-sthatām*—neutrality; *prakaṭayat*—manifesting; *cittasya*—to the heart; *dhatte*—gives; *vyathām*—painful reaction; *nindā*—blaspheming; *api*—also; *pramadam*—pleasure; *prayacchati*—delivers; *parīhāsa*—of joking; *ṣriyam*—the beauty; *bibhratī*—bringing forth; *doṣena*—by accusation; *kṣayitām*—the quality of diminishing; *guṇena*—by good qualities; *gurutām*—the importance; *kena api*—by any; *anātanvatī*—not increase; *premṇaḥ*—of love; *svārasikasya*—natural; *kasyacit*—of any; *iyam*—this; *vikriḍati*—acts within the heart; *prakriyā*—the manner of action.

Paurṇamāsī: When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase this love. That is how true prema acts within the heart.

madhumaṅgalaḥ: evvam rubbaṁ kkhu donaṁ raha-mahavanaṁ pemma.

evvam—in this way; *rubbam*—the form; *kkhu*—indeed; *donam*—of Them; *raha-mahavanam*—of Rādhā and Mādhava; *pemma*—love.

Madhumaṅgala: The love of Rādhā and Mādhava is like that.

paurṇamāsī: vatsa kiṁ ucyate. madhurya-samsargino naisargikasya paraspara-vallabhanaṁ vidagdha-mithunanaṁ prema-

srnkhaalabandhasya paramotkarsa-rekhayaṁ dṛṣṭantaḥ kila rādhā-madhavayor bhavamrta-bhuma.

vatsa—O child; *kim*—what?; *ucyate*—is said; *madhurya*—sweetness; *samsarginaḥ*—association; *naisargikasya*—natural; *paraspara*—mutual; *vallabhanam*—dear; *vidagdha*—expert; *mithunanam*—of amorous couples; *prema*—of love; *srnkhala*—with the shackles; *bandhasya*—of the bondage; *parama*—supreme; *utkarsa*—of excellence; *rekhayam*—in the line; *dṛṣṭantaḥ*—example; *kila*—indeed; *rādhā-madhavayoḥ*—for Rādhā and Mādhava; *bhava*—of love; *amrta*—of the nectar; *bhuma*—flood.

Paurṇamāsī: Child, what more can I say? The nectar flood of prema that Rādhā and Mādhava bear for each other is the supreme example of the naturally sweet love that bind expert amorous couples like chains.

vṛndā: bhagavati sruyatam
yastiṁ vasti na panina kalayituṁ srnge na saṅgarthitaṁ
dhatte dhatubhir aṅga-mandanamayiṁ nangi-karoti kriyam
parnaṁ vadayate na ghurnita-manas tire kṛtanta-svasuḥ
kintutklamyati mukta-vibhrama-guna-gramo 'dya damodaraḥ

bhagavati—O noble lady; *sruyatam*—let it be heard; *yastim*—the stick; *vasti*—desires; *na*—not; *panina*—with the hand; *kalayitum*—to hold; *srnge*—in the buffalo-horn bugle; *na*—not; *saṅga*—touch; *arthitam*—the desire; *dhatte*—places; *dhatubhiḥ*—with mineral pigments; *aṅga*—of the limbs; *mandana-mayim*—decoration; *na*—not; *angi-karoti*—accepts; *kriyam*—the activity; *parnam*—a leaf; *vadayate*—causes to count; *na*—not; *ghurnita*—agitated; *manaḥ*—whose mind; *tire*—on the shore; *kṛtanta-svasuḥ*—of the Yamunā river, the sister of Yamaraja; *kintu*—however; *utklamayati*—distressed; *mukta*—released; *vibhrama*—playful; *guna*—of qualities; *gramaḥ*—a host; *adya*—now; *damodaraḥ*—Kṛṣṇa.

Vṛndā: O noble lady, please listen. Kṛṣṇa does not wish to hold the stick in His hand. He has no desire to touch His buffalo-horn bugle. He does not decorate His body with mineral pigments. He no longer makes musical sounds using leaves. His great playfulness gone and His mind agitated, Dāmodara now stays by the shore of the Yamunā in a depressed mood.

paurṇamāsī: (sa-khedam) kim idam.

sa—with; *khedam*—unhappiness; *kim*—what?; *idam*—this.

Paurṇamāsī: (unhappily) Why is Kṛṣṇa so depressed?

madhumaṅgalaḥ: lalida-kaudillena.

lalida—of Lalitā; *kaudillena*—by the crookedness.

Madhumaṅgala: It is because of Lalitā's cunning behavior!

paurṇamāsī: nunaṁ lalitāya hathanuvartita-mana vartate rādhā.

nunam—certainly; *lalitāya*—by Lalitā; *hatha*—obstinacy; *anuvartita*—following; *mana*—anger; *vartate*—is; *rādhā*—Rādhā.

Paurṇamāsī: Lalitā teaches Rādhā how to be obstinate and show anger.

vṛndā: atha kim.

atha kim—surely.

Vṛndā: Yes.

paurṇamāsī: na jane kva khalv adya lalitādayaḥ.

na—not; *jane*—I know; *kva*—where?; *khalu*—indeed; *adya*—now; *lalitā-adayaḥ*—Lalitā and the other gopīs.

Paurṇamāsī: I do not know where Lalitā and her friends now.

vṛndā: tasam uddesaya maya subalaḥ presito 'sti.

tasam—of them; *uddesaya*—to find; *maya*—by me; *subalaḥ*—Subala; *presitaḥ*—send; *asti*—is.

Vṛndā: I sent Subala to find them.

(praviśya) subalaḥ: ajje vandemi.

praviśya—entering; *ajje*—O noble lady; *vandemi*—I offer my respects.

Subala: (enters) O noble lady, I offer my obeisances to you.

paurṇamāsī: subala kva dṛṣṭa rādhādayaḥ.

subala—O Subala; *kva*—where?; *dṛṣṭaḥ*—were seen; *rādhā-adayaḥ*—

Rādhā and the other gopīs.

Paurṇamāsī: Subala, did you find Rādhā and the other gopīs?

subalaḥ: muhara-gharobanta-vatthino rasalassa mule.

muhara—of Mukharā; *ghara*—the home; *ubanta*—near; *vatthino*—staying; *rasalassa*—of a mango tree; *mule*—at the base.

Subala: Yes, they are under a mango tree near Mukharā's house.

paurṇamāsī: vatsa madhumaṅgala turnam anusṛtya rādhikām abhisarayanty asmi. tad etaya sukti-candrikaya tvam anandaya mukundam.

vatsa—O child; *madhumaṅgala*—Madhumaṅgala; *turnam*—quickly; *anusṛtya*—approaching; *rādhikām*—Rādhā; *abhisarayanti*—bringing to the rendezvous; *asmi*—I am; *tat*—therefore; *etaya*—with this; *su-ukti*—of pleasing words; *candrikaya*—with the moonlight; *tvam*—you; *anandaya*—please delight; *mukudam*—Kṛṣṇa.

Paurṇamāsī: Child Madhumaṅgala, I will quickly go to Rādhikā and convince Her to meet with Kṛṣṇa. You please cheer Mukunda up with the moonlight of this good news.

(madhumaṅgalaḥ sa-harsaṁ niṣkrāntah).

madhumaṅgalaḥ—Madhumaṅgala; *sa*—with; *harsam*—happiness; *niṣkrāntaḥ*—exits.

(Madhumaṅgala happily exits.)

vṛndā: (janantikam) subala maya samarpitam padyaṁ tvaya kiṁ nama viśākhāyaṁ sañcaritam.

jana—the person; *antikam*—near; *subala*—O Subala; *maya*—by me; *sama pitam*—given; *padyam*—a verse; *tvaya*—by you; *kim*—whether?; *nama*—indeed; *viśākhāyam*—to Viśākhā; *sañcaritam*—given.

Vṛndā: (whispers) Subala, did you deliver the message I wrote to Viśākhā?

subalaḥ: adha im.

adha im—surely.

Subala: Yes.

paurṇamāsī: vṛnde yavat prasadya prasadhya ca rādhāṁ sañcarayāmi tavad adhunāvabhyaṁ puraḥ kadamba-nikuñje visramyatam.

vṛnde—O Vṛndā; *yavat*—when; *prasadya*—pacifying; *prasadhya*—decoration; *ca*—and; *rādhām*—Rādhā; *sañcarayami*—I bring; *tavat*—then; *adhunā*—now; *avabhyam*—of us both; *puraḥ*—in the presence; *kadamba*—of kadamba trees; *nikuñje*—in the grove; *visramyatam*—is rested.

Paurṇamāsī: Vṛndā, I will pacify Rādhā, decorate Her nicely and bring Her to meet Kṛṣṇa. Then we will both wait in the grove of kadamba trees.

(vṛndā subalena saha niṣkrāntā).

vṛndā—Vṛndā; *subalena*—Subala; *saha*—with; *niṣkrānta*—exits.

(Accompanied by Subala, Vṛndā exits).

paurṇamāsī: (parikramya) kathaṁ laliteyam ayati.

parikramya—walking; *katham*—whether?; *lalitā*—Lalitā; *iyam*—she; *ayati*—comes.

Paurṇamāsī: (walking) Is this Lalitā coming here?

lalitā: bha-avadi tumha sa-asaṁ gacchanti mhi.

bh-avadi—O noble lady; *tumha*—of you; *sa-asam*—the presence; *gacchanti*—attaining; *mhi*—I am.

Lalitā: O noble lady, I was just going to meet with you.

paurṇamāsī: kim artham.

kim—what?; *artham*—is the purpose.

Paurṇamāsī: Why?

lalitā: ajje tina dhuttena puno puno abarañjida pi-a-sahi lahavaṁ amani-a sutthu ukkanthedi. ta kiṁ karissam.

ajje—O noble lady; *tina*—by this; *dhuttena*—villain; *puno*—again; *puno*—again; *abarañjida*—insulted; *pi-a*—dear; *sahi*—friend; *lahavam*—disrespect; *amani-a*—not considering; *sutthu*—intently; *ukkanthedi*—longs; *ta*—therefore; *kim*—what?; *karissam*—shall I do.

Lalitā: O noble lady, although this rascal Kṛṣṇa again and again insults my dear sakhi Rādhā, She does not take it seriously and longs to be with Him. What shall I do?

paurṇamāsī: vatse munca mudha-kalusyam. naparādhyati madhavaḥ. kintu madhumaṅgala-pramaditaiva vaḥ khedaya babhuva.

vatse—O child; *munca*—give up; *mudha*—useless; *kalusyam*—defamation; *na*—not; *aparādhyati*—offends; *madhavaḥ*—Kṛṣṇa; *kintu*—however; *madhumaṅgala*—by Madhumaṅgala; *pramadita*—carelessness; *eva*—certainly; *vaḥ*—of you; *khedaya*—for distress; *babhuva*—has become.

Paurṇamāsī: Child, give up these useless rebukes. Mādhava has not committed any offense, it is Madhumaṅgala's carelessness that has made you unhappy.

lalitā: (svagatam) mama hi evvaṁ nandimuhi-e kathidam. (prakasam) ajje pekkha esa rāhi rasalasya mule kampanti kimpi jappadi.

svagatam—aside; *mama*—to me; *bi*—even; *evvam*—in this way; *nandimuhi-e*—by Nāndīmukhī; *kathidam*—was spoken; *prakasam*—openly; *ajje*—O noble lady; *pekkha*—look!; *esa*—She; *rāhi*—Rādhā; *rasalasya*—of the mango tree; *mule*—at the base; *kampanti*—trembling; *kimpi*—something; *jappadi*—says.

Lalitā: (to herself) Nāndīmukhī told me the same thing. (Openly) O noble lady, look! There is Rādhā under a mango tree. Trembling, She says something.

(tataḥ praviśati sanutapaṁ rādhā).
rādhā: (sanskṛtena)
karnante na kṛta priyokti-racana kṣipraṁ maya durato
malli-dama nikama-pathya-vacase rusaḥ kalpitaḥ
ksoni-lagna-sikhanda-sekharam asau nabhyarthayann ikṣitaḥ
svantaṁ hanta mamadya tena khadiraṅgarena dandahyate

tataḥ—then; *praviśati*—enters; *sa*—with; *anutapam*—remorse; *rādhā*—Rādhā; *sanskṛtena*—in Sanskrit; *karna*—of the ear; *ante*—in the edge; *na*—not; *kṛta*—done; *priya*—affectionate; *ukti*—of words; *racana*—

the doing; *kṣipram*—quickly; *maya*—by Me; *durataḥ*—far away; *malli*—of jasmine flowers; *dama*—the garland; *nikama*—very; *pathya*—beneficial; *vacase*—whose words; *sakhyai*—to My friend; *rusaḥ*—anger; *kalpitaḥ*—directed; *ksoni*—on the earth; *lagna*—resting; *sikhanda-sekharam*—peacock feather crown; *asau*—He; *na*—not; *abhyarthayan*—praying; *ikṣitaḥ*—is seen; *sva*—own; *antam*—heart; *hanta*—Ah; *mama*—of Me; *adya*—now; *tena*—by this; *khadira*—khadira wood; *anarena*—burning charcoal; *dandahyate*—intensely burns.

(Filled with regret, Rādhā enters)

Rādhā: Affectionate words no longer enter My ears. I quickly threw away the jasmine garland. I was angry with My sakhi who spoke words for My benefit. I do not see Him placing His peacock-feather crown on the ground and begging with many prayers. Hanta! My heart intensely burns like the ashes of a khadira tree![74]

paurṇamāsī: putri pracchannam upasṛtya srnuvaḥ prema-vilasam.
(ity ubhe tatha sthite).

putri—O daughter; *prachchannam*—hidden; *upasṛtya*—approaching; *srnuvaḥ*—let us hear; *prema*—of love; *vilasam*—the pastimes; *iti*—thus; *ubhe*—both of them; *tatha*—in that way; *sthite*—stand.

Paurṇamāsī: Daughter, approaching unnoticed, let us hear about the pastimes of love. (They hide.)

rādhikā: (sa-capalam. punaḥ sanskṛtena)
dhanyas ta harini-dṛśaḥ sa ramate yabhir navino yuva
(punaḥ sa-sankam)
svairaṁ capalam akalayya lalitā maṁ hanta nindisyati
(punaḥ sautsukyam)
govindaṁ parirabdhum indu-vadanaṁ ha cittam utkanthate
(punaḥ samarsam)
dhig vamaṁ vidhim astu yena garalaṁ manabhidhaṁ nirmame

sa—with; *capalam*—agitation; *punaḥ*—again; *sanskṛtena*—in Sanskrit; *dhanyaḥ*—fortunate; *taḥ*—they; *harini-dṛśaḥ*—doe-eyed girls; *saḥ*—He; *ramate*—enjoys pastimes; *yabhiḥ*—with whom; *navinah yuva*—youthful Kṛṣṇa; *punaḥ*—again; *sa*—with; *sankam*—fear; *svairam*—according to My desire; *capalam*—fickleness; *akalayya*—seeing; *lalitā*—Lalitā; *mam*—Me; *hanta*—indeed; *nandisyati*—will rebuke; *punaḥ*—again; *sa*—with;

[74] The khadira tree has very hard wood and a high burning temperature.

autsukyam—eagerness; *govindam*—Kṛṣṇa; *parirabdhum*—to embrace; *indu*—moon; *vadanam*—whose face; *ha*—ah!; *cittam*—heart; *utkanthate*—yearns; *punaḥ*—again; *sa*—with; *amarasam*—anger; *dhik*—fie!; *vamam*—contrary; *vidhim*—fate; *astu*—may be; *yena*—by which; *garalam*—the poison; *mana*—pride; *abhidham*—named; *nirmame*—created.

Rādhikā: (with a restless mind) The doe-eyed girls who enjoy pastimes with this youth are very fortunate. (With fear) Seeing how agitated I became by the desire to meet Kṛṣṇa, Lalitā will rebuke Me. (Passionately) My heart yearns to embrace moon-faced Govinda! (Angrily) Dhik! To hell with the stubborn fate that has created this poison called anger![75]

lalitā: adakhine cittha. sa-aṁ jeva kanhaṁ nirakadu-a bhangi-e me dusesi.

adakkhine—O ungrateful girl; *cittha*—stop; *sa-am*—personally; *jeva*—certainly; *kanham*—Kṛṣṇa; *nirakadu-a*—rejecting; *bhangi-e*—crooked; *me*—me; *dusesi*—You rebuke.

Lalitā: O ungrateful girl, stop! You Yourself rejected Kṛṣṇa, and now You are unfairly criticizing me!

rādhikā: (bhṛngim avekṣya. sanskṛtena)
kṛmir api namitātmā hanta vṛndāvane 'smin
kalayati nija-maulau barha-mauler nideśam
anunayati muhur māṁ netu-kāmā nilīyaṁ
yad-amala-madhuroktis tasya dṛṣṭiṁ ṣaṭhasya

bhṛngim—a bee; *avekṣya*—seeing; *sanskṛtena*—in Sanskrit; *krimiḥ*—an insect; *api*—although; *namita*—bent down; *ātmā*—at heart; *hanta*—indeed; *vṛndāvane*—Vṛndāvana; *asmin*—in this; *kalayati*—bears; *nija*—own; *maulau*—on the crown; *barha-mauleḥ*—of Kṛṣṇa, who wears a crown of peacock feathers; *nideśam*—message; *anunayati*—pacifies; *muhuḥ*—repeatedly; *mām*—Me; *netu*—to bring; *kāma*—desiring; *nilīyaṁ*—concealed; *yat*—which; *amala*—splendid; *madhura*—sweet; *uktiḥ*—words; *tastya*—of Him; *dṛṣṭim*—the glance; *sathasya*—the cheater.

Rādhikā: (she notices a bee, and says) Even though he is only an insect, this bumble-bee still bows down to the land of Vṛndāvana. On his head he bears the message from the peacock-feather crowned cheater Kṛṣṇa. Desiring to secretly bring Me to see Him, this bumble-

[75] This is a treasure-like expression of Rādhikā's various sañcāri-bhāvas, starting with agitation.

bee repeatedly tries to pacify Me with sweet words.

paurṇamāsī: (sa-narma-smitam) nikhilam eva vṛndātavi-prāṇī-vṛndāṁ dūti-bhūtam iyaṁ manyate mahā-māninī.

sa—with; *narma*—a playful; *smitam*—smile; *nikhilam*—all; *eva*—certainly; *vṛndā-atavi*—in Vṛndāvana forest; *prāṇī*—of living entities; *vṛndām*—the host; *dūti*—messenger; *bhūtam*—become; *iyam*—She; *manyate*—considers; *mahā-māninī*—filled with great jealous anger.

Paurṇamāsī: (with a playful smile) Filled with great jealous anger, She now thinks that all the creatures in Vṛndāvana forest have become messengers of Kṛṣṇa.

rādhikā: (premāveṣaṁ natayanti. sa-camatkāram) kadāhaṁ eṣo māṁ mottimaṁ pariraddhuṁ ubasanno kanho.

prema—of love; *avesam*—the entrance; *natayanti*—representing dramatically; *sa*—with; *camatkaram*—wonder; *kadham*—how is it?; *eso*—He; *mam*—to Me; *mottimam*—forcibly; *pariraddhum*—to embrace; *ubasanno*—approached; *kanho*—Kṛṣṇa.

Rādhikā: (overwhelmed with love and filled with wonder) How is it that Kṛṣṇa has now come to tightly embrace Me?

paurṇamāsī: gambhīrānurāga-vivarto 'yam. yad asyam mādhavasya visphurānām.

gambhīra—deep; *anurāga*—of love; *vivartaḥ*—transformation; *ayam*—this; *yat*—which; *asyam*—in Her; *mādhavasya*—of Kṛṣṇa; *visphurānām*—the appearance.

Paurṇamāsī: This is the dance of deep love. Rādhā thinks that Mādhava has now appeared before Her.

rādhikā: (sa-huṅkāraṁ parāvṛtya) hanta bho vaṅka-kāla-śāli caṇḍa-āli-koḍa-cirasaṅga-bhaṅgura-kuraṅga avehi. eṣo tumaṁ paribhavisasi ma-e. (iti karnotpalaṁ kṣipanti).

sa—with; *hunkaram*—disdain; *paravṛtya*—turning; *hanta*—ah!; *bho*—ah!; *vanka*—crooked; *kala*—art; *sali*—possessing; *canda-ali*—of Candravali; *koda*—on the breast; *cira*—for a long time; *asaṅga*—attached; *bhangura*—dishonest; *kuraṅga*—libertine; *abehi*—begone! eso—He; *tumam*—You; *paribhavissasi*—are despised; *ma-e*—by Me; *iti*—thus; *karna*—on the ear;

utpalam—the blue lotus; *kṣipanti*—throwing.

Rādhikā: (with contempt She turns away) Hanta! O master of deceit, O crafty libertine who is always attached to the breast of Candrāvalī, go away, go away! I despise You! (She throws down the blue lotus flower from Her ear.)

(saṅskṛtena)
yamunā-tīra-kadambaḥ
samprati mama hanta sakṣino yūyam
eṣa bālān mām abalāṁ
gokula-dhūrtaḥ kadarthayati

saṅskṛtena—in Sanskrit; *yamuna*—of the Yamunā; *tira*—on the shore; *kadamba*—O kadamba trees; *samprati*—now; *mama*—My; *hanta*—indeed; *sakṣinaḥ*—witnesses; *yuyam*—you; *eṣaḥ*—He; *balāt*—violently; *mām*—Me; *abalam*—a weak woman; *gokula*—of Gokula; *dhūrtaḥ*—the villain; *kadarthayati*—tortures.

O kadamba trees on the shore of the Yamunā, you are My witnesses! This Kṛṣṇa, the rascal of Gokula, is now violently torturing Me, a weak girl!

paurṇamāsī: lalite paraṁ kotim adhiruḍha rādhikotkaṇṭhā. tad iyaṁ tvaritam abhisaryatam.

lalite—O Lalitā; *param kotim*—the ultimate stage; *adhirudha*—ascended; *rādhikā*—of Rādhikā; *utkantha*—the yearnings; *tat*—therefore; *iyam*—She; *tvaritam*—quickly; *abhisaryatam*—should be brought to meet Kṛṣṇa.

Paurṇamāsī: Lalitā, Rādhikā's longing has reached the highest level. She should be quickly brought to Kṛṣṇa.

lalitā: (parikramya) hala rāhi ekka jjevva kiṁ mantesi.

parikramya—walking; *hala—sakhi*; *rāhi*—Rādhā; *ekka*—alone; *jjevva*—certainly; *kim*—what?; *mantesi*—are You saying.

Lalitā: (approaching) Sakhi Rādhā, what are You saying to Yourself?

rādhikā: (lalidam alokya. svagatam) kadhaṁ saccaṁ jevva ekkamhi. jaṁ kanho na disa-i. (iti sautsukyam) hala lalide

para-tanu-paveṣa-vijja kaham iha samena kamina padhida mama hi-a-e mananni pavis-i-a nivvabido jena

lalitām—Lalitā; *alokya*—seeing; *svagatam*—aside; *kadham*—how?; *saccam*—in truth; *jevva*—certainly; *ekkamhi*—I am alone; *jam*—which; *kanho*—Kṛṣṇa; *na*—not; *disa-i*—is seen; *iti*—thus; *sa*—with; *autsukyam*—eagerness; *hala—sakhi*; *lalide*—Lalitā; *para*—of another; *tanu*—into the body; *pavesa*—of entering; *vijja*—the science; *kaham*—how is it?; *iha*—here; *samena*—by Kṛṣṇa; *kamina*—amorous; *padhida*—was learned; *mama*—of Me; *hi-a-e*—in the heart; *mananni*—the fire of anger; *pavisa-i-a*—entering; *nivvabido*—extinguished; *jena*—by whom.

Rādhikā: (seeing Lalitā, She says to Herself) Am I really alone and there is no Kṛṣṇa here? (Full of longing) O Lalitā, how has this amorous Kṛṣṇa learned the science of entering someone else's body? He has entering My heart and extinguished the fire of anger burning there!

(praviśya) viśākhā: hala subala-hatthado laddha i-aṁ patti-a.

praviśya—entering; *hala*—sakhi; *subala*—of Subala; *hatthado*—from the hand; *laddha*—obtained; *i-am*—this; *patti-a*—letter.

Viśākhā: (enters) Sakhi, I got this letter from Subala.

lalitā: (grhitvā vacayati)
medhyo 'pi mādhavikkaya madhupo yad esa
kṣiptaḥ svayaṁ pracalatā nava-pallavena
tasyaḥ khalu kṣitir iyaṁ susamākṣayena
nandaty ayaṁ tu viruvann aravindinīṣu

gṛhitvā—taking; *vacayati*—reads; *medhyaḥ*—devoid of faults; *api*—although; *mādhavikaya*—by the *mādhavī* creeper; *madhupaḥ*—the bee; *yat*—because; *esaḥ*—He; *kṣiptaḥ*—tossed; *svayam*—personally; *pracalatā*—moving; *nava*—fresh; *pallavena*—by the blossom; *tasyaḥ*—of that creeper; *khalu*—certainly; *kṣitiḥ*—on the earth; *iyam*—this; *susama*—very beautiful; *kṣayena*—loss; *nandaty*—enjoy; *ayaṁ*—this; *tu*—indeed; *viruvan*—buzzing; *aravindinisu*—among the lotus flowers.

Lalitā: (take the letter and reads aloud) "If, even though the black bumble-bee has not committed any offense, the mādhavi creeper still pushes him away with her trembling young sprout, then her incomparable beauty will be wasted, and the bumble-bee will enjoy

other pastimes, happily buzzing among the lotus flowers."[76]

rādhikā: (sa-visadam. sanskṛtena)
ajani vimukhaḥ saṅke paṅkeruhākṣi vicakṣano mayi
madhu-ripur doṣa-srenī-vihāra-vana-śriyam
akalita-rasaḥ śūcī-viddho rajaḥ prasarāndha-dhir
na madhupa-yuvā kiṁ ketakyaṁ viraktim upaiṣyati

sa—with; *visadam*—grief; *sanskṛtena*—in Sanskrit; *ajani*—became; *vimukhaḥ*—averse; *sanke*—I fear; *pankeruha*—lotus; *akṣi*—eyes; *vicakṣanaḥ*—expert; *mayi*—to Me; *madhu-ripuḥ*—Kṛṣṇa, the enemy of Madhu; *dosa*—of faults; *sreni*—a host; *vihara-vana-sriyam*—the place for recreation; *akalita*—without; *rajaḥ*—of pollen; *prasara*—an abundance; *andha*—blinded; *dhiḥ*—whose heart; *na*—not; *madhupa*—bumble-bee; *yuva*—young; *kim*—why?; *ketakyam*—the ketakī flower; *viraktim*—renunciation; *upaiṣyati* —will attain.

Rādhikā: (with grief) O lotus-eyed girl, I fear that because I am a playground for a host of faults, intelligent Kṛṣṇa, the enemy of Madhu, is now averse to Me. Struck by thorns, blinded by pollen, and not finding any nectar, why should a young bumble-bee not turn away from a ketaki flower?

paurṇamāsī: na hi candrena candrikaya mokṣaḥ kadapi sambhavati.

na—not; *hi*—indeed; *candrena*—by the moon; *candrikayaḥ*—from the moonlight; *mokṣaḥ*—freedom; *kada api*—ever; *sambhavati*—is possible.

Paurṇamāsī: The moon can never be separated from moonlight.

viśākhā: hala samassasa. tuha ukkanthidaṁ takki-a ma-e kanha-pa-uttiṁ vinnaduṁ nandimuhi pesidatthi.

hala—sakhi; *samassasa*—be comforted; *tuha*—of You; *ukkanthidam*—longing; *takki-a*—guessing; *ma-e*—by me; *kanha*—of Kṛṣṇa; *pa-uttim*—the activity; *vinnadum*—to understand; *nandimuhi*—Nāndīmukhī; *pesidatthi*—was sent.

Viśākhā: Sakhi, please calm down. I thought You would be very anxious and so I sent Nāndīmukhī to discover what Kṛṣṇa is doing

[76] She casts him away with her tender young shoot. The bumble-bee enjoys in any case, but without him, the mādhavi creeper doesn't look beautiful. Without this mādhavi creeper, the bumble-bee enjoys among the lotus flowers with great bliss. However, the word "medhyaḥ" means "pure", "without any fault". Therefore, without her, he will not actually wander in other places.

now.

(praviśya)
nandimukhi: (sanskṛtena)
mrdur api nisargatas tvaṁ
katham ardre madhave kathorasi
athava navanita-puti
hima-drave kakkhata praikṣi

praviśya—entering; *sanskṛtena*—in Sanskrit; *mrduḥ*—gentle; *api*—although; *nisargataḥ*—by nature; *tvam*—You; *katham*—why?; *ardre*—tender (or full of feelings); *madhave*—towards Kṛṣṇa; *kathora*—hard; *asi*—You are; *athava*—or; *navanita-puti*—fresh butter; *hima-drave*—in cold water; *kakkhata*—hard; *praikṣi*—is seen.

Nāndīmukhī: (enters) By nature You are soft. Why are You so hard with this gentle Mādhava, overflowing with feelings? You are like fresh butter in cold water.

rādhikā: hala abi nama suhaṁ vattadi mahavo.

hala—ah!; *abi*—how?; *nama*—indeed; *suham*—happiness; *vattadi*—is manifested; *mahavo*—Kṛṣṇa.

Rādhikā: Sakhi, is Mādhava happy now?

nandimukhi: (sanskṛtena)
kṣanam api na suhrdbhir narma-gosthiṁ vidhatte
racayati na ca cudaṁ campakanaṁ cayena
param iha mura-vairi yogivan mukta-bhogas
tava sakhi mukha-candraṁ cintayan nirvrnoti

sanskṛtena—in Sanskrit; *kṣanam*—for a moment; *api*—not; *suhrdbhiḥ*—with friends; *narma*—joking; *gosthim*—conversation; *vidhatte*—does; *racayati*—fashions; *na*—not; *ca*—and; *cudam*—a crown; *campakanam*—of campaka flowers; *cayena*—with a host; *param*—furthermore; *iha*—here; *mura-vairi*—Kṛṣṇa, the enemy of Mura; *yogi*—a yogi; *vat*—like; *mukta*—abandoned; *bhogaḥ*—sense-gratification; *tava*—of You; *sakhi*—O friend; *mukha*—of the face; *candram*—the moon; *cintayan*—meditating; *nirvrnoti*—experiences relief.

Nāndīmukhī: He does not joke with His cowherd boy friends for even a moment, and He does not make crowns of campaka flowers. Renouncing all pleasures, Kṛṣṇa has become like a yogi meditating on

Your moon-like face. In this way He finds solace.

rādhikā: (viśākhāṁ parisvajya. sanskṛtena)
bhuyo bhuyaḥ kali-vilasitaiḥ saparādhāpi rādhā
slaghyenahaṁ yad agha-ripuna badham angi-kṛtasmi
tatra kṣamodari kim aparaṁ karanaṁ vaḥ sakhinaṁ
dattamodaṁ praguna-karuna-mañjarim antarena

viśākhā—Viśākhā; *parisvajya*—embracing; *sanskṛtena*—in Sanskrit; *bhuyaḥ*—again; *bhuyaḥ*—and again; *kali*—of quarreling; *vilasitaḥ*—with pastimes; *sa*—with; *aparādhā*—offense; *api*—although; *rādhā*—Rādhā; *slaghyena*—glorious; *aham*—I; *yat*—because; *agha-ripuna*—by Kṛṣṇa, the enemy of Aghasura; *badham*—indeed; *aṅgai-kṛta*—accepted; *asmi*—Me; *tatra*—in this; *kṣama-udari*—O slender-waisted girl; *kim*—what?; *aparam*—further; *karanam*—cause; *vaḥ*—of you; *sakhinam*—friends; *datta*—given; *amodam*—happiness; *praguna*—excellent; *karuna*—of mercy; *mañjarim*—the flower blossom; *antarena*—without.

Rādhikā: (embracing Viśākhā) Again and again this Rādhā has quarreled with Kṛṣṇa, the enemy of Aghāsura, and offended Him, but glorious Kṛṣṇa is still willing to accept Her! O slender-waisted girl, what reason is there for this, other than the delightful flower blossom of the great mercy of you, My sakhis?

nepathye:
garvodagraḥ kalam avilakaṁ tanvatam anya-pusta
nispratyuhaṁ mrga-yuvatayaḥ sasyam asvadayantu
simantinyo grha-nayamayiṁ silayantu pranaliṁ
dhurto venur viharati kare nadya pitambarasya

nepathye—from behind the scenes; *garva*—pride; *udagraḥ*—with great; *kalam*—cooing sounds; *avikalam*—great; *tanvatam*—may do; *anya-pustaḥ*—the cuckoos; *nispratyuham*—without obstruction; *mrga-yuvatayaḥ*—does; *sasyam*—grass; *asvadayantu*—may eat; *simantinyaḥ*—the gopīs; *grha*—to their homes; *naya*—leading; *mayim*—consisting; *silayantu*—may take; *pranalim*—the path; *dhurtaḥ*—the rogue; *venuḥ*—flute; *viharati*—plays; *kare*—in the hand; *na*—not; *adya*—now; *pita-ambarasya*—of Kṛṣṇa, who is dressed in yellow garments.

(Off-stage) Now the cuckoos may proudly coo, the young does may eat grass without any interruption, and the gopīs may walk on the paths leading to their homes, for at this moment the rascal flute does not play in the hand of Kṛṣṇa.

rādhikā: (vamsim udghatya. sopalambham)
sad-vaṁśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralīke saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā gṛhītā
gopāṇganā-gaṇa-vimohana-mantra-dikṣā

vamsim—the flute; *udghatya*—revealing; *sa*—with; *upalambham*—scorn; *sat-vaṁśataḥ*—very respectable families; *tava*—your; *janiḥ*—birth; *puruṣottamasya*—of the supreme person; *pāṇau*—in the hands; *sthitiḥ*—residence; *muralīke*—O flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O my friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *gṛhītā*—taken; *gopā-aṅganā-vimohana*—for bewildering the groups of the gopīs; *mantra-dīkṣā*—initiation in the mantra.

Rādhikā: (taking out the flute, She says with reproach) My dear sakhi the flute, you have been born in a very good family, and you reside in the hands of Kṛṣṇa, the best of all youths. O muralīka, by birth you are simple. From which guru have you received initiation into this dangerous mantra that enchants the gopīs?

viśākhā: hala accari-a i-aṁ vamsi jaṁ marudahimuhi-kida sa-aṁ sadda-edi.

hala—ah!; *accari-a*—amazing; *i-am*—this; *vamsi*—flute; *jam*—which; *maruda*—of the wind; *ahimuhi*—to the face; *kida*—placed; *sa-am*—spontaneously; *sadda-edi*—sounds.

Viśākhā: This is an amazing flute. When placed before the wind it plays music by itself.

rādhikā: sahi parikkhassam. (iti tathā karoti).

sahi—O friend; *parikkhassam*—I will test; *iti*—thus; *tatha*—in that way; *karoti*—does.

Rādhikā: Sakhi, I will test it. (She does that).

viśākhā: sunijja-u mahura ka-ali.

sunijja-u—let it heard; *mahura*—the sweet; *ka-ali*—musical sounds.

Viśākhā: Listen to the sweet sounds!

lalitā: sambarehi sambarehi, ma sunadu kanhassa paribaro.

sambarehi—stop; *sambarehi*—stop; *ma sunadu*—don't let them hear; *kanhassa*—of Kṛṣṇa; *parivaraḥ*—the friends.

Lalitā: Stop, stop! Don't let Kṛṣṇa's friends hear it!

(praviśya)
vṛndā: (pracchannam) bhagavati na kadapi vamsi deyeti srutam maya lalitā-durmantritam.

praviśya—entering; *pracchannam*—in private; *bhagavati*—O noble lady; *na*—not; *kada api*—at any time; *vamsi*—the flute; *deya*—should be given; *iti*—thus; *srutam*—heard; *maya*—by me; *lalitā*—by Lalitā; *durmantritam*—badly advised.

(Vṛndā enters).

Vṛndā: (in private) O noble lady, I have heard Lalitā's bad advise that the flute should not be returned back.

paurṇamāsī: vatse yuktim ayatyaṁ karisyami.

vatse—O child; *yuktim*—arrangements; *ayatyam*—in the future; *kariṣyami*—I shall make.

Paurṇamāsī: Child, I will take care of it.

(praviśya)
jatila: nūnaṁ ido kanhena milidaṁ jaṁ murali vadida. (vilokya) avvo kahaṁ vasahanavi-hatthe kanhassa vamsi. ta ninhudaṁ gadu-a naṁ gehissam. (iti sahasopasṛtya samarsam) ayi duvvinida-go-ala-putti-e munca murali-am. (ity akrsya grhnati).

nunam—is it not so?; *ido*—therefore; *kanhena*—with Kṛṣṇa; *milidam*—met; *jam*—because; *murali*—the flute; *vadida*—was sounded; *vilokya*—looking; *avvo*—aha!; *kaham*—why?; *vasahanavi*—of Rādhā, the daughter of Maharaja Vṛṣabhānu; *hatthe*—in the hand; *kanhassa*—of Kṛṣṇa; *vamsi*—the flute; *ta*—therefore; *ninhudam*—secretly; *gadu-a*—going; *nam*—it; *gehissam*—I shall take; *iti*—thus; *sahasa*—quickly; *upasṛtya*—approaching; *sa-amarsam*—with anger; *ayi*—O; *duvvinda*—ill-behaved; *go-ala*—of a cowherd; *putti-e*—O daughter; *munca*—give up; *murali-am*—the flute; *iti*—thus; *akraya*—pulling; *grhnati*—takes.

(Jatilā enters).

Jatilā: Kṛṣṇa must be here since I heard the sounds of His flute. (Looking) Aha! The flute is in the hand of Rādhā. I will stealthily approach and take it. (Angry, she quickly approaches) Ayi! O naughty cowherd girl, give up the flute! (She pulls the flute away).

lalitā: haddhi pamado. kadhaṁ vuddhi-a atakkidaṁ murali a-atthida.

haddhi—alas! (*hā dhik*); *pamado*—carelessness; *kadham*—how is it; *vuddhi-a*—by the old lady; *atakkiam*—unexpectedly; *murali*—the flute; *a-atthida*—was taken.

Lalitā: Ah, what a carelessness! How did it happen that the old lady suddenly snatched the flute?

jatila: naṁ kkhu bha-avadi-e paurṇamāsī-e damsa-issaṁ ja majja bhanidaṁ na patthi-a-edi.

nam—this; *kkhu*—indeed; *bha-avadi-e*—to the noble lady; *paurṇamāsī-e*—Paurṇamāsī; *damsa-issam*—I will show; *ja*—which; *majja*—by me; *bhanidam*—spoken; *na*—not; *patthi-a-edi*—will believe.

Jaṭilā: I will show this flute to the noble Paurṇamāsī. If I just tell her, she won't believe me.

paurṇamāsī: putri vṛnde gahanaṁ kastam apatitam. pasya jatila mamotaja-disaṁ prayati.

putrī—O daughter; *vṛnde*—Vṛndā; *gahanam*—a great; *kaṣṭām*—calamity; *apatitam*—has fallen; *paśya*—look!; *jatilā*—Jatilā; *mama*—my; *utaja*—of the cottage; *diśam*—in the direction; *prayati*—goes.

Paurṇamāsī: O daughter Vṛndā, this is a great calamity! Look! Jatilā is going in the direction of my cottage!

vṛndā: bhagavati ma cintaya. kṣipram asau muraliṁ lunthayami. (iti niṣkrāntā).

bhagavati—O noble lady; *ma*—don't; *cintaya*—be anxious; *kṣipram*—quickly; *asau*—this; *muralim*—flute; *lunthayami*—I shall steal; *iti*—thus; *niṣkrānta*—exits.

Vṛndā: O noble lady, don't worry. In a moment I will rob her of

this flute. (She exits).

lalitā: (sa-bhayam anusṛtya) ajje kisa ali-aṁ sankasi jaṁ esa kalindi-kulamhi amhehi laddha.

sa—with; *bhayam*—fear; *anustya*—following; *ajje*—O noble lady; *kisa*—why?; *ali-am*—deception; *sankasi*—do you fear; *jam*—because; *esa*—this flute; *kalindi*—of the Yamunā river; *kulamhi*—on the shore; *amhehi*—by us; *laddha*—was obtained.

Lalitā: (fearfully following behind) O noble lady, why have you become suspicious? We found this flute on the shore of the Yamunā!

jatila: (sa-rosam) cabale dumhantini cittha cittha.

sa—with; *rosam*—anger; *cabale*—O restless girl; *dumhantini*—O giver of bad advise; *cittha*—stop!; *cittha*—stop!

Jaṭilā: (angrily) O fickle girl! O girl who gives bad advice, stop! Stop!

(praviśya)
subalaḥ: ajje jadile pekkha dahi-lampada makkadi tujjha gharaṁ pavisa-i.

praviśya—entering; *ajje*—O noble lady; *jadile*—Jaṭilā; *pekkha*—look!; *dahi*—for yogurt; *lampada*—greedy; *makkadi*—the female monkey; *tujjha*—your; *gharam*—house; *pavisa-i*—enters.

(Subala enters).

Subala: O noble Jaṭilā, look! The monkey greedy for yogurt is now entering your house!

jatila: (saci-grivam alokya) subala saccaṁ kahesi. makkhana-corini kkhu esa makkadi. (iti paravṛtya dhavanti niṣkrāntā).

saci—tilted; *grivam*—neck; *alokya*—looking; *subala*—O Subala; *saccam*—the truth; *kehesi*—you speak; *makkhana*—butter; *corini*—the thief; *esa*—she; *makkadi*—the female monkey; *iti*—thus; *paravṛtya*—turning; *dhavanti*—running; *niṣkrānta*—exits.

Jaṭilā: (tilting her neck, she looks) Subala, you speak the truth. This monkey is really a butter thief. (She changes direction and runs

off).

paurṇamāsī: nunaṁ vṛndāya preritasti kakkhatiyaṁ nama jaran-markati.

nunam—certainly; *vṛndāya*—by Vṛndā; *prerita*—sent; *asti*—is; *kakkhati*—Kakkhaṭī; *iyam*—this; *nama*—named; *jarat*—old; *markati*—female monkey.

Paurṇamāsī: It was Vṛndā who sent this old monkey named Kakkhaṭī.

subalaḥ: nandimuhi pekkha. pakkhittena venuna mudha-jadila-e makkadi tadida.

nandimuhi—Nāndīmukhī; *pekkha*—look!; *pakkhittena*—thrown; *venuna*—by the flute; *mudha*—foolish; *jadila-e*—Jaṭilā; *makkadi*—the monkey; *tadita*—was struck.

Subala: Nāndīmukhī, look! Foolish Jaṭilā threw the flute at the monkey.

paurṇamāsī: (sa-harsam) distya muralim adaya kakkhatiyaṁ kadambam adhirudha.

sa—with; *harsam*—happiness; *distya*—by good fortune; *muralim*—the flute; *adaya*—taking; *kakkhati*—Kakkhaṭī; *iyam*—this monkey; *kadambam*—a kadamba tree; *adhirudha*—has climbed.

Paurṇamāsī: (happily) Fortunately this monkey Kakkhaṭī has taken the flute and now climbed a kadamba tree.

(sarvaḥ praharsaṁ natayanti).

sarvaḥ—everyone; *praharsam*—happiness; *natayanti*—represents dramatically.

(Everyone becomes happy).

(praviśya)
jatila: haddhi vaccha subala hatthado me murali gada. ta tujjha ninamchanaṁ jami. samappehi me vamsi-am.

haddhi—alas!; *vaccha*—child; *subala*—Subala; *hatthado*—from the hand; *me*—my; *murali*—the flute; *gada*—is gone; *ta*—therefore; *tujjha*—of

you; *nimanchanam*—the stirring; *jami*—I attain; *samappehi*—please give; *me*—to me; *vamsi-am*—the flute.

(Jaṭilā enters)

Jaṭilā: Ah! Subala, my child, the flute is no longer in my hands. I request you, bring me the flute.

subalaḥ: ajje jahattha-nama esa kakkhati ke-alaṁ tujjha bahini-puttado visalado bha-edi. ta govahdhana-singe khelantaṁ naṁ gadu-a abhyatthehi.

ajje—O noble lady; *jahattha*—appropriate; *nama*—whose name; *esa*—this; *kakkhati*—Kakkhaṭī (hard); *ke-alam*—exclusively; *tujjha*—of you; *bahini*—of the sister; *puttado*—from the son; *visalado*—Viṣāla; *bha-edi*—fears; *ta*—therefore; *govaddhdhana*—of Govardhana Hill; *singe*—on the summit; *khelantam*—enjoying pastimes; *nam*—this; *gadu-a*—having gone; *abhyatthehi*—you should request.

Subala: O noble lady, this monkey, rightly named Kakkhaṭī (hard), is afraid of only your nephew Viśāla, who is now playing on top of Govardhana Hill. Go there and ask him to help.

(jatila niṣkrāntā).

jatila—Jaṭilā; *niṣkrānta*—exits.

(Jaṭilā exits).

paurṇamāsī: distya vyajena jaratiṁ duram apasarya dhurto 'yaṁ bhru-vibhramena lalitāṁ tvarayati.

distya—by good fortune; *vyajena*—by a trick; *jaratim*—the old lady; *duram*—far away; *apasarya*—sending; *dhurtaḥ*—villain; *ayam*—this; *bhru-vibhramena*—by moving the eyebrows; *lalitām*—Lalitā; *tvarayati*—causes to hurry.

Paurṇamāsī: By good fortune, using this trick, Subala has now sent old wretch Jaṭilā far away. Now, by moving his eyebrows, he makes Lalitā hasten here.

lalitā: (netra-prantaṁ kunayanti) hala rāhi ehi. venuṁ maggamhe.

netra—of the eyes; *prantam*—the corner; *kunayanti*—contracting;

hala—*sakhi*; *rāhi*—Rādhā; *ehi*—come; *venum*—for the flute; *maggamhe*—let us search.

Lalitā: (glancing from the corners of her eyes) Sakhi Rādhā, come. Let us search for the flute.

rādhikā: (svagatam) ditthi-a ahisaredi mam.

svagatam—aside; *ditthi-a*—by good fortune; *ahisaredi*—meets; *mam*—Me.

Rādhikā: (to Herself) By good luck now I will be able to meet with Kṛṣṇa.

(praviśyapati-kṣepena)
mukhara: visakhe ahimannu sandisa-i ajja jo-iti-anaṁ upadesena ma-e gomaṅgala nama candi pu-anijja. ta pu-anopaharaṁ ghetuna tumaṁ cecca-rukkhassa tale rāhi-aṁ lambhaya tti.

praviśya—entering; *apati*—of the curtain; *kṣepena*—with tossing; *visakhe*—O Viśākhā; *ahimannu*—Abhimanyu; *sandisati*—instructs; *ajja*—now; *jo-iti-anam*—of the astrologers; *upadesena*—by the advice; *ma-e*—by me; *gomaṅgala*—Gomaṅgala; *nama*—named; *candi*—Durga; *pu-anijja*—is to be worshiped; *ta*—therefore; *pu-ana*—of worship; *upaharam*—the articles; *ghetuna*—taking; *tumam*—You; *cecca-rukkhassa*—of a caitya tree; *tale*—at the base; *rāhi-am*—Rādhikā; *lambhaya*—you should bring; *tti*—thus.

(Tossing the backdrop curtain aside, Mukharā hastily enters.)

Mukharā: O Viśākhā, Abhimanyu said to me: "Today the astrologers have instructed me to worship the form of the goddess Durga named Gomaṅgala. Please take the articles of worship and, bringing Rādhā with you, meet me under the caitya tree."

rādhikā: (sa-khedam apavarya) hanta dudde-assa padi-ullam. (iti lalitā-mukhaṁ ikṣate).

sa—with; *khedam*—grief; *apavarya*—concealing; *hanta*—indeed; *dudde-assa*—of misfortune; *padi-ullam*—opposition; *iti*—thus; *lalitā*—of Lalitā; *mukham*—at the face; *ikṣate*—looks.

Rādhikā: (unhappily says to Herself, concealing Her words from other's ears) Hanta! O cruel fate! (She gazes at Lalitā's face).

lalitā: hala sacca-nama eso ahimannu. ta gadu-a pu-anobaharaṁ campademhi.

hala—ah!; *sacca*—truth; *nama*—name; *eso*—he; *ahimannu*—Abhimanyu; *ta*—therefore; *gadu-a*—going; *pua-ana*—of worship; *ubaharam*—the paraphernalia; *sampademhi*—let us arrange.

Lalitā: Sakhi, the name Abhimanyu (angry) fits him perfectly. Let us go and prepare the paraphernalia of worship.

(iti sarva niṣkrāntah).

iti—thus; *sarvaḥ*—everyone; *niṣkrāntaḥ*—exits.

(Everyone exits).

paurṇamāsī: (subalam anusṛtya sa-vyatham) vatsa duhsamadhaneyaṁ gatir upasthita. tad adya vṛndāya saha gatvā samasvasyataṁ tvaya patavena pundarikakṣaḥ. maya tu pramanika-purandhrinaṁ gostim asadya jatila-kautilyaṁ varnayisyate. (iti niṣkrāntā).

subala—Subala; *anusṛtya*—following; *sa*—with; *vyatham*—anxiety; *vatsa*—O child; *duhsamadhana*—unfortunate; *iyam*—this; *gatiḥ*—situation; *upasthita*—occurred; *tat*—therefore; *adya*—now; *vṛndāya*—Vṛndā; *saha*—with; *gatvā*—having gone; *samasvasyatam*—should be consoled; *tvaya*—by you; *patavena*—expertly; *pundarikakṣaḥ*—lotus-eyed Kṛṣṇa; *pramanika-purandhrinam*—of the elderly women; *gostim*—the assembly; *asadya*—entering; *jatila*—of Jaṭilā; *kautilyam*—the crookedness; *varnayisyate*—will be described; *iti*—thus; *niṣkrānta*—exits.

Paurṇamāsī: (approaching Subala, she says with anxiety) Child, this is an unfortunate situation. Now you and Vṛndā should go to lotus-eyed Kṛṣṇa and skillfully console Him, and I will go to the elderly women and describe to them the crookedness of Jaṭilā. (She exits).

subalaḥ: (parikramya) esa tamala-tale dahina-hatthe gahida-vamsi-a vunda cittha-i.

parikramay—walking; *esa*—this; *tamala*—of the tamala tree; *tale*—at the base; *dahina-hatthe*—in the right hand; *gahida*—taken; *vamsi-a*—the flute; *vunda*—Vṛndā; *cittha-i*—stands.

Subala: (walking) There is Vṛndā standing under a tamala tree and holding Kṛṣṇa's flute in her right hand.

(praviśya)
vṛndā: bhoḥ subala vilokita-sarvarthasmi. tad alaṁ tad-vartaya.

praviśya—entering; *bhoḥ*—O; *subala*—Subala; *vilokita*—seen; *sarva*—all; *artha*—meaning; *asmi*—I am; *tat*—therefore; *alam*—what is the need?; *tat*—of that; *vartaya*—with the news.

(Vṛndā enters).

Vṛndā: O Subala, I have already seen everything. No need to tell me what happened.

subalaḥ: vunde turi-aṁ ehi. venuṁ jevva ubaharamha.

vunde—O Vṛndā; *turi-am*—quickly; *ehi*—come; *venum*—the flute; *jevva*—certainly; *ubaharamha*—let us bring.

Subala: Vṛndā, let us quickly go and bring the flute to Kṛṣṇa.

(ity ubhau parikramatah).

iti—thus; *ubhau*—both; *parikramataḥ*—walk.

(They both walk).

subalaḥ: vunde mahumaṅgalena vaddhidukkantho pi-a-va-asso maggaṁ jje-a pekkhanto cittha-i. ta na jane akidatthanaṁ amhanaṁ tattha gamane ka tassa dasa bhave.

vunde—O Vṛndā; *mahumaṅgalena*—by Madhumaṅgala; *vaddhid*—increased; *ukkantho*—longings; *pi-a*—dear; *va-asso*—friend; *maggam*—the path; *jje-a*—certainly; *pekkhanto*—seeing; *cittha-i*—stands; *ta*—therefore; *na*—not; *jane*—I know; *akida*—unfulfilled; *atthanam*—purpose; *amhanam*—of us; *tattha*—there; *gamane*—in the journey; *ka*—what?; *tassa*—of Him; *dasa*—condition; *bhave*—might be.

Subala: Vṛndā, there is my dear friend Kṛṣṇa gazing at the path, and Madhumaṅgala increases His desire to meet Rādhā. I do not know what will happen to Kṛṣṇa when He learns that we could not fulfill His request.

vṛndā: subala satyaṁ bravisi. pasyayaṁ punnāga-taror upakanthe samutkanthate kamsariḥ.

subala—O Subala; *satyam*—the truth; *bravisi*—you speak; *pasya*—look!; *ayam*—He; *punnāga-taroḥ*—a punnāga tree; *upakanthe*—near; *samutkanthate*—longs; *kamsa-ariḥ*—Kṛṣṇa, the enemy of Kaṁsa.

Vṛndā: Subala, you speak the truth. Look! There is Kṛṣṇa, the enemy of Kaṁsa, standing under a punnāga tree and eagerly waiting for Rādhā.

subalaḥ: vunde bhanami cintehi juttim

vunde—O Vṛndā: bhanami—I say; *cintehi*—please consider; *juttim*—advice.

Subala: Vṛndā, I am asking you to think of a solution.

vṛndā: (vimraya) subala govindasya kṣana-vinodaya cintitopayasmi. tad ehi, tan-nispattaye vesaṁ bhajavaḥ. (iti niṣkrāntau).

vimrsya—thinking; *subala*—O Subala; *govindasya*—of Kṛṣṇa; *kṣana*—for a moment; *vinodaya*—for happiness; *cintita*—thought; *upaya*—the remedy; *asmi*—I am; *tat*—of that; *nispattaye*—for the accomplishment; *vesam*—costume; *bhajavaḥ*—let us accept; *iti*—thus; *niṣkrāntau*—they exit.

Vṛndā: (thinking) Subala, I know how we can make Govinda happy for some time. Come. To do this we must first disguise ourselves. (The both exit).

(tataḥ praviśati madhumaṅgalenopasyamanaḥ kṛṣṇah).
kṛṣṇaḥ: (sautsukyam)
rādhā puraḥ sphurati pascimatas ca rādhā
rādhādhisavyam iha dakṣinatas ca rādhā
rādhā khalu kṣiti-tale gagane ca rādhā
rādhā-mayi mama babhuva kutas tri-loki

tataḥ—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *upasyamanaḥ*—followed; *kṛṣṇaḥ*—Kṛṣṇa; *sa*—with; *autsukyam*—longing; *rādhā*—Rādhā; *puraḥ*—in front; *sphurati*—is manifested; *pascimataḥ*—behind; *ca*—also; *rādhā*—Rādhā; *ca*—and; *rādhā*—Rādhā; *rādhā*—Rādhā; *adhisavyam*—on the left; *iha*—here; *dakṣinataḥ*—on the right; *ca*—also; *rādhā*—Rādhā; *rādhā*—Rādhā; *khalu*—indeed; *kṣiti*—of the earth; *tale*—on the surface; *gagane*—in the sky; *ca*—and; *rādhā*—Rādhā; *rādhā*—of Rādhā; *mayi*—consisting; *mama*—of Me; *babhuva*—has become; *kutaḥ*—why?; *tri-loki*—the three worlds.

(Followed by Madhumaṅgala, Kṛṣṇa enters).

Kṛṣṇa: (filled with longing) Rādhā is in front and behind Me. Rādhā is on My left and on My right. On the earth and in the sky is Rādhā. Why do I see all the three worlds filled with Her?

madhumaṅgalaḥ: pi-a-va-assa bha-avadi-e ahisaridaṁ daniṁ jevva pekkhissasi rāhi-am.

pi-a—dear; *va-assa*—O friend; *bha-avadi-e*—by the noble Paurṇamāsī; *ahisaridam*—brought here; *danim*—now; *jjevva*—certainly; *pekkhissasi*—You will see; *rāhi-am*—Rādhikā.

Madhumaṅgala: Dear friend, the noble Paurṇamāsī is already bringing Her here. Soon You will see Your Rādhikā.

kṛṣṇaḥ:
karenāntas tuṣṭyā sa-lalitam avaṣṭābhya lalitā-
karāṅguṣṭhāṁ rādhā bhṛṣam abhisarantī sa-rabhasām
kim adya smerākṣi smara-parimalollāsi-valayā-
dhvanir māṁ nirmasyaty anupama-camatkāra-catulām

karena—by the hand; *antaḥ*—within; *tustya*—with satisfaction; *sa*—with; *lalitām*—playfulness; *avastabhya*—resting; *lalitā*—of Lalitā; *kara-angustham*—on the thumb; *rādhā*—Rādhā; *bhrsam*—quickly; *abhisaranti*—goes to the rendezvous; *sa*—with; *rabhasam*—eagerness; *kim*—whether?; *adya*—today; *smera*—smiling; *akṣi*—whose eyes; *smara*—of Kāmadeva; *parimala*—with the scent; *ullasi*—glistening; *valaya*—of bracelets; *dhvaniḥ*—the sound; *mam*—Me; *nirmasyati*—will make; *anupama*—incomparable; *camatkara*—with wonder; *catulam*—trembling.

Kṛṣṇa: Will Rādhā, with smiling eyes and happy at heart, playfully holding Lalitā's thumb in Her hand as She eagerly walks to the meeting, and tinkling sound of Her bracelets bearing the fragrance of conjugal desire, soon make Me tremble with incomparable wonder?

madhumaṅgalaḥ: bho bho ma uttammassa. kankana-jhanakaro succa-i.

bhoḥ—Oh!; *bhoḥ*—Oh!; *ma*—don't; *uttammassa*—to lose heart; *kankana*—of ankle-bells; *jhanakaro*—the sound; *succa-i*—is indicated.

Madhumaṅgala: Bho, don't despair! I hear the tinkling of ankle-bells!

(nepathye) hala lalide pekkha. sa eso punna-a-rukkho disa-i.

nepathye—from behind the scenes; *hala—sakhi*; *lalide*—Lalitā; *pekkha*—look!; *sa eso*—He; *punna-a*—punnāga; *rukkho*—tree; *disa-i*—is seen;

(Off-stage) Lalitā, look! There is Kṛṣṇa under the punnāga tree.

(punas tatraiva) sahi rahe dhittha-bhamara-jampidaṁ pekkha nam. ta kkhanam idha jjevva citthamha.

punaḥ—again; *tatra*—there; *eva*—certainly; *sahi*—O friend; *rahe*—Rādhā; *dhittha*—bold; *bhamara*—of a bumble-bee; *jampidam*—talking; *pekkha*—look; *nam*—at this; *ta*—therefore; *kkhanam*—for a moment; *idha*—here; *jjevva*—certainly; *citthamha*—let us stop.

(Another voice) Sakhi Rādhā, look at this boldly buzzing bumble-bee. Let us stop here for a moment.

madhumaṅgalaḥ: (sa-capalam) bho pi-a-va-assa vamado kiṁ na pecchasi. esa lalida-e saddhaṁ rāhi-a sama-ada.

sa-capalam—restless; *bho*—O; *pi-a-va-assa*—dear friend; *vamado*—from the left; *kiṁ*—what?; *na*—not; *pecchasi*—You see; *esa*—She; *lalida-e*—Lalita; *saddhaṁ*—with; *rāhi-a*—Rādhā; *sama-ada*—has arrived.

Madhumaṅgala: (with anxiety) O dear friend, do You not see? Rādhikā has come here with Lalitā!

kṛṣṇaḥ: (sotkantham) distya sakṣad adya mad-ikṣanayoḥ saukhyaṁ vistaryate sakhya.

sa—with; *utkantham*—longing; *distya*—by good fortune; *sakṣat*—directly; *adya*—now; *mat*—My; *ikṣanayoḥ*—of the eyes; *saukyam*—the happiness; *vistaryate*—is expanded; *sakhya*—by the friend.

Kṛṣṇa: (with longing) How fortunate I am! Today, thanks to My friend, My eyes have found great happiness!

madhumaṅgalaḥ: (sa-garvam) bho kisa na vittharidavvaṁ jattha ahaṁ vi-addho dudo mhi.

sa—with; *garvam*—pride; *bho*—ah; *kisa*—why?; *na*—not;

vittharidavvam—to be expanded; *jattha*—where; *aham*—I; *vi-addho*—clever; *dudo*—messenger; *mhi*—I am.

Madhumaṅgala: (proudly) Bho! Why should You not become happy? After all, I am the most expert messenger!

kṛṣṇaḥ: sakhe purah-sthayor mat-priyayor avyalikata nadyapy avadharita. yad abhyaṁ ne sannidhiyate.

sakhe—O friend; *puraḥ*—in the presence; *sthayoḥ*—staying; *api*—although; *mat*—to Me; *priayyoḥ*—dear friends; *avyalikata*—not untruthful (sincere); *na*—not; *adya*—now; *api*—even; *avadharita*—is considered; *yat*—because; *abhyam*—by them; *na*—not; *sannidhiyate*—in approached nearby.

Kṛṣṇa: Friend, My beloved Rādhā and Lalitā have no affection for Me! Although they both stand not far away, they don't come any closer.

madhumaṅgalaḥ: pi-a-va-assa sutthu pasannaṁ rāhiṁ janahi. jaṁ sadi-añcala-jhampida murali jhalakka-i.

pi-a—dear; *va-assa*—friend; *sutthu*—clearly; *pasannam*—favourable; *rāhim*—Rādhā; *janahi*—You should know; *jam*—because; *sadi*—of Her garments; *añcala*—in the corner; *jhampida*—hidden; *murali*—the flute; *jhalakka-i*—is manifested.

Madhumaṅgala: Dear friend, You should know that Rādhā is definitely attracted to You, because She holds Your flute in the corner of Her garments.

kṛṣṇaḥ: (sa-sneham)
vidhur eti divā virūpatāṁ
śata-patraṁ bata śarvarī-mukhe
iti kena sadā śriyojjvalaṁ
tulanām arhati mat-priyānanam
(iti sa-kautukam anusarpati).

sa—with; *sneham*—tenderness; *vidhuḥ*—the moon; *eti*—becomes; *divā*—by daytime; *virūpatām*—faded away; *ṣata-patram*—the lotus flower; *bata*—alas; *ṣarvarī-mukhe*—in the beginning of evening; *iti*—thus; *kena*—with what; *sadā*—always; *ṣriyā-ujjvalam*—brilliant with beauty; *tulanām*—comparison; *arhati*—deserves; *mat*—of Me; *priyā*—of the dear one; *ānanam*—the face; *sa*—with; *kautukam*—eagerness; *anusarpati*—approaches.

Kṛṣṇa: (tenderly) The moon fades away in the daytime, and the lotus closes at evening. But the face of My beloved Rādhā is always shines with beauty, both day and night. Therefore, to what can Her face be compared? (He eagerly approaches Rādhā).

(nepathye)
varisahana-i lacchi i-aṁ puro ra-ini samuggama-i
canda-ali-kutumha-aca-ora ma dha-a suppasaham

nepathye—from behind the scenes; *varisahana-i*—the daughter of Maharaja Vṛṣabhānu; *lacchi*—the goddess of fortune; *i-am*—She; *puro*—in the presence; *ra-ini*—reddish (or affectionate); *samuggama-i*—approaches; *canda-ali*—many moons (or Candrāvalī); *kutumba*—maintaining; *aca-ora*—cakora bird; *ma*—don't; *dha-a*—run; *suppasaham*—enthusiastically.

(Off-stage) The beautiful reddish sun, situated in the constellation Taurus, now rises in the sky. O cakora bird that sustains its life by the light of many moons, do not run so hastily to this sun!

Or: The goddess of fortune who is the daughter of Maharaja Vṛṣabhānu, filled with love for You, has now come here. O Kṛṣṇa, who is like the cakora bird for whom Candrāvalī is life itself, do not run so hastily to Rādhā!

madhumaṅgalaḥ: lalide bhamidasi. na kkhu ca-oro. pekkha eso rahangiramano jena varisahana-i lacchi kamijja-i.

lalide—O Lalitā; *bha idasi*—You are mistaken; *na*—not; *kkhu*—indeed; *ca-oro*—a cakora bird; *pekkha*—look!; *eso*—he; *rahangiramano*—a cakravāka bird; *jena*—by whom; *varisahana-i*—of the sun in the sign Taurus; *lacchi*—the beauty; *kamajja-i*—is desired.

Madhumaṅgala: Lalitā, you are mistaken. This is not the cakora. Look! This is the cakravāka bird that yearns after the beauty of the sun shining in the constellation Taurus![77]

(nepathye punar anyatah).
bho kanha sunahi.

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[77] The cakora bird maintains itself by drinking moonlight, and therefore it yearns to see the moon. The cakravāka birds separate at night and reunite in the morning when the sun rises. For this reason the cakravākas yearn to see the sun. Madhumaṅgala rebukes Lalitā for using the wrong bird in her metaphor. Kṛṣṇa is eager to see Rādhā, not Candrāvalī.

nepathye—behind the scenes; *punar*—again; *anyatah*—another; *bho kanha*—O Kṛṣṇa; *sunahi*—listen.

(Another voice from a different place behind the scenes) O Kṛṣṇa, listen!

madhumaṅgalaḥ: (vilokya sa-sankam) esa dahine visalassa bahini sarangi nama bali-a.

vilokya—looking; *sa*—with; *sankam*—fear; *esa*—she; *dahine*—on the right; *visalassa*—of Viśāla; *bahini*—the sister; *sarangi*—Sāraṅgī; *nama*—named; *bali-a*—girl.

Madhumaṅgala: (fearfully looking) On the right is Viśāla's sister Sāraṅgī.

kṛṣṇaḥ: sakhe ma sankisthaḥ. susthu balikeyam.

sakhe—O friend; *ma*—don't; *sankisthaḥ*—be afraid; *susthu*—clearly; *balika*—a young girl; *iyam*—this.

Kṛṣṇa: Friend, don't be afraid. It is only a young girl.

(praviśya)
sarangi: bho kanha sunahi. vuddhi-a muhala bhanadi kisa tu-e mama nattini ali-aṁ dusi-jja-i. jaṁ tujjha vamsi-a amhehiṁ kakkhali-a-hatthe dittha ta ma gohi naṁ ti.

praviśya—entering; *bho*—O; *kanha*—Kṛṣṇa; *sunahi*—listen; *vuddhi-a*—the elderly lady; *muhala*—Mukharā; *bhanadi*—says; *kisa*—why?; *tu-e*—by You; *mama*—my; *nattini*—granddaughter; *ali-am*—falsely; *dusi-jja-i*—is defamed; *jam*—because; *tujjha*—Your; *vamsi-a*—flute; *amhehim*—by us; *kakkhali-a*—of the monkey Kakkhaṭī; *hatthe*—in the hand; *dittha*—seen; *ta*—therefore; *ma*—don't; *gohi*—defame; *nam*—He; *ti*—thus.

Sāraṅgī: (enters) O Kṛṣṇa, please listen. Elderly Mukharā speaks to You the following words: "Why do You falsely defame my granddaughter? We have personally seen Your flute in the hand of the monkey Kakkhaṭī. Do not accuse Rādhā of stealing Your flute!"

kṛṣṇaḥ: sarangike vijñāpaya mukharaṁ yad ahaṁ labdha-muraliko 'smi.

sarangike—O Sāraṅgī; *vijñāpaya*—please inform; *mukharam*—

Mukharā; *yat*—that; *aham*—I; *labdha*—found; *muralika*—the flute; *asmi*—I am.

Kṛṣṇa: Sāraṅgika, please tell Mukharā that I have found My flute.

(nepathye) hala pacchanna hohi.

nepathye—from behind the scenes; *hala*—sakhi; *pacchanna*—hide; *hohi*—please be.

(Off-stage) Sakhi, hide!

sarangi: (nepathyabhimukham avalokya. serasyam). hala rāhi-e cecca-rukkhassa tale tumaṁ vidudi a-aledi me bhadu-o. ta tattha kiṁ ti na gadasi.

nepathya—of behing the scenes; *abhimukham*—in the direction; *avalokya*—looking; *sa*—with; *irsyam*—anger; *hala*—Ah!; *rāhi-e*—Rādhikā; *cecca-rukkhassa*—of a caitya tree; *tale*—at the base; *tumam*—You; *vidudi*—; *a-aledi*—summons; *me*—my; *bhadu-o*—brother; *ta*—therefore; *tattha*—there; *kim*—why?; *ti*—thus; *na*—not; *gadas*—You have gone.

Sāraṅgī: (looking in the direction of the behind-the-scene voice, she angrily says) Rādhikā, my brother Abhimanyu called You to meet him under the caitya tree. Why have You not gone there?

(nepathye) hadase saha-saraṅga-mukhi sarangi-e tumaṁ pi dudi-a jadila samvutta. ta vuddha-saddulassa tunda-kodare padehi.

nepathye—from behind the scenes; *hadase*—foolish; *saha-saraṅga*—of the color of tree branches (monkeys); *mukhi*—with face; *sarangi-e*—O Sāraṅgī; *tumam*—you; *api*—also; *dudi-a*—a second; *jadila*—Jaṭilā; *smavutta*—are; *ta*—therefore; *vuddha*—old; *sa dulassa*—of a tiger; *tunda-kodare*—in the jaws; *padehi*—you should fall.

(Off-stage) O foolish Sāraṅgī, O girl with the face of a monkey, you are a second Jaṭilā! May you fall into the jaws of some old tiger!

sarangi: (samarsam) lalide ullatti-a maṁ jevva tumaṁ tajjasi. ta ahaṁ gadu-a ma-usi-a-e jadila-e vinnavissam. (iti niṣkrāntā).

sa—with; *amarsam*—anger; *lalide*—O Lalitā; *ullatti-a*—offending; *mam*—me; *jevva*—certainly; *tumam*—you; *tajjasi*—rebuke; *ta*—therefore; *aham*—I; *gadu-a*—having gone; *ma-ui-a-e*—to aunt; *jadila-e*—Jaṭilā;

vinnavissam—I shall inform; *iti*—thus; *niṣkrānta*—exits.

Sāraṅgī: (angrily) Lalitā, you have insulted me with these words. I will go to my aunt Jaṭilā and tell her everything! (She exits).

madhumaṅgalaḥ: (savajñām) jadu naṁ bali-a-palave kassa visambho.

sa—with; *avajñām*—neglect; *jadu*—ever; *nam*—indeed; *bali-a*—of a girl; *palave*—in the words; *kassa*—of whom?; *visambho*—trust.

Madhumaṅgala: (with neglect) Who will believe the words of a girl?

(nepathye) sakhi rahe munca munca.

sakhi—O friend; *rahe*—Rādhā; *munca*—release; *munca*—release.

(Off-stage) Sakhi Rādhā, throw it away, throw it away!

madhumaṅgalaḥ: sunahi sankidena kiṁ bhanedi lalida.

sunahi—listen; *sankidena*—in Sanskrit; *kim*—what?; *bhanedi*—says; *lalida*—Lalitā.

Madhumaṅgala: Listen. What does Lalitā say in Sanskrit?

(punar nepathye)
kiṁ taskariṁ yuvati-mana-dhanasya vamsim
anke karosi vikira tvaraya vidure
esa prayatu vanitambara-taskaraya
yogyena saṅgam iha gacchatu vastu yogyam

punaḥ—again; *nepathye*—from behind the scenes; *kim*—why?; *taskarim*—a thief; *yuvati*—of young girls; *mana*—of the mind; *dhanasya*—of the wealth; *vamsim*—the flute; *anke*—the arm; *karosi*—You do; *vikira*—throw; *tvaraya*—quickly; *vidure*—far away; *esa*—it; *prayatu*—should go; *vanita*—of girls; *ambara*—of the garments; *taskaraya*—to the thief; *yogyena*—with appropriateness; *saṅgam*—association; *iha*—here; *gacchatu*—should go; *vastu*—thing; *yogyam*—suitable.

(Again the voice from the off-stage) This flute is a thief who steals the wealth of the young girls' minds. Why do You hide it in Your arm? Quickly throw it far away! Let it go to Kṛṣṇa, the thief who stole the

gopīs' garments. They are both rogues, therefore it is proper that they should be together.

kṛṣṇaḥ: (smitvā) sakhe pasyeyam añcalad vamsiṁ balad ivakraya purastac cikṣepa. tad imaṁ grhana.

tvā—smiling; *sakhe*—O friend; *pasya*—look; *iyam*—this; *añcalat*—from the corner of the sari; *amsim*—the flute; *balat*—violently; *iva*—as if; *akrsya*—pulled; *purastat*—in the presence; *cikṣepa*—tossed; *tat*—therefore; *imam*—it; *grhana*—grab.

Kṛṣṇa: (smiling) Friend, look! She took the flute from the edge of Her garments and threw it. Grab it!

(madhumaṅgalaḥ karoti).

madhumaṅgalaḥ—Madhumaṅgala; *karoti*—does it.

(Madhumaṅgala does it).

(nepathye duratah) amma sarangi-e asaccaṁ na bhanidam.

nepathye—from behind the scenes; *durataḥ*—from far away; *amma*—ah!; *sarangi-e*—by Sāraṅgī; *asaccam*—untruth; *na*—not; *bhanidam*—is spoken.

(Off-stage, from far away) Ah! Sāraṅgī told the truth!

kṛṣṇaḥ: (sa-vyatham) sakhe pasya. puro nisthureyaṁ upasthita jarati.

sa—with; *vyatham*—anxiety; *sakhe*—O friend; *pasya*—look!; *puraḥ*—before us; *nisthura*—cruel-hearted; *iyam*—she; *upasthita*—stands; *jarati*—the old lady.

Kṛṣṇa: (anxious) Friend, look! The cruel-hearted old lady is here.

madhumaṅgalaḥ: hanta sa-ana-kasuna-bhu-angiva kura-muhi esa rosa-vesena latthiṁ khivanti parusaṁ gajja-i jadila.

hanta—Ah!; *sa-ana*—in the month of Śrāvaṇa; *kasuna*—a black; *bhujangi*—snake; *iva*—like; *kura*—cruel; *muhi*—mouth; *esa*—she; *rosa-vesena*—with anger; *latthim*—cane; *khivanti*—tossing; *parusam*—harsh; *garjati*—roars; *jadila*—Jaṭilā.

Madhumaṅgala: Hanta! The foul-mouthed Jaṭilā appeared like a

black snake in the month of Śrāvaṇa. Angrily waving her stick, she shouts harsh words.

(nepathye) bho dukulaṅgara-dhuma-leha paccahaṁ vancesi daniṁ ka pa-tti.

nepathye—from behind the scenes; *bho*—O; *dukulaṅgara*—the coals of a bad family; *dhuma-lekha*—smoke; *paccaham*—every day; *vancesi*—You cheat; *danim*—now; *ka*—what?; *pa-utti*—attachment.

(Off-stage) O youth who is like the smoke from the embers of a bad family, every day You cheat someone! What will You achieve by this?

madhumaṅgalaḥ: haddhi ka-aliva kampa-i rāhi-a.

haddhi—alas!; *ka-ali*—a plantain trees; *iva*—like; *kampa-i*—trembles; *rāhi-a*—Rādhikā.

Madhumaṅgala: Ah, Rādhikā trembles like a plantain tree in the wind!

(nepathye)
ajje pasida. na kkhu amhe abarajjhamha.

nepathye—behind the scenes; *ajje*—O noble lady; *pasida*—be kind; *na*—not; *kkhu*—indeed; *amhe*—we; *abarajjhamha*—offended.

(Off-stage) O noble lady, please be kind! We have not committed any offenses!

madhumaṅgalaḥ: pekkha rāhi-aṁ hatthe ghettuna lalida-e sama vuddhi-a.

pekkha—look!; *rāhi-am*—Rādhikā; *hatthe*—in the hand; *ghettuna*—taking; *lalida-e*—Lalitā; *samam*—with; *patthida*—set out; *vuddhi-a*—the old lady.

Madhumaṅgala: Look! Taking Rādhikā by the hand, the old lady is walking away with Lalitā.

kṛṣṇaḥ: (sa-khedam) sakhe na jane kim adya pratipadyate kathoreyaṁ jatila. tad upasṛtya tattvam avadharyatam.

sa—with; *khedam*—unhappiness; *sakhe*—O friend; *na*—not; *jane*—I

know; *kim*—what?; *adya*—now; *pratipadyate*—does; *kathora*—cruel; *iyam*—she; *jatila*—Jaṭilā; *tat*—therefore; *upasṛtya*—following; *tattvam*—the truth; *avadharyatam*—should be learned.

Kṛṣṇa: (with grief) Friend, I do not know what cruel Jaṭilā will do now. Please follow her and learn what happens.

(madhumaṅgalo niṣkrāntah).

madhumaṅgalaḥ—Madhumaṅgala; *niṣkrāntaḥ*—exits.

(Madhumaṅgala exits).

kṛṣṇaḥ: (nihavasya)
vyaktiṁ gate mama rahasya-vinoda-vṛtte
rusto laghistha-hrdayas tarasabhimanyuḥ
rādhāṁ nirudhya sadane viniguhate va
ha hanta lambhayati va yadu-rajadhanim

vyaktim—manifestation; *gate*—attained; *mama*—of Me; *rahasya*—confidential; *vinoda-vṛtte*—pastimes; *rustaḥ*—angry; *laghistha*—light; *hrdyayaḥ*—heart; *tarasa*—quickly; *abhimanyuḥ*—Abhimanyu; *rādhām*—Rādhā; *nirudhya*—stopping; *sadane*—at home; *viniguhate*—hides; *va*—or; *ha*—ah!; *hanta*—alas!; *lambhayati*—causes to attain; *va*—or; *yadu*—of the Yadu dynasty; *rajadhanim*—the capital.

Kṛṣṇa: (sighing) Ah! Hanta! Learning of My confidential pastimes with Her, this fool Abhimanyu will probably force Rādhā to stay at home, or even take Her to Mathurā, the capital of the Yadu dynasty!

madhumaṅgalaḥ: bho pi-a-va-assa accari-am. nunaṁ rāhi-a kampi vijjaṁ jana-i.

bho—O; *pi-a*—dear; *va-assa*—friend; *accari-am*—it is wonderful; *nunam*—is it not?; *rāhi-a*—Rādhikā; *kampi*—something; *vijjam*—mystic knowledge; *jana-i*—knows.

Madhumaṅgala: (enters) Bho! Dear friend, it was very wonderful! Rādhikā must have some mystic knowledge!

kṛṣṇaḥ: kathyataṁ kidṛśi vidya.

kathyatam—should be spoken; *kidṛśi*—what kind?; *vidya*—mystic knowledge.

Kṛṣṇa: What kind of mystic knowledge? Tell Me.

madhumaṅgalaḥ: kula-vuddhahiri-mandale nivittha-e bha-avadi-e aggado vikkosanti jadila rāhi-aṁ nida.

kula—respectable; *vuddha*—elderly; *ahiri*—of gopīs; *mandale*—in the circle; *nivittha-e*—entered; *bha-avadi-e*—the noble Paurṇamāsī; *aggado*—before; *vikkosanti*—very angry; *jadila*—Jaṭilā; *rāhi-am*—Rādhikā; *nida*—brought.

Madhumaṅgala: Jaṭilā angrily brought Rādhikā to the assembly of elder gopīs and placed Her before Paurṇamāsī.

kṛṣṇaḥ: tatas tataḥ.

tataḥ—then; *tataḥ*—then.

Kṛṣṇa: What happened then?

madhumaṅgalaḥ: tado ditthaṁ ma-e sinehena vikkhuhidasu tasu savvasu rāhi-a-oggunthanaṁ utsari-a hasanto su-alo samvutto.

tado—then; *dittham*—seen; *ma-e*—by me; *snehena*—with affection; *vikkhuhidasu*—agitated; *tasu*—among them; *savvau*—all; *rāhi-a*—of Rādhikā; *oggunthanam*—the veil; *utsari-a*—lifting; *hasanto*—laughing; *su-alo*—Subala; *samvutta*—was manifested.

Madhumaṅgala: Then I saw how in the midst of the assembly of elder gopīs, who were agitated because of their affection for Rādhā, Jaṭilā lifted the veil covering Her face, and from under the veil appeared not Rādhikā, but laughing Subala!

kṛṣṇaḥ: (smitvā) tatas tataḥ.

smitvā—smiling; *tataḥ*—then; *tataḥ*—then.

Kṛṣṇa: (with smile) And what happened then?

madhumaṅgalaḥ: tado hasa-kolahale ubarade rutthahiṁ savvahiṁ nibbhacchida lajja-e nada-muhi jadila pala-ida.

tado—then; *hasa*—of laughter; *kolahale*—in the uproar; *ubarade*—ceased; *rutthahim*—angry; *savvahim*—by all the gopīs; *nibhacchida*—rebuked; *lajja-e*—with embarrassment; *nada*—with bowed; *muhi*—face; *jadila*—Jaṭilā; *pala-ida*—fled.

Madhumaṅgala: Then, when the loud laughter finally ended, all the gopīs were very angry. They loudly scolded Jaṭilā, and she, bowing her head in shame, fled from their midst.

kṛṣṇaḥ: kathyatam. tayor dvitiya katham abhut.

kathyatam—let it be told; *tayoḥ*—of the two; *dvitiya*—the second girl; *katham*—how; *abhut*—was.

Kṛṣṇa: Tell me, what happened to the second girl?

madhumaṅgalaḥ: rāhi-a-e kanne padhidena kena bi mantena padhaṁ jevva sa vunda kida.

rāhi-a-e—by Rādhikā; *kanne*—in the ear; *padhidena*—recited; *kena bi*—some; *mantena*—by a mantra; *padham*—first; *jevva*—certainly; *sa*—she; *vunda*—Vṛndā; *kida*—became.

Madhumaṅgala: Rādhikā wispered some magical mantra in her ear and the girl turned into Vṛndā!

kṛṣṇaḥ: sakhe na rādhikāyaḥ khalv iyaṁ vidya. kintu taṁ abhimanyuna samahrtaṁ avadharya mad-vinodaya yad vṛndāya pranitaṁ idaṁ kautuhalam.

sakhe—O friend; *na*—not; *rādhikāyaḥ*—of Rādhikā; *khalu*—indeed; *iyam*—this; *vidya*—magic; *kintu*—however; *tam*—Her; *abhimanyu*—by Abhimanyu; *samahrtam*—called; *avadharya*—knowing; *mat*—of Me; *vinodaya*—for the pleasure; *yat*—which; *vṛndāya*—by Vṛndā; *pranitam*—fashioned; *idam*—this; *kautuhalam*—pastime.

Kṛṣṇa: Friend, this is not Rādhikā's mystic knowledge! Knowing that Rādhā was called by Abhimanyu, Vṛndā arranged these wonderful pastimes to please Me!

madhumaṅgalaḥ: (satta-hasam) bho saccaṁ vi-a kahesi. ditthaṁ ma-e- punobi vunda-e. nimmida-raha-veso su-alo muhara-ghare pavittho.

sa—with; *atta-hasam*—loud laughter; *bho*—O; *saccam*—the truth; *vi-a*—indeed; *kehesi*—You speak; *ditthaṁ*—seen; *ma-e*—by me; *punobi*—also; *vunda-e*—by Vṛndā; *nimmida*—done; *raha*—of Rādhā; *veso*—the garment; *su-alo*—Subala; *muhara*—of Mukharā; *ghare*—at the home; *pavittho*—entered.

Madhumaṅgala: (with a loud laugh) Bho! You speak the truth! Vṛndā and I have seen Subala enter Mukharā's house disguised as Rādhā.

(nepathye)
dadhana madhyahna-jvalad-aruna-kanta-pratimaya
vapus tulyaṁ ganda-sthala-tulita-karandava-ruciḥ
krsangiyaṁ nidra-parimala-daridrakṣi-kavala
sakhi-badhaṁ rādhā hari-viraha-khinna prathayati

dadhana—placing; *madhya-ahna*—midday; *jvalat*—blazing; *aruna-kanta*—of suryakanta jewels; *pratimaya*—as a statue; *vapuḥ*—form; *tulyam*—equality; *ganda-sthala*—cheeks; *tulita*—equal; *karandava*—of ducks; *ruci*—color; *krsa*—slender; *angi*—limbs; *iyam*—She; *nidra*—of sleep; *parimala*—fragrance; *daridra*—poor; *akṣi*—eyes; *kavala*—a mouthful; *sakhi*—of Her gopi-friends; *badham*—suffering; *rādhā*—Rādhā; *hari*—from Kṛṣṇa; *viraha*—from the separation; *khinna*—distressed; *prathayati*—extends.

(Off-stage) With body like a statue of suryakanta jewels burning at midday, with cheeks as pale as white ducks, and with eyes deprived of even a little sleep, slender Rādhā, tormented by separation from Hari, brings great suffering to Her sakhis.[78]

kṛṣṇaḥ: (sa-dṛṣṭi-kṣepam) sakhe distya kirenamuna samasvasito 'smi.

sa—with; *dṛṣṭi*—of a glance; *kṣepam*—the casting; *sakhe*—O friend; *distya*—by good fortune; *kirena*—parrot; *amuna*—by this; *samasvasitaḥ*—comforted; *asmi*—I am.

Kṛṣṇa: (glancing in that direction) O friend, by good fortune this parrot has brought Me some consolation.

madhumaṅgalaḥ: nunaṁ vunda-bhasidaṁ anukaredi kiro.

nunam—is it not so?; *vunda*—of Vṛndā; *bhasidam*—the words; *anukaredi*—imitates; *kiro*—the parrot.

Madhumaṅgala: This parrot is repeating the words spoken by Vṛndā.

kṛṣṇaḥ: sakhe draṣṭum icchāmi tadṛśau vṛndā-subalau. tatas

[78] The suryakanta jewels bursts into flame when placed before the midday sun.

tvaryatam.

sakhe—O friend; *draṣṭum*—to see; *icchami*—I wish; *tadṛśau*—like this; *vṛndā*—Vṛndā; *subalau*—and Subala; *tataḥ*—therefore; *tvaryatam*—it should be hurried.

Kṛṣṇa: Friend, I wish to see Vṛndā and Subala in disguise. Let's hurry to them.

(madhumaṅgalo vamsiṁ kṛṣṇa-kare nikṣipya parikramati).

madhumaṅgalaḥ—Madhumaṅgala; *vamsim*—the flute; *kṛṣṇa*—of Kṛṣṇa; *kare*—in the hand; *nikṣipya*—placing; *parikramati*—walks.

(Madhumaṅgala places the flute in Kṛṣṇa's hand and then starts to walk.)

kṛṣṇaḥ: su-vicyutaṁ vamsim upalabdho 'smi. tad enaṁ purayami. (iti tatha karoti).

su-vicyutam—lost; *vamsim*—flute; *upalabdhaḥ*—obtained; *asmi*—I have; *tat*—therefore; *enam*—it; *purayami*—I shall fill with music; *iti*—thus; *tatha*—in that way; *karoti*—He does.

Kṛṣṇa: I have found My lost flute. Let Me fill it with music. (He does that).

madhumaṅgalaḥ: (kṣanam utkarno bhavan, sanskṛtena)
manohari ko 'pi pratimukha-visari mrdutaya
viravo 'yaṁ varyaṁ sravana-paricaryaṁ racayati
tataḥ karnottamsi-kṛta-catula-vamsi-kala-rutir
niratanka sanke milati kalaviṅkavalir itaḥ

kṣanam—in a moment; *utkarnaḥ*—with raised ears; *bhavan*—becoming; *sanskṛtena*—in Sanskrit; *manohari*—charming; *kah api*—something; *pratimukha*—in all directions; *visari*—going; *mrdutaya*—with softness; *viravaḥ*—sound; *ayam*—this; *varyam*—best; *sravana*—of the ears; *paricaryam*—service; *racayati*—does; *tataḥ*—then; *karna*—of the ears; *uttamsi*—earrings; *kṛta*—made; *catula*—sweet; *vamsi*—of the flute; *kala*—melodious; *rutiḥ*—music; *niratanka*—fearless; *sanke*—I am afraid; *milati*—meets; *kalaviṅka*—of kalaviṅka birds (Indian cuckoo); *avaliḥ*—multitude; *itaḥ*—there.

Madhumaṅgala: (listening with pricked ears) The charming, soft

sound of the flute flows in all directions, giving happiness to the ears. Because of this, all the cuckoo birds have fearlessly gathered here, making these sweet melodious sounds their ear ornaments!

(punar vilokya) hi hi. sadda-sadhammena padarido mhi. kankana-sinjidam kkhu edam.

punaḥ—again; *vilokya*—looking; *hi hi*—Hee-hee!; *sadda*—of sound; *sadhammena*—by the similarity; *padarido*—tricked; *mhi*—I am; *kandana*—of bracelets; *sinjidam*—the tinkling sounds; *kkhu*—indeed; *edam*—this.

(Looking again) Hee-hee! I was mistaken! These are not the sounds of birds, but the tinkling of bracelets!

rādhikā: ami-aṁ pi-asi su-mahuraṁ vamasi ru-aṁ vissamohanaṁ visamaṁ tujjha na dusanaṁ adhava murali jado darunasi kida

ami—nectar; *pi-asi*—you drink; *su*—very; *mahuram*—sweet; *vamasi*—you spit; ru-am—a sound; *vissa*—the world; *mohanam*—bewildering; *visamam*—dangerous; *tujjha*—of You; *na*—not; *dusanam*—criticism; *adhava*—or; *murali*—the flute; *jado*—from which; *daruna*—hard (or wooden); *asi*—you are; *kida*—done.

Rādhikā: O flute, although you drink the sweetest nectar, you spit out a sound so poisonous that it bewilders the entire world! But still, it is not your fault, since it is your nature to be hard.

lalitā: hala purado punna-assa mule kanho rehadi.

hala—sakhi; *purado*—in the presence; *punna-assa*—of a punnāga tree; *mule*—at the base; *kanho*—Kṛṣṇa; *rehadi*—is manifested.

Lalitā: Sakhi, here is Kṛṣṇa under the punnāga tree.

madhumaṅgalaḥ: (vilokya sa-harsam) dure magganijjo attho kahaṁ sa-aṁ jevva hatthe ubatthido. (iti paravṛtya) pi-a-va-assa pekkha. vunda-e saddhaṁ subalo tujjha samnihiṁ laddho.

vilokya—looking; *sa*—with; *harsam*—joy; *dure*—for a great distance; *magganijjo*—to be sought; *attho*—purpose; *kaham*—how; *sa-am*—on its own accord; *jevva*—indeed; *hatthe*—in the hand; *ubatthido*—manifested; *iti*—thus; *paravṛtya*—turning; *pi-a*—dear; *va-assa*—friend; *pekkha*—look!; *vunda-e*—Vṛndā; *saddham*—with; *subalo*—Subala; *tujjha*—of You; *samnihim*—nearness; *laddho*—obtained.

Madhumaṅgala: (looks ahead and becomes joyful) How did this happen? What we have been looking for everywhere is now falling into our hands on its own accord! (Turning to Kṛṣṇa) Dear friend, look! Subala and Vṛndā are coming to You!

kṛṣṇaḥ: (sa-sneham alokya) hanta priya-sakhyau praviśta me dṛṣṭiḥ prakamam amodate. (iti parikramya) bho sakhinaṁ sikha-mane tarasa sannidhiyatam.

sa—with; *sneham*—affection; *alokya*—looking; *hanta*—indeed; *priya*—dear; *sakhyau*—friends; *praviśta*—entered; *me*—My; *dṛṣṭiḥ*—glance; *prakamam*—greatly; *amodate*—delights; *iti*—thus; *parikramya*—walking; *bhoḥ*—O; *sakhinam*—of gopi-friends; *sikha*—crest; *mane*—O jewel; *tarasa*—at once; *sannidhiyatam*—may be approached.

Kṛṣṇa: (with affection) Hanta! O My friends, I am so happy to see you! (Walking) Bho! O crest jewel of all My sakhis, come here at once!

rādhikā: (sa-smitam apavarya) hala lalide maṁ kkhu su-alam jevva janadi de va-asso.

sa—with; *smitam*—a smile; *apavarya*—concealing; *hala*—sakhi; *lalide*—Lalitā; *mam*—Me; *kkhu*—indeed; *su-alam*—Subala; *jevva*—indeed; *janadi*—thinks; *de*—your; *va-asso*—friend.

Rādhikā: (concealing a smile) Lalitā, your friend Kṛṣṇa thinks I am Subala in disguise.

kṛṣṇaḥ: sakhe madhumaṅgala pasya samvidhanakasya sausthavam asau sakṣad agrato rādhikāiva sa-vayasya pratibhati.

sakhe—O friend; *madhumaṅgala*—Madhumaṅgala; *pasya*—look; *samvidhanakasya*—arranged; *sausthavam*—excellence; *yat*—which; *asau*—this; *sakṣat*—directly; *agrataḥ*—in front; *rādhikā*—Rādhikā; *eva*—certainly; *sa-vayasya*—with friend; *pratibhati*—appears;

Kṛṣṇa: Friend Madhumaṅgala, look! It is so wonderful! They look exactly like Rādhikā and Her sakhi!

lalitā: hala rāhi-e pariphullo eso sura-vallaho.

hala—sakhi; *rāhi-e*—Rādhikā; *pariphullo*—blossomed with happiness; *eso*—this; *sura-vallaho*—punnāga tree.

Lalitā: Rādhikā, this punnāga tree is certainly blossomed with happiness!

madhumaṅgalaḥ: (sersyam) thaggini vunde ajja bi kiṁ ti amhanaṁ purado rāhi rāhiti bhanami. su-ala tti ujju-aṁ kahehi.

sa—with; *irsyam*—malice; *thaggini*—cunning; *vunde*—O Vṛndā!; *ajja*—now; *bi*—even; *kim*—why?; *ti*—thus; *amhanam*—of us; *purado*—in the presence; *rāhi*—Rādhā; *rāhi*—Rādhā; *iti*—thus; *bhanasi*—you say; *su-ala*—Subala; *tti*—thus; *ujju-am*—honestly; *kahehi*—say.

Madhumaṅgala: (angrily) O cunning Vṛndā, even now in our presence you repeat "Rādhā, Rādhā". This is actually Subala. Speak the truth!

kṛṣṇaḥ: sakhe malam evaṁ braviḥ. prakamam rādhābhidhanaṁ dhinoti mam. tad anenaham apy amantrayisye. (iti sannidhaya) sakhi rādhe parisvajasva mam. kṣanam ahaṁ tad eva priyabhimarsa-saukhyam anubhavami.

sakhe—O friend; *ma*—don't; *alam*—so much; *evam*—in this way; *braviḥ*—talk; *prakamam*—greatly; *rādhā*—of Rādhā; *abhidhanam*—the name; *dhinoti*—pleases; *mam*—Me; *tat*—therefore; *anena*—by this; *aham*—I; *api*—also; *amantrayisye*—I shall say; *iti*—thus; *sannidhaya*—coming close; *sakhi*—O friend; *rādhe*—Rādhā; *parisvajasva*—embrace; *mam*—Me; *kṣanam*—for a moment; *aham*—I; *tat*—that; *eva*—certainly; *priya*—of the beloved; *abhimarsa*—of the touch; *saukhyam*—the happiness; *anubhavami*—shall experience.

Kṛṣṇa: Friend, don't talk in this way. The sound of Rādhā's name brings Me great pleasure! I also like to speak the name "Rādhā". (Coming close) Sakhi Rādhā, embrace Me. For a moment let Me experience the bliss of touching My beloved!

lalitā: (rādhāṁ prsthataḥ kṛtvā) na-ara tattha gadu-a su-alaṁ jevva alingehi. alam imina dambha-mudda—a-u-ena.

rādhām—Rādhā; *prsthataḥ*—to the back; *kṛtvā*—doing; *na-ara*—O romantic hero; *tattha*—there; *gadu-a*—going; *su-alam*—Subala; *jevva*—certainly; *alingehi*—embrace; *alam*—what is the use?; *imina*—of this; *dambha-mudda-pa-u-ena*—cheating.

Lalitā: (pushes Rādhā forward) O amorous hero, come here and embrace Your Subala. What is the use of trying to cheat You?

madhumaṅgalaḥ: (sa-rosam) vunde tumaṁ pa-idi-ebi nunaṁ lalida samvutta jaṁ pajjussu-aṁ pi-a-assaṁ varesi.

sa—with; *rosam*—anger; *vunde*—O Vṛndā; *tumam*—you; *pa-idi-ebi*—by nature; *nunam*—certainly; *lalida*—delicate; *samvutta*—covered; *jam*—which; *pajjussiu-am*—eagerly desirous; *pi-a*—dear; *va-assam*—friend; *varesi*—bewilder.

Madhumaṅgala: (angrily) Vṛndā, although you are naturally very delicate, now you are trying to deceive my dear friend, who is very agitated and full of desire!

(praviśya) vṛndā: sakhi rādhe tvad-bhuja-vallari-sparsa-kamo 'yaṁ purastad punnāgaḥ. tad enaṁ dohada-danenotphullaya.

praviśya—entering; *sakhi*—O friend; *rādhā*—Rādhā; *tvat*—of You; *bhuja*—of the arms; *vallari*—of the creepers; *sparsa*—the touch; *kamaḥ*—desiring; *ayam*—He; *purastat*—in the presence; *punnāgaḥ*—the punnāga tree; *tat*—therefore; *enam*—it; *dohada*—of desiring; *danena*—by granting; *utphullaya*—make blossom.

Vṛndā: (enters) Sakhi Rādhā, this punnāga tree yearns to touch the creepers of Your arms. Fulfill its desire and make it blossom with happiness.

madhumaṅgalaḥ: (sa-vismayam) va-assa ditthaṁ vunda-e indajalam. (iti sa-kautukaṁ avekṣya) indajalini vunde ghana-idi bi dhuma-leha vi-addha-saraṅgaṁ akatthiduṁ narihadi.

sa—with; *vismayam*—astonishment; *va-assa*—O friend; *dittham*—seen; *vunda-e*—of Vṛndā; *indajalam*—this illusion; *iti*—thus; *sa*—with; *kautukam*—wonder; *avekṣya*—looking; *indajalini*—O magician; *vunde*—Vṛndā; *ghana-idi*—in the form of a cloud; *bi*—even; *dhuma-lekha*—smoke; *vi-addha*—of intellegent men; *saraṅgam*—the best; *akatthidum*—to bewilder; *na*—not; *arhadi*—deserves.

Madhumaṅgala: (astonished) Friend, this is the magic power of Vṛndā! (Gazing with wonder) O magician Vṛndā, even a great cloud of smoke cannot confuse my supremely intelligent friend Kṛṣṇa!

vṛndā: arya tadid-dama-kanthiyaṁ kadambini pratiyatam.

arya—O noble one; *tadit*—of lightning; *dama*—with a garland;

kanthi—around the neck; *iyam*—this; *kadambini*—group of clouds; *pratiyatam*—is believed.

Vṛndā: O noble one, I think it is a group of clouds garlanded with lightning flashes.[79]

kṛṣṇaḥ: (nibhalya sa-vismayam) kathaṁ satyaṁ evanaya raṅganamalikaya dustyaja-kanthiyaṁ priya me varsabhanavi.

nibhalya—looking; *sa*—with; *vismayam*—wonder; *katham*—is it?; *satyam*—truth; *eva*—certainly; *anaya*—by her; *raṅgana-malikaya*—a garland of raṅgana flowers; *dustyaja*—difficult to give up; *kanthi*—on the neck; *iyam*—She; *priya*—the beloved; *me*—My; *varsabhanavi*—Rādhā, the daughter of Maharaja Vṛṣabhānu.

Kṛṣṇa: (gazing with wonder) Is this really My beloved Rādhā, the daughter of Maharaja Vṛṣabhānu, who is unable to give up the garland of raṅgana flowers from Her neck?

madhumaṅgalaḥ: a-i de-i vunde pasida. ma kkhu buddhiṁ mohehi. jaṁ raha caicca-rukkha-mule patthida.

a-i—O; *de-i*—playful; *vunde*—Vṛndā; *pasida*—please be kind; *ma*—don't; *kkhu*—indeed; *buddhim*—intelligence; *mohehi*—bewilder; *jam*—because; *raha*—Rādhā; *caicca-rukkha*—of the caitya tree; *mule*—at the root; *patthida*—has gone.

Madhumaṅgala: Ayi! O playful Vṛndā, please be merciful and don't bewilder me in this way! The real Rādhā is under the caitya tree!

vṛndā: ārya, raṅgaṇamālikā-sparśānabhijña-kaṇṭhī kṛtrimaiva rādhikā viśākhayā sārdhaṁ tatra gatā

arya—O noble one; *raṅgaṇamālikā*—a garland of raṅgana flowers; *sparśa*—a touch; *anabhijña*—not knows; *kaṇṭhī*—whose neck; *kṛtrimaiva*—artificial; *rādhikā*—Rādhikā; *viśākhayā*—with Viśākha; *sārdhaṁ*—accompanied; *tatra*—that place; *gatā*—gone.

Vṛndā: O noble one, the false Rādhikā, whose neck does not know the raṅgana garland, left with Viśākha.

kṛṣṇaḥ: (rādhām alokya)

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[79] Vṛndā hints that it is not Subala, but Rādhā, who is like lightning on Kṛṣṇa's chest.

tavanukarat subalaṁ didrksuna
maya tvam apta puratah sudurlabha
sadṛśyataḥ kacam ivabhilasyata
premagra-bhumir vanija harinmaniḥ

rādhām—Rādhā; *alokya*—seeing; *tava*—of You; *anukarat*—from imitation; *didrksuna*—desiring to see; *maya*—by Me; *tvam*—You; *apta*—attained; *puratah*—in the presence; *sudarlabha*—difficult to attain; *sadṛśyataḥ*—from similarity; *kacam*—glass; *iva*—like; *abhilasyata*—desiring; *premagra*—of highest love; *bhumiḥ*—the abode; *vanija*—by a merchant; *harinmaniḥ*—an emerald.

Kṛṣṇa: (gazing at Rādhā) I wished to see Subala in disguise, but now I see You, who are very difficult to attain, standing before Me! I am like a merchant who goes in search of glass, but instead finds a rare emerald, the abode of the highest love!

rādhikā: cittha. vinnado si.

cittha—stop!; *vinnado*—known; *si*—You are.

Rādhikā: Enough! I know You!

lalitā: jala-i sahi maha raha manda jam ho-i nilini-ra-a kanha tumaṁ nandasi jaṁ dhanno halidda-ra-o si

jala-i—burns; *sahi*—friend; *maha*—my; *raha*—Rādhā; *manda*—miserable; *jam*—because; *ho-i*—is; *nilini*—blue, or steady; *ra-a*—color, or affection; *kanha*—Kṛṣṇa; *tumam*—You; *nandasi*—enjoy; *jam*—because; *dhanno*—fortunate; *halidda*—yellow, or unsteady; *ra-o*—color, or affection; *si*—are.

Lalitā: Because the affection of my unhappy sakhi Rādhā is colored with the blue color of constant attachment to You, She burns with pain. But You, Kṛṣṇa, are not suffering at all. Because Your attachment is colored with the yellow color of fickleness and indifference, You always remain happy.[80]

kṛṣṇaḥ:
rohiny-adhara-sobhaya viharase jyesthasi vama-bhruvaṁ
vanya rajasi citraya parijanesv ardraṁ dhiyaṁ yacchasi

[80] "Rādhā, with nilīnī-rāgā (bluish attraction or attraction to the dark-complexioned person), suffers, since She cannot give You up. But You, with hāridra-rāgā (yellowish attraction or attraction for golden-complexioned girls), don't suffer at all!"

rādhe tvaṁ sravanottareti paritas tarodayollasini
naslesarpana-dikṣite mayi kathaṁ dakṣinyam athsithasi

rohini—red (or Rohiṇī constellation); *adhara*—of the lips; *sobhaya*—with the beauty; *viharase*—You shine; *jyestha*—the best (or Jyeṣṭhā constellation); *asi*—You are; *vama-bhruvam*—of the beautiful-eyebrowed gopīs; *vanya*—with words; *rajasi*—You shine; *citraya*—wonderful (or Citra constellation); *parijanesu*—to Your friends; *ardram dhiyam*—happiness (or Ārdrā constellation); *yacchasi*—You give; *rādhe*—O Rādhā; *tvam*—You; *sravana*—ears (or Śravaṇa constellation); *uttara*—above; *iti*—thus; *paritaḥ*—everywhere; *tara-udaya*—with a necklace of pearls (or rising of the stars); *ullasini*—decorated; *na*—not; *alsesa*—of embraces (or Aśleṣā constellation); *arpana*—to giving; *dikṣite*—determined; *mayi*—to Me; *katham*—why?; *dakṣinyam*—favorable; *atistham*—You accept.

Kṛṣṇa: O Rādhā, Your red lips are very charming. You are the best of all the beautiful-eyebrowed gopīs. Your words are wonderfully eloquent. You bring great happiness to the hearts of Your friends. The sound of Your name is always in everyone's ears. You are nicely decorated with a necklace of pearls. O Rādhā, I yearn to embrace You! Why are You not friendly to Me?[81]

vṛndā:
mudha manonnahad glapayasi kim aṅgani kathine
rusaṁ dhatse kiṁ va priya-parijanabhyarthana-vidhau
prakamaṁ te kuñjalaya-grhapatis tamyati puraḥ
krpa-laksmivantaṁ catulaya drg-antaṁ kṣanam iha

mudha—uselessly; *mana*—of anger; *unnahat*—from the increase; *glapayasi*—You torture; *kim*—why?; *aṅgani*—bodily limbs; *kathine*—O harsh girl; *rusam*—anger; *dhatse*—You place; *kim*—why?; *va*—or; *priya*—dear; *parijana*—of the friend; *abhyarthana-vidhau*—in the requests; *prakamam*—full of desire; *te*—of You; *kuñja-alaya*—of the forest grove; *grhapatiḥ*—the master; *tamyati*—exhausted; *puraḥ*—in the presence; *krpa*—of mercy; *laksmi*—the opulence; *vantam*—possessing; *catulaya*—please move; *drk*—of the eye; *antam*—the corner; *kṣanam*—for a moment; *iha*—here.

Vṛndā: O hard-hearted girl, why do You uselessly torture Your own body with this violent anger? Why are You angry to hear the requests of Your dear friends? The master of the forest bowers,

[81] "O Rādhā, You are the abode of all nakṣatras: Rohiṇī, Jyeṣṭhā, Citra, Ārdrā, Śravaṇa and Aśleṣā. Why are You not favorable to Me?"

exhausted by amorous desires, now stands before You. For a moment give Him a merciful glance from the corner of Your eye.

kṛṣṇaḥ:
nisthura bhava mrdvi va
pranas tvam asi rādhike
asti nanya cakorasya
candra-lekhaṁ vina gatiḥ

nisthura—harsh; *bhava*—You may be; *mrdvi*—gentle; *va*—or; *pranaḥ*—life breath; *tvam*—You; *asi*—are; *rādhike*—O Rādhikā; *asti*—there is; *na*—not; *anya*—another; *cakorasya*—of the cakora bird; *candra-lekham*—the moonlight; *vina*—without; *gatiḥ*—goal.

Kṛṣṇa: You may be cruel, or You may be kind. O Rādhikā, whatever You do, You are always My life and soul! Just as the cakora bird depends only on the moonlight and does not take shelter of anything else, in the same way I take shelter only of You!

rādhā: saccaṁ ma-inaṁ bi tumaṁ mohano si. (iti sa-sabdaṁ kranadati).

saccam—in truth; *ma-inam*—of magician; *bi*—even; *tumam*—You; *mohano*—the bewilderer; *si*—You are; *sa*—with; *sabdam*—a sound; *krandati*—She cries.

Rādhā: You are really able to bewilder even the greatest of magicians! (She cries loudly.)

lalitā: (sankṛtena)
dhara baspamayi na yati viratiṁ lokasya nirmitsataḥ
premasminn iti nanda-nandana-rataṁ lobhan mano ma
kṛthaḥitthaṁ bhuri nivaritapi tarale mad-vaci saci-kṛta-
bhru-dvandva na hi gauravam tvam akaroḥ kiṁ nadya rodisyasi

dhara—a stream; *baspa*—of tears; *mayi*—consisting; *na*—does not; *yati*—attain; *viratim*—cessation; *lokasya*—of the world; *nirmitsataḥ*—desiring to created; *prema*—love; *asmin*—in this; *iti*—thus; *nanda-nandana*—to Kṛṣṇa, the son of Maharaja Nanda; *ratam*—devoted; *lobhat*—out of greed; *manaḥ*—mind; *ma*—do not; *kṛthaḥ*—do; *ittham*—in this way; *bhuri*—greatly; *nivarita*—restrained; *api*—although; *tarale*—O fickle girl; *mat*—my; *vaci*—in the words; *saci*—crooked; *kṛta*—done; *bhru*—of eyebrows; *dvandva*—with a pair; *na*—not; *hi*—indeed; *gauravam*—serious; *tvam*—you; *akaroḥ*—do; *kim*—whether; *na*—not; *adya*—now; *rodisyasi*—

You cry.

Lalitā: Alhough I have warned You many times, saying, "Do not allow Your heart to fall in love with Nanda-nandana, for those who love Him cry incessantly", frowning Your eyebrows, You did not take my words seriously. O fickle girl, is it any wonder that You are crying now?

(kṛṣṇaḥ kararavindena rādhikāsru-bindun apasarayati).

kṛṣṇaḥ—Kṛṣṇa; *kara*—hand; *aravindena*—with the lotus flower; *rādhikā*—of Rādhikā; *asru*—tear; *bindum*—drops; *apasarayati*—removes.

(With His lotus hand, Kṛṣṇa wipes away Rādhikā's tears).

rādhikā: muddha-jane bi vankaṁ vavaharanto kisa na lajjasi.

muddha—bewildered; *jane*—to a person; *bi*—even; *vankam*—dishonestly; *vavaharanto*—performing; *kisa*—why?; *na*—not; *lajjasi*—You are ashamed.

Rādhikā: Aren't You ashamed to act so dishonestly with an innocent young girl?

kṛṣṇaḥ:
smara-krida-lubdhaḥ pasupa ramanisu sphutam ahaṁ
tathapy aksnor vartis tvam asi mama divyañjanamayi
tapadyaḥ kiṁ bhrngaṁ prthulaṁ rtu-laksmir na bhajate
rasollasad enaṁ tad api hi madhu-srir madayti

smara—amorous; *krida*—for pastimes; *lubdhaḥ*—greedy; *pasupa-ramanisu*—among the gopīs; *sphutam*—clearly; *aham*—I am; *tatha api*—nevertheless; *aksnoḥ*—of the eyes; *vartiḥ*—abode; *añjana-mayi*—ointment; *tapa*—summer; *adyaḥ*—beginning with; *kim*—is it?; *bhrngam*—the bumble-bee; *prthulam*—greatly; *rtu*—of the season; *laksmiḥ*—the charm; *na*—not; *bhajate*—is; *rasa-ullasat*—from the abundance of nectar; *enam*—this; *tat api*—that; *hi*—indeed; *madhu*—of spring; *sriḥ*—the beauty; *madayati*—maddens.

Kṛṣṇa: Although I am very eager to enjoy amorous pastimes with the other gopīs, still You are the divine ointment for My eyes. The summer and other seasons may display their charm to the bumble-bee, but the beauty of spring, full of nectar, really intoxicates him with bliss!

vṛndā: sakhi yatharthaṁ vakti vanamali.

sakhi—O sakhi; *yatha-artha*—appropriate; *vakti*—speaking; *vana-mali*—Kṛṣṇa, who wears a garland of forest flowers.

Vṛndā: Sakhi, Vanamālī speaks the truth.

kṛṣṇaḥ: priye tvaya sahacarya vana-viharam angi-kartum icchami.

priye—O beloved; *tvaya*—with You; *sahacarya*—as My companion; *vana*—in the forest; *viharam*—pastimes; *angi-kartum*—to accept; *icchami*—I desire.

Kṛṣṇa: Beloved, I wish to enjoy pastimes in the forest with You.

vṛndā: tenahaṁ sakhi vṛndām apadhapayami. (iti paritaḥ pasyanti).
smitaṁ vitasu mādhavī prathaya malli hasodgamaṁ
muda vikasa patale purata-yuthi nidraṁ tyaja
prasida sata-patrike bhaja lavaṅga-valli sriyaṁ
dadhara saha rādhāya harir ayaṁ vihara-sprham

tena—by this; *aham*—I; *sakhi*—O friend; *vṛndām*—the host; *apadhapayami*—shall arrange; *iti*—thus; *paritaḥ*—in all directions; *pasyanti*—looking; *smitam*—a smile; *vitanu*—please exhibit; *mādhavī*—O mādhavī creeper; *prathaya*—please manifest; *malli*—O jasmine creeper; *hasa-udgamam*—a laugh; *muda*—with happiness; *vikasa*—please blossom; *patale*—O patala flowers; *purata-yuthi*—O golden yuthi flower; *nidram*—sleep; *tyaja*—please abandon; *prasida*—be kind; *sata-patrike*—a hundred petaled lotus; *bhaja*—manifest; *lavaṅga-valli*—O lavaṅga creeper; *sriyam*—beauty; *dadhara*—manifested; *saha*—with; *rādhāya*—Rādhā; *hariḥ*—Kṛṣṇa; *ayam*—He; *vihara*—of pastimes; *sprham*—the desire.

Vṛndā: Sakhi, I will make the arrangements. (Looking in all directions) O mādhavi creeper, please smile! O jasmine creeper, laugh! O pāṭala creeper, blossom wih happiness! O golden yūthi creeper, wake up! O lotus, please be kind to us! O lavaṅga creeper, show us your beauty! Hari now wishes to enjoy pastimes with Rādhā in the forest!

madhumaṅgalaḥ: hi hi. kahaṁ kantara-jakkhinni-e va-a-matta-ena upphulli-ki-aṁ valli-mandalam.

hi hi—hee-hee; *kaham*—how is it?; *kantara*—of the forest; *jakkhinni-*

e—by the fairy; *va-a*—by words; *matta-ena*—only; *upphilli-kidam*—blossomed; *valli*—of creepers; *mandalam*—the host.

Madhumaṅgala: Hee-hee! How is it? Simply by speaking some words this forest fairy has made all the creepers blossom!

kṛṣṇaḥ: sakhe cittam amodayanti puspamodavatyo virudhaḥ.

sakhe—O friend; *cittam*—the heart; *amodayanti*—delight; *puspa*—of flowers; *amodavatyaḥ*—with the fragrance; *virudhiḥ*—the creepers.

Kṛṣṇa: O friend, these fragrant flowering creepers delight My heart!

madhumaṅgalaḥ: va-assa tumhanaṁ savva-o cittaṁ amodenti lada. mama una ekka hema-juhi jjeva ja gokulesari-e samkiam gabba-dhi-aṁ bia tthabaam dhore-i.

va-assa—O friend; *tumhanam*—of You; *savva-o*—all; *cittam*—the heart; *amodenti*—pleases; *lada*—the creepers; *mama*—of me; *una*—however; *ekka*—only; *hema*—golden; *juhi-yuthi*—flowers; *jjeva*—certainly; *ja*—which; *gokulesari-e*—by the queen of Gokula; *samkiam*—purified; *gabba-dhi-am*—ghee from cow milk; *bia*—like; *tthabaam*—clusters; *dhore-i*—wear.

Madhumaṅgala: Friend, all the flowering creepers delight Your heart. But I am pleased only with the golden yūthi flowers that Gokula's queen Yaśodā wears, and whose clusters look like ghee made by her.

lalitā: (smitvā) ajja tado kkhu pa-adida de rasannada.

smitvā—smiling; *ajja*—O noble one; *tado*—therefore; *kkhu*—indeed; *pa-adida*—is manifested; *de*—of you; *rasannada*—expertness at enjoying mellows.

Lalitā: (smiling) O noble one, you have really shown your knowledge of mellows.

madhumaṅgalaḥ: (sersyam) va-assa pekkha pekkha. ima-o ratta abi vanka-kimsua-kaliao go-i-a vi-a maṁ na suhavedi.

sa—with; *irsyam*—anger; *va-assa*—friend; *pekkha*—look!; *ima-o*—these; *ratta*—red; *abi*—also; *vanka*—crooked; *kimsua*—kimsuka; *kaliao*—

flower buds; *go-i-a*—the gopīs; *vi-a*—like; *mam*—me; *na*—do not; *suhavedi*—please.

Madhumaṅgala: (angrily) Friend, look! Look! These crooked red kiṁśuka flowers, similar to the gopīs, do not please me at all!

lalitā: vunde ede valla-a vi-a- pekkhi-antu java tthava-a- ja kkhu loana-lohanijja bi namodaṁ vittharenti.

vunde—O Vṛndā; *ede*—these; *valla-a*—gopas; *vi-a*—indeed; *pekkhi-antu*—should be seen; *java*—of jāva flowers; *tthava-a*—clusters; *ja*—which; *kkhu*—indeed; *loa-an*—by the eyes; *lohanijja*—to be desired; *bi*—indeed; *na*—not; *amodam*—a sweet fragrance; *vittharenti*—spreads.

Lalitā: Vṛndā, look at these gopas! They are just like clusters of jāva flowers, which are attractive to the eyes, but have no fragrance.

madhumaṅgalaḥ: (sa-rosam) janamha tumhanaṁ go-i-anaṁ kamma ja-o rasa-kumbhaṁ bi didhaṁ nimmanthi-a sineha ṁ kaddhanti.

sa—with; *rosam*—anger; *janamha*—we know; *tumhanam*—of you; *go-i-anam*—gopīs; *kamma*—the activity; *ja-o*—which; *rasa*—of nectar; *kumbham*—a pot; *bi*—indeed; *didham*—firmly; *nimmanthi-a*—churning; *sineham*—ghee (or tender love); *kaddhati*—removing.

Madhumaṅgala: (with anger) We know what you gopīs do! You vigorously churn the pot of rasa and extract all the butter from it![82]

vṛndā: (smitvā) sakhi lalite
ye danda-pasa-bhajaḥ
sphutaṁ vahanto manaḥ silakalpam
kantaram asrayante
tebhyo vaḥ kṣemam ullasatu

smitvā—smiling; *sakhi*—O friend; *lalite*—Lalitā; *ye*—those who; *danda*—sticks; *pasa*—and ropes; *bhajaḥ*—possessing; *sphutam*—clearly; *vahantaḥ*—carrying; *manaḥ sila*—with the mineral pigment manaḥ-śilā (or have stone-like hearts); *akalpam*—decorated; *kantaram*—forest path (or the dense, dark forest); *asrayante*—take shelter; *tebhyaḥ*—to them; *vaḥ*—of you; *kṣemam*—kindness; *ullasatu*—should be manifested.

Vṛndā: (smiling) Sakhi Lalitā, these boys, carrying sticks and

[82] "We know what you gopīs do! By engaging in pastimes with Kṛṣṇa, you deprive them of all the attractiveness and sweetness! You have no affection for my dear friend at all!"

ropes, and decorated with manaḥ-śilā mineral pigment, follow the surabhi cows on the forest paths. Be kind to them.

Or: Sakhi Lalitā, these boys have hearts as hard as stone. Armed with sticks and ropes, they found shelter in the dense dark forest. You should be careful with them.[83]

kṛṣṇaḥ: (smitvā) vṛnde jñātaṁ jñātam. buddhiṁ murchayata kurcika lobhena gopikañcala-grāhini tvaṁ kṛtasi.

smitvā—smiling; *vṛnde*—O Vṛndā; *jñātam*—understood; *jñātam*—understood; *buddhim*—intelligence; *murchayata*—bewildering; *kurcika*—of cottage cheese; *lobhena*—with the desire; *gopika*—of the gopīs; *añcala-grāhini*—taking the side; *tvam*—you; *kṛta asi*—are.

Kṛṣṇa: (with smile) O Vṛndā, I understood, I understood! The desire to taste curd bewildered your intelligence and made you side with these gopīkas!

(nepathye)
kasturikeva duravacchada-saṅgameyaṁ
gopi-tatir madamayi kila picchila ca
dakṣinyatas tanubhrtam anurañjano 'yaṁ
vasanta-vayur iva hanta murantakari

nepathye—from behind the scenes; *kasturika*—musk; *duravacchada*—difficult to be covered; *saṅgama*—union; *iyam*—this; *gopi*—of gopis; *tatiḥ*—host; *madamayi*—intoxicating; *kila*—indeed; *picchila*—slippery; *ca*—also; *dakṣinyataḥ*—from the south (or favorable); *tanubhrtam*—for all the living beings; *anurañjanaḥ*—delighting; *ayam*—He; *vasanta*—springtime; *vayuḥ*—breeze; *iva*—like; *hanta*—indeed; *mura-anta-kari*—Kṛṣṇa, the killer of the Mura demon.

(Off-stage) These gopīs are like sticky, slippery, intoxicating musk, whereas Kṛṣṇa, the enemy of Mura, is like the southern spring breeze that pleases all living beings.

kṛṣṇaḥ: (prsthato dṛṣṭiṁ kṣiptvā) sadhu bho kira-raja sadhu.

prsthataḥ—from behind; *dṛṣṭim*—glance; *kṣiptvā*—casting; *sadhu*—well spoken; *bhoḥ*—O; *kira*—of parrots; *raja*—O king; *sadhu*—well spoken.

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[83] "Just as villains take life using weapons, these gopas, armed with sticks and ropes, destroy prema."

Kṛṣṇa: (glancing backwards) Well spoken, O king of parrots! Well spoken!

madhumaṅgalaḥ: vihaṅga-punga-a ca-uddaha-vijja-vi-akkhano diha-u hohi.

vihaṅga—of birds; *punga-a*—O best; *ca-uddaha*—fourteen (4 Vedas, 6 Vedāṅgas and 4 Upāṅgas); *vijja*—arts; *vi-akkhano*—expert; *diha-u*—long life; *hohi*—may you have.

Madhumaṅgala: O best of birds, O learned scholar in the fourteen kinds of knowledge, long life to you!

lalitā: hande candala-kira pa-anda-sasa-ana-tunda-rahuno pahuno hodu de pinda-sasi.

hande—O; *candala*—outcaste; *kira*—parrot; *pa-anda*—ferocious; *sasa-ana*—of a hawk; *tunda*—of the beak; *rahuno*—of the Rahu planet; *pahuno*—a guest; *hadu*—may become; *de*—of you; *pinda*—of the body; *sasi*—the moon.

Lalitā: O low parrot, may the moon of your body become the guest of the Rahu planet of the ferocious hawk's beak!

kṛṣṇaḥ: sakhe turnam asmai samarpaya pakimani dadimi-bijani.

sakhe—O friend; *turnam*—at once; *asmai*—to him; *samarpaya*—give; *pakimani*—ripe; *dadimi*—pomegranate; *bijani*—seeds.

Kṛṣṇa: Friend, quickly feed this parrot with ripe pomegranate seeds.

madhumaṅgalaḥ: bho vindavana-bihappa-e dadimi-bi-a-hindobi susthu kantaṁ lalida-e danta-pattiṁ de da-issam.

bho—O; *vindavana*—of Vṛndāvana; *bihappa-e*—O Bṛhaspati; *dadimi*—pomegranate; *bi-a-hinobi*—for seeds; *susthu*—nicely; *kantam*—beautiful; *lalida-e*—of Lalitā; *danta*—of teeth; *pattim*—the row; *de*—to you; *da-issam*—give.

Madhumaṅgala: Bho Bṛhaspati of Vṛndāvana! As pomegranate seeds I offer you Lalitā's beautiful teeth!

(punar nepathye)
cañcala-sañjhaghana vi-a muhutta-ra-aṁ tanodi de sāmi

vaha-i sinehiṁ rāhi ke-alaṁ na-ani-a-puttivva

punaḥ—again; *nepathye*—from behind the scenes; *cañcala*—O restless one; *sañjhaghana*—at sunrise; *vi-a*—as; *muhutta*—for a 48 minutes; *ra-am*—red; *tanodi*—does; *de*—of you; *sami*—the master; *vaha-i*—carries; *sinhetim*—love or oiliness; *rāhi*—Rādhā; *ke-alam*—changeless; *na-ani-a*—of fresh butter; *putti*—the daughter; *ivva*—like.

(Again the voice from the off-stage) O fickle parrot, your master Kṛṣṇa does not really love Rādhā! His love lasts only for a moment, just as the rising sun is red for only one muhūrta. Only Rādhā's love is pure and constant. Just as butter always retains its oily nature, so Rādhā is saturated with the tender love for Kṛṣṇa.

lalitā: (sanandam) sahi sari-e sohaggavadi dohi. jaṁ paccutarena nijjido tu-e dummaho kiro.

sa—with; *anandam*—bliss; *sahi*—O friend; *sari-e*—śārikā (female parrot); *sohaggavadi*—fortunate; *dohi*—may you become; *jam*—because; *paccutarena*—with this reply; *nijjido*—defeated; *tu-e*—by you; *dummaho*—bad-mouthed; *kiro*—male parrot.

Lalitā: (blissfully) O sakhi śārikā, good fortune to you! With this reply you have defeated this foul-mouthed parrot!

kṛṣṇaḥ: (svagatam) dhruvaṁ vṛndāvyedam adhyapita-kausalaṁ vihaṅgayor dvandvam.

svagatam—aside; *dhruvam*—certainly; *vṛndāya*—by Vṛndā; *idam*—this; *adhyapaita*—instructed; *kausalam*—skillfulness; *vihaṅgayoḥ*—of birds; *dvandvam*—the pair.

Kṛṣṇa: (aside) Vṛndā has taught these two birds to speak so eloquently!

madhumaṅgalaḥ: (sa-krodham) hajje bhajjemi de tikka-jappinaṁ cancu-pudam. (iti sa-vyajaṁ dandaṁ kṣipati).

sa—with; *krodham*—anger; *hajje*—O female servant; *bhajjemi*—I will break; *de*—your; *tikka*—sharp; *jappinam*—speaking words; *cancu-pudam*—beak; *iti*—thus; *sa*—with; *vyajam*—false; *dandam*—a stick; *kṣipati*—thrown.

Madhumaṅgala: (angrily) O low maidservant! I will break your beak that speaks such sharp words! (He waves his stick with

pretended anger.)

rādhikā: hanta kadham uddinaṁ vavadu-aṁ vihaṅga-mihunam.

hanta—alas!; *kadham*—how is it?; *uddinam*—flown away; *vavadu-am*—eloquent; *vihaṅga*—of birds; *mihunam*—the pair.

Rādhikā: Hanta! The two eloquent birds flew away!

kṛṣṇaḥ: (rādhām avekṣya)
sevante taru-gehinaḥ sumanasaṁ vṛndāir madhu-syandibhir
yatrotphulla-lata-vadhubhir abhitaḥ saṅgatya bhṛngatithin
samvita pasubhis tatha khaga-kulaiḥ kheladbhir avyahataṁ
na syat kasya sukanthi seyam adhikanandaya vṛndātavi

rādhām—at Rādhā; *avekṣya*—looking; *sevante*—serve; *taru*—of the trees; *gehinaḥ*—the householder men; *sumanasam*—flowers; *vṛndāiḥ*—with multitudes; *madhu*—with honey; *syandibhiḥ*—dripping; *yatra*—where; *utphulla*—blossoming; *lata*—of creepers; *vadhubhiḥ*—by the wives; *abhitaḥ*—embraced; *saṅgatya*—meeting; *bhṛnga*—of bumble-bees; *atithin*—the guests; *samvita*—surrounded; *pasubhiḥ*—by animals; *tatha*—in that way; *khaga*—of birds; *kulaiḥ*—by the hosts; *kheladbhiḥ*—playing; *avyahatam*—without obstruction; *na*—not; *syat*—may be; *kasya*—of whom?; *su-kanthi*—O sweet-voiced girl; *sa iyam*—this; *adhika*—for great; *anandaya*—bliss; *vṛndā-atavi*—forest of Vṛndāvana.

Kṛṣṇa: (looking at Rādhā) Embraced by their blossoming creeper wives, the householders trees offer many flowers, trickling with honey, to their bumble-bee guests. Many birds and forest animals are peacefully frolicking everywhere. O sweet-voiced girl, who is not delighted by this Vṛndāvana forest?

athava
harinir vidambayasi netra-khelaya
lalitāir lata-pika-kulaṁ kalotibhiḥ
sikhinas ca kuntala-kalapa-vibhramair
iti te puraḥ kim iva me vana-sriya

atha va—or; *hariniḥ*—the does; *vidambayasi*—You mock; *netra*—of the eyes; *khelaya*—playing; *lalitāiḥ*—graceful; *lata*—on the creepers; *pika*—of cuckoos; *kulam*—the multitude; *kala*—sweet; *uktibhiḥ*—with words; *sikhinaḥ*—the peacocks; *ca*—also; *kuntala*—of curling locks of hair; *kalapa*—of the host; *vibhrmaiaḥ*—with the beauty; *iti*—thus; *te*—of You; *puraḥ*—in the presence; *kim*—how?; *iva*—as if; *me*—to Me; *vana*—of the

forest; *sriya*—with the beauty.

But still... With Your playful glances You mock the beauty of the does' eyes. With Your charming movements You shame the gracefulness of the creepers. With Your sweet voice You surpass the singing of the cuckoos. With Your curling locks of hair You disgrace the beauty of the peacocks' tails. How can this forest look beautiful in Your presence?

vṛndā: pasya pasya
viratormir iyaṁ su-niraja
dhrta-suddhojjvala-sattva-santatiḥ
sphuta-kṛṣṇa-rucir yamadrta
muni-gosthiva cakasti bhanuja

pasya—look!; *pasya*—look!; *virata*—stopped; *urmiḥ*—waves; *iyam*—this; *su-niraja*—with beautiful lotuses; *dhrta*—held; *suddha*—pure; *ujjvala*—splendid; *sattvā*—natures; *santataiḥ*—multitude; *sphuta*—manifested; *kṛṣṇa*—dark; *ruciḥ*—luster; *yama*—by Yamaraja; *adrta*—honoured; *muni*—of sages; *gosthi*—an assembly; *iva*—like; *cakasti*—is manifested; *bhanuja*—the Yamunā river, daughter of the sun-god.

Vṛndā: Look! Look! The Yamunā river, the daughter of the sun-god and the honoured sister of Yamaraja, filled with beautiful lotus flowers and inhabited by many living beings, has stopped the flow of her dark shining waters and looks like an assembly of sages!

kṛṣṇaḥ: priye pasya pasya
smita-ruci-virajitaṁ te
mukham iva nirajayaty adhirakṣi
niraja-bandhava-duhitur
niraja-raji marud-bhramita

smita—smile; *ruci*—charming; *virajitaṁ*—splendid; *te*—Your; *mukham*—face; *iva*—like; *nirajayati*—offers ārati; *adhirakṣi*—restless eyes; *niraja*—of the lotus; *bandhava*—friend; *duhitur*—of the daughter; *niraja*—lotuses; *raji*—series; *maruḍ*—in the wind; *bhramita*—tossed.

Kṛṣṇa: Beloved, look! Look! O restless-eyed one, as they move in the breeze, the lotus flowers in the Yamunā seem to be offering ārati to Your beautiful smiling face!

vṛndā: (parikramya. nirajany ahrtya ca). pundarikakṣa stokotphullam idaṁ grhana lila-pundarikam. tathavatamsocitaṁ kokanada-dvandvam.

parikramya—walking; *nirajani*—lotuses; *ahrtya*—picking; *ca*—also; *pundarika*—lotus; *akṣa*—eyes; *stoka*—slightly; *utphullam*—blossomed; *idam*—this; *tatha*—in this way; *avatamsa*—for earrings; *ucitam*—suitable; *kokanada*—of red kokanada lotuses; *dvandvam*—the pair.

Vṛndā: (walks and picks some lotus flowers) O lotus-eyed one, please take this slightly blossomed white lotus as a toy, and these two red lotuses as earrings.

kṛṣṇaḥ: (sa-harsam adaya) vṛnde raktotpale rādhā-karnayor adhanena sriyaṁ labhatam. (iti tatha kṛtva. sa-kautukam) hanta pundarika-kose cañcariko vartate.

sa—with; *harsam*—happiness; *adaya*—taking; *vṛnde*—O Vṛndā; *rakta*—red; *utpale*—lotuses; *rādhā*—of Rādhā; *karnayoḥ*—on the ears; *adhanena*—by the taking; *sriyam*—beauty; *labhatam*—may attain; *iti*—thus; *tatha*—in that way; *kṛtvā*—having done; *sa*—with; *kautukam*—surprise; *hanta*—ah!; *pundarika*—of the white lotus flower; *kose*—in the whorl; *cañcarikaḥ*—a bumble-bee; *vartate*—is.

Kṛṣṇa: (happily taking them) Vṛndā, these two red lotuses will become beautiful on Rādhā's ears. (Kṛṣṇa decorates Rādhikā's ears and then expresses surprise) Hanta! There is a bumble-bee in the whorl of this white lotus!

vṛndā:
madhupaḥ kamalena sardham udyan-
makarandena mukundam asasada
sarasesu vinirmito hi saṅgaḥ
paramananda-bharonnatiṁ tanoti

madhupaḥ—the bumble-bee; *kamalena*—the lotus; *sardham*—with; *udyat*—rising; *makarandena*—with honey; *mukundam*—Kṛṣṇa; *asasada*—approached; *sarasesu*—filled with rasa; *vinirmitaḥ*—done; *hi*—indeed; *saṅgaḥ*—contact; *parama*—supreme; *ananda*—of bliss; *bhara*—abundance; *unnatim*—great; *tanoti*—spreads.

Vṛndā: Along with the honey-filled lotus, this bumble-bee has reached Mukunda. When objects filled with rasa meet, the supreme bliss they give increases even more.

kṛṣṇaḥ: priye pasya pasya
asmin madiya-kara-sangini pundarika-

kose kṣanaṁ kila vilambya silimukho 'yam
karnavalambya tava kokanadaṁ prapede
kaṁ va balan na hi haraty anuraga-laksmiḥ

priye—O beloved; *pasya*—look; *pasya*—look!; *asmin*—in this; *madiya*—My; *kara*—of the hand; *sangini*—in contact; *pundarika*—of the white lotus flower; *kose*—in the whorl; *kṣanam*—for a moment; *vilambya*—resting; *silimukhaḥ*—bee; *ayam*—this; *karna*—on the ear; *avalambi*—resting; *tava*—of You; *kokanadam*—red lotus; *prapede*—attained; *kam*—who?; *va*—or; *balat*—by force; *na*—not; *hi*—indeed; *harati*—attracted; *anuraga*—red (or love); *laksmiḥ*—beauty (or treasure).

Krnsa: Beloved, look! Look! The bumble-bee resting in the white lotus flower in My hand has now landed on the kokanada lotus on Your ear! Who would not be forcibly attracted by the red color of this flower?

Or: Who would not be forcibly attracted by Your wealth of love?

(rādhikā sambhramaṁ natayanti bhuja-lataṁ kṣipati).

rādhikā—Rādhikā; *sambhramam*—agitation; *natayanti*—representing dramatically; *bhuja*—of Her arms; *latam*—the creeper; *kṣipati*—tosses.

(Rādhikā becomes agitated and begins to wave Her creeper-like arms.)

kṛṣṇaḥ: (sphutaṁ vihasya)
karnottamsita-rakta-pankaja-juso bhrngi-pater jhankriya
bhrantenadya drg-añcalena dadhati bhrngavali-vibhramam
trasandolita-dor-latanta-vicalac-cuda jhanat-karini
rādhe vyakulataṁ gatapi bhavati modam mamadhyasyati

sphutam—openly; *vihasya*—laughing; *karna-uttamsita*—earring; *rakta*—red; *pankaja*—to the lotus flower; *jusaḥ*—devoted; *bhrngi*—of the bumble bee; *pateḥ*—of the leader; *jhankriya*—buzzing; *bhrantena*—restlessly moving; *adya*—now; *drk*—of the eyes; *añcalena*—by the corners; *dadhati*—places; *bhrnga*—of bees; *avali*—of a host; *vibhramam*—the illusion; *trasa*—with fear; *andolita*—swinging about; *doḥ*—of arms; *lata*—of the creepers; *anta*—at the ends; *vicalat*—moving; *cuda*—bracelet; *jhanat-karini*—jingling; *api*—although; *bhavati*—You; *modam*—delight; *mama*—of Me; *adhyasyati*—establish.

Kṛṣṇa: (laughing) Attracted by Your red lotus flower earrings,

this best of the bumble-bees hovers around You, followed by Your restless sidelong glances that look like a swarm of bees. Jingling Your bracelets, You wave Your creeper-like arms to chase him away. O Rādhā, Your fear of this bumble-bee brings Me great pleasure!

rādhikā: (sa-trasam celañcalam udañcayanti) katham ajjabi na caladi dhittho.

sa—with; *trasam*—fear; *cela*—of the garment; *añcalam*—the edge; *udañcayanti*—raises; *katham*—why?; *ajj*—now; *bi*—even; *na*—does not; *caladi*—go; *dhittho*—arrogant.

Rādhikā: (with fear She waves the edge of Her garment) Why does this arrogant bumble-bee not fly away?

kṛṣṇaḥ:
madhurakṣi mudhatha sambhramena
kṣipa celañcalam añjasa na bhuyaḥ
pibatu sravanotpalodgataṁ te
madhupo 'yaṁ madhu-maṅgalaṁ kṛsangi

madhura—sweet; *akṣi*—eyes; *mudha*—in vain; *atha*—then; *sambhramena*—with agitation; *kṣipa*—toss; *cela*—of the garment; *añcalam*—the edge; *añjasa*—quickly; *na*—not; *bhuyaḥ*—again; *pibatu*—may drink; *sravana*—on the ear; *utpala*—on the lotus flower; *udgatam*—manifested; *te*—of You; *madhupaḥ*—bee; *ayam*—this; *madhu*—of honey; *maṅgalam*—the auspiciousness; *kṛsa*—slender; *angi*—whose limbs.

Kṛṣṇa: O girl with the charming eyes, don't uselessly wave the edge of Your clothes out of anxiety. O slender girl, let this bumble-bee drink the auspicious honey from the lotus on Your ear![84]

madhumaṅgalaḥ: bho va-assa kisa bamhanaṁ maṁ mahubena viba-esi. (iti dandena bhramaraṁ tadayati).

bho—O; *va-assa*—friend; *kisa*—why?; *bamhanam*—a brāhmaṇa; *mam*—me; *mahubena*—by a bumble-bee; *viba-esi*—to be drunk; *iti*—thus; *dandena*—with a stick; *bhramaram*—the bumble-bee; *tadayati*—hits.

Madhumaṅgala: Bho! Friend, why do You want this bumble-bee to drink me, a brāhmaṇa? (He tries to hit the bumble-bee with his

[84] The word “madhu-maṅgala” means "auspicious honey", and it is also the name of Kṛṣṇa’s friend Madhumaṅgala.

stick.)

rādhikā: (sa-slagham) ajja pi-ankaro mamasi samvuttaḥ.

sa—with; *slagham*—praise; *ajja*—O noble one; *pi-ankaro*—kind; *mama*—to Me; *asi-samvuttaḥ*—you are.

Rādhikā: (with praise) O noble one, you are very kind to Me.

madhumaṅgalaḥ: kahaṁ mahusu-ano takkala jevva tirohido jaṁ kudo bi na lakkhi-adi.

kaham—how is it?; *mahusu-ano*—the bumble-bee; *takkala*—at this time; *jevva*—indeed; *tirohido*—has disappeared; *jam*—which; *kudo bi*—anywhere; *na*—not; *lakkhi-adi*—is seen.

Madhumaṅgala: How did this madhusūdana disappear? I don't see him anywhere.[85]

rādhikā: (sa-vyamoham) haddhi haddhi. kahiṁ gado mahumahano. (iti sanskṛtena)
samajani davad vitrastanaṁ kim arta-ravo giraṁ
mayi kim abhavad vaigunyaṁ va nirakusaṁ ikṣitam
vyaraci nibhrtam kiṁ va hutiḥ kayacid abhistaya
yad iha sahasa mam atyakṣid vane vanajekṣanaḥ
(kṛṣṇaḥ samjñāya sarvan nivarya smitaṁ karoti).

sa—with; *vyamoham*—bewilderment; *haddhi*—what a pity!; *haddhi*—what a pity!; *kahim*—where?; *gado*—has gone; *mahumahano*—Kṛṣṇa, the killer of the Madhu demon; *iti*—thus; *sanskṛtena*—in Sanskrit; *samajani*—manifested; *davat*—from the forest-fire; *vitrastanam*—frightened; *kim*—why?; *arta*—of pain; *ravaḥ*—calls; *giram*—of words; *mayi*—in Me; *kim*—whether?; *abhavat*—was; *vaigunyam*—a fault; *va*—or; *nirankusam*—uncontrolled; *ikṣitam*—is observed; *vyaraci*—created; *nibhrtam*—privately; *kim*—whether?; *va*—or; *hutiḥ*—calling; *kayacit*—someone; *abhistaya*—desired; *yat*—because; *iha*—here; *sahasa*—at once; *mam*—Me; *atyakṣit*—abandoned; *vane*—in the forest; *vanaja-ikṣanaḥ*—lotus-eyed; *kṛṣṇaḥ*—Kṛṣṇa; *samjñāya*—with a signal; *sarvan*—everyone; *nivarya*—stops; *smitam*—a smile; *karoti*—does.

Rādhikā: (bewildered) Ah! Alas! Where has Kṛṣṇa, the killer of Madhu, gone? Perhaps He had heard someone's piteous, frightened

[85] The word "madhusūdana" means "bumble-bee", and it is also the name of Kṛṣṇa.

cries caused by the forest fire? Or He had seen some faults in Me? Or maybe some beloved gopī called Him to a secluded place in the forest and the lotus-eyed Kṛṣṇa quickly left Me?

(With a gesture, smiling Kṛṣṇa asks everyone to remain silent.)

rādhikā: hanta (sanskṛtena)
vasantibhir ayaṁ na me kaca-bharaḥ kamsarinottamsitas
tasyora-sthala-cumbi-campaka-mayair nagumphi malyaṁ maya
mallibhis ca nirargalaṁ parihasan nayaṁ balat taditaḥ
prarambhe 'dya vanotsavasya viraha-cchadmad ayaḥ prodagat

hanta—indeed; *sanskṛtena*—in Sanskrit; *vasantibhiḥ*—with vāsanti flowers; *ayam*—this; *na*—not; *me*—My; *kaca-bhara*—hair; *kamsa-arina*—by Kṛṣṇa, the enemy of Kaṁsa; *uttamsitaḥ*—crowned; *tasya*—of Him; *ura-sthala*—the chest; *cumbi*—kissed; *campaka-mayair*—with campaka flowers; *na*—not; *agumphi*—strung; *malyam*—a garland; *maya*—by Me; *mallibhiḥ*—with malli (jasmine) flowers; *ca*—also; *nirargalam*—without restraint; *parihasan*—joking; *balat*—forcibly; *taditaḥ*—struck; *prarambhe*—in the beginning; *adya*—now; *vana-utsavasya*—of the forest festival; *viraha*—of separation; *chadmat*—on the pretext; *davaḥ prodagat*—turned into the forest fire.

Rādhikā: Hanta! Now Kṛṣṇa, the enemy of Kaṁsa, will not decorate My hair with vāsanti flowers! Now the garland of campaka flowers I have made will not kiss His chest! Now I will not be able to jokingly strike Him with a bunch of malli flowers! The festival of meeting with Kṛṣṇa in Vṛndāvana has now turned into the forest fire in the guise of separation!

vṛnde: (apavarya) kamam andhakarini prema-bandha-kandali ya khalu vispastam api nanusandhapayati.

apavarya—aside; *kamam*—greatly; *andhakarini*—blinded; *prema*—of love; *bandha*—of the bondage; *kandali*—the abundance; *ya*—which; *khalu*—indeed; *vispastam*—clearly; *api*—even; *na*—not; *anusandhapayati*—allows to see.

Vṛndā: (aside) The strong bonds of prema have blinded Her and now She can no longer see.

rādhikā: sahi vunde rakkhehi mam. (iti trasaṁ natayanti).
sappa sappa-i bhinga-panti-misado kali rasalankure
rattaso-a-sire vireha-i tadha puppha-cchalado sihi

singe kesu-a-sahino a kali-a-dambhena sambhedini
maṁ bhettuṁ kusuma-uhassa vala-i kkuraddha-canda-ali
(iti vaivasyaṁ natayati).

sahi—O friend; *vunde*—Vṛndā; *rakkhehi*—please protect; *mam*—Me; *iti*—thus; *trasam*—fear; *natayanti*—representing dramatically; *sappa*—a snake; *sappa-i*—slithers; *bhinga*—of bees; *panti*—of a line; *misado*—on the pretext; *kali*—black; *rasala*—of a mango tree; *ankure*—on the blossoming branch; *ratta*—red; *aso-a*—of the aśoka tree; *sire*—on the top; *vireha-i*—is manifested; *tadha*—in that way; *puppha*—of flowers; *chalado*—on the pretext; *sihi*—fire; *singe*—on the top; *kesu-a*—of the kiṁśuka; *sahino*—tree; *a*—and; *kali-a*—of new buds; *dambhena*—on the pretext; *sambhedini*—the destroyer; *mam*—Me; *bhettum*—to pierce; *kusuma-uhassa*—of Kāmadeva, who shoots flower arrows; *vala-i*—is; *kkura*—cruel; *addha-canda-ali*—half-moon-headed arrows; *iti*—thus; *vaivasyam*—helpless; *natayati*—represents dramatically.

Rādhikā: Sakhi Vṛndā, please protect Me! (With fear) Disguised as a swarm of bees, a black snake slithers on the blossoming branch of the mango tree! Disguised as red flowers, flames shoot from the branches of the aśoka tree! Disguised as new buds on the kiṁśuka tree, Kāmadeva's severe half-moon-headed arrows pierce Me! (She becomes helpless).

kṛṣṇaḥ: (sambhramad abhyupetya paniṁ grhnann uccaih) sukumari
kim akande katarasi. yatah
tvan-mukha-laksmi-glapita
candravalir iha bibheti purnapi
pranayandhe tava kartuṁ
kim ardha-candravali kṣamate

sambhramat—agitated; *abhyupetya*—approaching; *panim*—the hand; *grhnan*—taking; *uccaiḥ*—in a loud voice; *sukumari*—O beautiful, delicate girl; *kim*—why?; *akande*—without a reason; *katara*—distressed; *asi*—You are; *yataḥ*—because; *tvat*—of You; *mukha*—of the face; *laksmi*—by the beauty; *glapita*—wilted; *candravaliḥ*—the many moons (or Candrāvalī); *iha*—here; *bibheti*—fears; *purna*—full; *api*—even though; *pranayandhe*—blinded with love; *kim*—what?; *ardha*—half; *candravaliḥ*—of Candrāvalī; *kṣamate*—is able.

Kṛṣṇa: (excitedly approaches Rādhikā, takes Her hand, and speaks loudly) O beautiful, delicate girl, why are You distressed for no reason? Even a multitude of full moons fade seeing the beauty of Your

face! O girl blinded with love, what then can a host of half moons do to You?

rādhikā: (sa-dhairyaṁ lajjaṁ natayanti svagatam) kadhaṁ acchi-laggaṁ cce-a haridaṁ mananti khinnamhi.

kadhaṁ—how is it; *acchi-laggaṁ*—near My eyes; *cce-a*—indeed; *haridaṁ*—lost; *mananti*—thinking; *khinnamhi*—pained.

Rādhikā: (regaining composure, She becomes embarrassed and says to Herself) Ah! Although Kṛṣṇa was in front of My eyes, I thought He was gone. It caused Me so much pain!

kṛṣṇaḥ: priye pasya pasya
parinata-vara-bija-spardhi-dantoru-bhasaḥ
kusumam upahasantyas tanvi danta-cchadena
phala-vijayi-kucayas tvad-bhayad dadimiyaṁ
mrdula-pavana-dola-dambhataḥ kampate 'dya

priye—O beloved; *pasya*—look!; *pasya*—look!; *parinata*—ripe; *vara*—excellent; *bija*—seeds; *spardhi*—rivalling; *danta*—of the teeth; *uru*—great; *bhasaḥ*—luster; *kusumam*—the flower; *upahasantyaḥ*—laughing; *tanvi*—O slender girl; *danta-chadena*—with the lips; *phala*—the fruits; *vijayi*—defeating; *kucayaḥ*—whose breasts; *tvat*—of You; *bhayat*—because of fear; *dadimi*—pomegranate tree; *iyam*—this; *mrdula*—gentle; *pavana*—in the breeze; *dola*—swaying; *dambhataḥ*—on the pretext; *kampate*—trembles; *adya*—now.

Kṛṣṇa: Beloved, look! Look! Its ripe seeds, rivalled by the splendor of Your teeth, its flowers mocked by Your lips, and its fruit defeated by Your breasts, this pomegranate tree, on the pretext of swaying in the gentle breeze, now trembles in fear of You!

vṛndā: sakhi nirvarnaya tava karnikocita-korakaṁ karnikaram amum.

sakhi—O friend; *nirvarnaya*—look!; *tava*—of You; *karnika*—for the ears; *ucita*—delightful; *korakam*—bud; *karnikaram*—karṇikāra; *amum*—this.

Vṛndā: Sakhi, look! These karṇikāra buds will be a wonderful decoration for Your ears.

rādhikā: na-a-kanni-ara-kusume bhasalo rasa-loha-niccalo bhedi.

na-a—fresh; *kanni-ara*—karṇikāra; *kusume*—on the flower; *bhasalo*—bumble-bee; *rasa*—nectar; *loha*—greedy; *niccalo*—motionless; *bhedi*—is.

Rādhikā: Greedy after nectar, a bumble-bee became motionless on this fresh karṇikāra flower.

kṛṣṇaḥ: kañcana-mañca-nivisto rasa-rajo 'yaṁ saririva.

kañcana—on a golden; *mañca*—throne; *nivistaḥ*—entered; *rasa*—of nectar; *rajaḥ*—the king; *ayam*—he; *sariri*—personified; *iva*—like.

Kṛṣṇa: He looks like the personified king of the nectar seated on a golden throne!

rādhikā: pekkha pekkha, (sanskṛtena)
uddhura-maranda-matta
ruddhe sarena gandha-visarena
iha sundara-malli-gane
rolamba hanta guñjanti

pekkha—look!; *pekkha*—look!; *uddhura*—abundant; *maranda*—by the honey; *mattaḥ*—maddened; *ruddhe*—filled; *sarena*—with excellent; *gandha*—of a sweet fragrance; *visarena*—with the expansion; *iha*—here; *sundara*—beautiful; *malli*—of jasmine flowers; *gane*—in the multitude; *rolambaḥ*—the bees; *hanta*—indeed; *guñjanti*—buzz.

Rādhikā: Look! Look! Intoxicated by a large amount of honey, many bees buzz among the beautiful jasmine flowers filled with a sweet fragrance!

kṛṣṇaḥ: uddhara-maranda-ity-adi pathati.

uddhara-maranda-iti-adi—the verse beginning with the words "uddhara-maranda"; *pathati*—recites.

(Kṛṣṇa repeats the verse spoken by Rādhā).

vṛndā: pitati-suksma-sikhara campaka-kalikeyam abhati.

pita—yellow; *ati*—very; *suksma*—fine; *sikhara*—top; *campaka*—campaka; *kalika*—bud; *iyam*—this; *abhati*—is manifested.

Vṛndā: This delicate yellow campaka bud is very beautiful.

kṛṣṇaḥ: manavati-hṛn-mathini haimi kamasya saktir iva

manavati—of proud girls; *hṛt*—the hearts; *mathini*—churning; *haimi*—golden; *kamasya*—of Kāmadeva; *saktiḥ*—the power; *iva*—like.

Kṛṣṇa: This campaka bud is like Kāmadeva's golden śakti weapon which hurts the hearts of proud girls!

Or: This campaka bud is like Kāmadeva's golden pike which churns the hearts of proud girls!

madhumaṅgalaḥ: bho va-assa esa kamassa satti na ho-i. pekkha jadila-khitta sa hari-ala-gori la-udi-a.

bho—O; *va-assa*—friend; *esa*—this; *kamassa*—of Kāmadeva; *satti*—potency; *na*—not; *ho-i*—is; *pekkha*—look; *jadila*—by Jaṭilā; *khitta*—dropped; *sa*—this; *hari-ala-gori*—yellow; *la-udi-a*—cane.

Madhumaṅgala: Bho! Friend, this is not Kāmadeva's śakti. Look! It is the yellow cane left by Jaṭilā![86]

(praviśya)
jatila: are jamha bamhana ettha lagudi ma-e visumarida.

praviśya—entering; *are*—O; *jamha*—crooked; *bamhana*—brāhmaṇa; *ettha*—here; *lagudi*—cane; *ma-e*—by me; *visumarida*—was forgotten.

(Jaṭilā enters).

Jaṭilā: O crooked brāhmaṇa, I have forgotten my cane here.

rādhikā: (apavarya. sa-bhayam) sahi parittahi parittahi. esa kala-rattiva daruna vuddhi maṁ ditthavadi. (iti lalitā-vṛndābhyaṁ niṣkrāntā).

apavarya—concealed; *sa*—with; *bhayam*—fear; *sahi*—O friend; *paritthahi*—protect; *praittahi*—please protect; *esa*—this; *kala-ratti*—the time of cosmic destruction; *iva*—like; *daruna*—fierce; *vuddhi*—old lady; *mam*—Me; *ditthavadi*—sees; *iti*—thus; *lalitā*—with Lalitā; *vṛndābhyam*—and Vṛndā; *niṣkrānta*—She exits.

Rādhikā: (whispers with fear) Sakhi, please protect Me, protect Me! This fierce old lady looks at Me as if she is the dark night at the

[86] The word “śakti” means "power", and also "pike", "spear". “This is not Kamadeva's pike, it is the cane left by Jaṭilā!”

time of the destruction of the universe! (Accompanied by Lalitā and Vṛndā, Rādhā exits).

kṛṣṇaḥ: (apavarya)
mama saṅgamamṛta-rasaṁ
na jighṛkṣati na ca jihasati prakatam
jatila-vyagri-cakita
trsita rādhā-kurangiyam

apavarya—aside; *mama*—My; *saṅgama*—association; *amrta*—rasam—nectar; *na*—not; *jighṛkṣati*—desires to drink; *na*—not; *ca*—also; *jihasati*—desires to abandon; *prakatam*—clearly; *jatila*—of Jaṭilā; *vyaghri*—by the tigress; *cakita*—frightened; *trsita*—thirsty; *rādhā*—of Rādhā; *kurangi*—doe; *iyam*—she.

Kṛṣṇa: (aside) Not wishing to drink the nectar of My company, but also unwilling to leave Me, the thirsty doe Rādhā has been frightened by the tigress Jaṭilā!

madhumaṅgalaḥ: bho sarama-langula-kutile gheppa appano juttim.

bho—O; *sarama*—dog's; *langula*—tail; *kutile*—crooked; *gheppa*—take; *appano*—your; *juttim*—cane.

Madhumaṅgala: Bho! O crooked dog's tail, take your cane!

jatila: (yastim adaya) are su-ala, kisa tumaṁ bahudi-avesena sada vidambesi.

yastim—the stick; *adaya*—taking; *are*—O; *su-ala*—Subala; *kisa*—why?; *tumam*—you; *bahudi*—of a girl; *avesena*—in the disguise; *sada*—always; *vidambesi*—mock.

Jaṭilā: (taking the cane) O Subala, why do you repeatedly make fun of me by dressing up like a girl?

kṛṣṇaḥ: (svagatam) distya subalataya jñātam abhut. (prakasam. sa-narma-smitam) jatile gurubhyaḥ sapamano 'smi. rādhikāiva sadhayati. na khalv asau subalaḥ.

svagatam—aside; *distya*—by good fortune; *subalataya*—as Subala; *jñātam*—understood; *abhut*—has been; *prakasam*—openly; *sa*—with; *narma*—playfulness; *smitam*—a smile; *jatile*—O Jaṭilā; *gurubhyaḥ*—to My superiors; *sapamanaḥ*—vowing; *asmi*—I am; *rādhikā*—Rādhikā; *eva*—

certainly; *sadhayati*—goes; *na*—not; *khalu*—indeed; *asau*—this; *subalaḥ*—is Subala.

Kṛṣṇa: (to Himself) By luck, she thinks Rādhā is Subala in disguise. (Openly, with a playful smile) O Jaṭilā! I swear by all My superiors, this is Rādhikā, not Subala!

jatila: re dhutta-vi-akkhana haṁ savvaṁ parikkhiduṁ khamamhi. ta alaṁ ettha thaggattanena. (iti niṣkrāntā).

re—O; *dhutta*—fool; *vi-akkhana*—intelligent; *ham*—I; *savvam*—everything; *parikkhidum*—to test; *khamamhi*—am able; *ta*—therefore; *alam*—enough; *ettha*—here; *thaggattanena*—of roguery; *iti*—thus; *niṣkrānta*—exits.

Jaṭilā: O cheater! I can see everything, since I am very intelligent! Stop trying to deceive me! (She exits).

kṛṣṇaḥ: sakhe samagaccha. gokulam eva praviśamaḥ. (iti niṣkrāntau) (iti niṣkrāntaḥ sarve).

sakhe—O friend; *samagaccha*—come; *gokulam*—Gokula; *eva*—certainly; *praviśamaḥ*—let us enter; *iti*—thus; *niṣkrāntau*—they both exit; *iti*—thus; *niṣkrāntaḥ*—exit; *sarve—everyone.*

Kṛṣṇa: Friend, come. Let us go to Gokula.

(They both exit).

(Everyone exits).

End of Act Five

Act Six: Śarad-vihāra: Autumn Pastimes

(tataḥ praviśati jaṭilā).

jaṭilā: sudaṁ ma-e- ajja pi-a-padena kid uttari-a vahu ghare cittha-i. ta gadu-a jahatthaṁ niddhari-assam. (parikramya paśyanti). kadhaṁ esa visaha ghummi-a ghummi-a alinde pada-i. ta sadda-issam. (ity upasṛtya) visahe jado ekka-paharo tahabi ghummasi.

tataḥ—then; *praviśati*—enters; *jaṭilā*—Jaṭilā; *gudam*—heard; *ma-e*—by me; *ajja*—today; *pi-a*—yellow; *padena*—with the cloth; *kid uttari-a*—wearing the upper garment; *vahu*—my daughter-in-law Rādhā; *ghare*—in the house; *cittha-i*—is; *ta*—therefore; *gadu-a*—having gone; *jahattham*—the truth; *niddhari-assam*—I shall determine; *parikramya*—walking; *paśyanti*—looking; *kadham*—why?; *esa*—she; *visaha*—Viśākhā; *ghummi-a*—wandering; *ghummi-a*—and wandering; *alinde*—on the porch; *pada-i*—falls; *ta*—therefore; *sadda-issam*—I shall make her explain; *iti*—thus; *upasṛtya*—approaching; *visahe*—O Viśākhā; *jado*—manifested; *ekka*—the first; *praharo*—three hours; *tahabi*—nevertheless; *gummasi*—you are drowsy.

Jaṭilā: (enters) I have heard that today my daughter-in-law Rādhā is wearing a yellow garment. I shall go and see if it is true. (She walks and looks) Why does Viśākhā walking back and forth on the porch with an unsteady gait? I shall ask her about it. (Approaching) O Viśākhā, although it is only the beginning of the morning, you are so sleepy.

(praviśya)

viśākhā: (svāgatam) sampadaṁ rasa-mahusava-gabbhasu savvarisu kudo nidda-gandhobi amhanam. ta juttaṁ jevva ghummanam. (iti hathad dṛśau vikasya. prakāśam). ajje ajja bha-avadi-e nidesena de-ada-adane amhe dinna-ja-aramha.

praviśya—entering; *svāgatam*—aside; *sampadam*—now; *rasa*—of the rasa dance; *mahusava*—the great festival; *gabbhasu*—in; *savvarisu*—in the nights; *kudo*—where?; *nidda*—of sleep; *gandho*—the scent; *amhanam*—of us; *ta*—therefore; *juttam*—appropriate; *jevva*—certainly; *dṛśau*—eyes; *vīkṣasya*—opening wide; *prakāśam*—openly; *ajje*—O noble lady; *ajja*—today; *bha-avadi-e*—of the noble Paurṇamāsī; *nidesena*—by the order; *de-ada-adane*—in the temple; *amhe*—we; *dinnaja-aramha*—have stayed awake all night.

(Viśākhā enters).

Viśākhā: (to herself) We have spend the entire night in the great festival of the rasa dance. Where have we been able to find even the slightest fragrance of sleep? It is quite appropriate that we stagger about like this. (She forced her eyes open and says openly) O noble lady, by the order of Paurṇamāsī we have stayed awake all night in the temple.

jaṭilā: (svāgatam) aho jevva padose vahu-e sejja suna asi. (prakāśam) visahe a-arehi vahu-am.

svāgatam—aside; *aho*—ah! jevva—certainly; *padose*—at night; *vahu-e*—of my daughter-in-law; *sejja*—the bed; *suna*—empty; *asi*—was; *prakāśam*—opening; *visahe*—O Viśākhā; *a-arehi*—please call; *vahu-am*—my daughter-in-law.

Jaṭilā: (aside) Aho! That's why Rādhikā's bed was empty last night! (Openly) Viśākhā, please call my daughter-in-law.

viśākhā: hala rahe ido ido.

hala—sakhi; *rahe*—Rādhā; *ido*—here; *ido*—here.

Viśākhā: Sakhi Rādhā, come here! Come here!

(praviśya)
rādhā: (caksusu vimrjya. sa-jrmbham) visahe badhaṁ nidda-ulamhi. (iti dṛṣṭiṁ darodghatya sa-saṅkaṁ svāgatam) kadhaṁ idha jjevva ajja.

caksusi—eyes; *vimrjya*—wiping; *sa*—with; *jrmbham*—a yawn; *visahe*—O Viśākhā; *badham*—certainly; *nidda*—by sleep; *a-ulamhi*—I am agitated; *iti*—thus; *dṛṣṭim*—eyes; *dara*—a little; *udghatya*—opening; *sa*—with; *saṅkam*—fear; *svagtam*—aside; *kadham*—hwo is it?; *idaḥ*—here; *jjevva*—certainly; *ajja*—the noble lady.

(Rādhā enters).

Rādhā: (wiping Her eyes and yawning) O Viśākhā, I am so sleepy. (Opening Her eyes a little, She becomes frightened, and says to Herself) Why has noble Jaṭilā come here?

jaṭilā: (rādhāṁ nirvarṇya. svāgatam) haddhi haddhi. saccaṁ jjevva edaṁ pi-ambaram.

rādhām—at Rādhā; *nirvarṇya*—looking; *svāgatam*—aside; *haddhi*—alas!; *haddhi*—alas!; *saccam*—in truth; *jjevva*—indeed; *edam*—this; *pi-a*—yellow; *ambaram*—garment.

Jaṭilā: (gazing at Rādhā, she says to herself) Ah! It is true! It is really a yellow garment!

rādhikā: (janantikam) hala sudaṁ ma-e sarangi-muhado jaṁ nisidhe buddhi-a-e tassiṁ vilasa-puline gadaṁ asi. ta nunaṁ mhe tattha ditthamhi.

jana-antikam—aside to Viśākhā; *hala*—sakhi; *sudam*—heard; *ma-e*—by Me; *sarangi*—of Sāraṅgī; *muhado*—from the mouth; *jam*—that; *nisidhe*—in the middle of the night; *buddhi-a-e*—by an elderly lady; *tassim*—in this; *vilasa*—of pastimes; *puline*—shore; *gadam*—gone; *asi*—had; *ta*—therefore; *nunam*—is it not so?; *mhe*—we; *tattha*—there; *ditthamhi*—were seen.

Rādhikā: (whispers to Viśākhā) Sakhi, from the mouth of Sāraṅgī I heard that the old lady went in the middle of the night to the river's shore where we were enjoying pastimes. She must have seen us there.

viśākhā: na hu na hu. jaṁ kadhidaṁ vunda-e- tumaṁ dhettuna tirohide kanhe tatha amhesu dosu sahisu sa-saṅkaṁ tuha uddesassa gadasu esa buddhi uvatthida.

na—not; *hu*—indeed; *na*—not; *hu*—indeed; *jam*—because; *kadhidam*—spoken; *vunda-e*—by Vṛndā; *tumam*—You; *dhettuna*—taking; *tirohide*—disappear from that place; *kanhe*—by Kṛṣṇa; *amhesu*—we; *dosu*—two; *sahisu*—sakhis; *sa-saṅkaṁ*—with fear; *tuha*—You; *uddesassa*—direction; *gadasu*—went; *esa*—she; *buddhi*—old woman; *uvatthida*—appeared.

Viśākhā: No, no! Vṛndā said that old Jaṭilā came when You and Kṛṣṇa disappeared from that place, and we, full of anxiety, went to look for you.

rādhikā: tado kisa i-aṁ koha-bha-aṅkari-e maṁ pekkhanti citthadi.

tado—then; *kisa*—why?; *i-am*—she; *koha*—with anger; *bha-aṅkari-e*—fearful; *mam*—at Me; *pekkhanti*—staring; *citthadi*—remains.

Rādhikā: Then why does she look at Me with such great anger?

jaṭilā: (sersyam) miccha-jappini visahe kiṁ nama andhasi tumam.

sa—with; *irsyam*—anger; *niccha*—of lies; *jappini*—O speaker; *visahe*—O Viśākhā; *kim*—whether; *nama*—indeed; *andha*—blind; *asi*—have become; *tumam*—you.

Jaṭilā: (angrily) O lier Viśākhā, have you become blind?

viśākhā: (rādhāṁ vilokya. sa-khedam, janantikam) a-i vilasa-vimhale kiṁ kkhu idam.

rādhām—at Rādhā; *vilokya*—glances; *sa*—with; *khedam*—unhappiness; *jana-antikam*—aside to Rādhā; *a-i*—O; *vilasa*—by pastimes; *vimhale*—agitated; *kim*—whether?; *kkhu*—indeed; *idam*—this.

Viśākhā: (glances at Rādhā, and despondent, she whispers to Her) O girl agitated by amorous pastimes, what clothes are You wearing?

rādhikā: (svaṁ vakso nirīkṣya sa-sambhramam) hala tumaṁ jevva saranam.

svam—own; *vakṣaḥ*—chest; *nirīkṣya*—glancing; *sa*—with; *sambhramam*—agitation; *hala*—sakhi; *tumam*—you; *jevva*—certainly; *saranam*—shelter.

Rādhikā: (glances at Her own chest and speaks with agitation) Sakhi, you are My only shelter now!

viśākhā: (jaṭilām avekṣya. sanskṛtena)
muda kṣipatiḥ parvottarala-hrdayabhir yuvatibhiḥ
payah-puraiḥ piti-kṛtam ati-haridra-drava-mayaiḥ
dukulaṁ dor-mulopari paridadhanaṁ priya-sakhiṁ
kathaṁ rādhām arye kutilita-drg-antaṁ kalayasi

jaṭilām—at Jaṭilā; *avekṣya*—looking; *sanskṛtena*—in Sanskrit; *muda*—with happiness; *kṣiptaiḥ*—thrown; *parva*—by the jubilant festival; *uttarala*—agitated; *hrdayabhiḥ*—whose hearts; *yuvatibhiḥ*—by the young girls; *payaḥ*—of water; *puraiḥ*—with floods; *piti*—yellow; *kṛtam*—made; *ati-haridra-drava-mayaiḥ*—with turmeric; *dukulam*—garment; *doh-mula-upari*—on the shoulders; *paridadhanam*—placing; *priya*—dear; *sakhim*—friend; *katham*—why?; *rādhām*—at Rādhā; *arye*—O noble lady; *kutilita*—crooked; *drk*—of the eyes; *antam*—from the corner; *kalayasi*—you stare.

Viśākhā: (looking at Jaṭilā) O noble lady, why do you stare at my

dear sakhi Rādhā with suspicion? With jubilant hearts the young gopīs playfully threw water mixed with turmeric on each other, and this water has given a yellow color to the cloth on Rādhā's shoulders!

jaṭilā: (sa-visrambham) visahe tu-e jjevva cancala-e mama putta-gharaṁ vinasidaṁ jaṁ jovvanandhanaṁ go-inaṁ majjhe vahudi-a nijja-i.

sa—with; *visrambham*—faith; *visahe*—O Viśākhā; *tu-e*—by you; *jjevva*—certainly; *cancala-e*—reckless; *mama*—my; *putta*—of the son; *ghanam*—the home; *vinasidam*—destroyed; *jam*—because; *jovvana*—by youthfulness; *andhanam*—blinded; *go-inam*—of gopis; *majjhe*—in the midst; *vahudi-a*—my daughter-in-law; *nijja-i*—was brought.

Jaṭilā: (believing the story) Viśākhā, because you are so restless you brought my daughter-in-law among these gopīs, blinded by their youthfulness! In this way you almost destroyed my son's home!

viśākhā: ajje kiṁ ti maṁ uvalahesi. naṁ uvasannaṁ diva-mali-a-pabba-lacchiṁ uvalahedi ja-e savvaṁ a-bala-vuddhaṁ go-ulaṁ jjevva ummadidam.

ajje—O noble lady; *kim*—why?; *ti*—thus; *mam*—me; *uvalahesi*—do you rebuke; *mam*—this; *uvasanam*—approached; *diva-mali-a*—Diwali; *pabba*—festival; *lacchim*—the glory; *uvalahehi*—you may criticize; *ja-e*—by which; *savvam*—all; *a*—from; *bala*—children; *vuddham*—to elders; *go-ulam*—Gokula; *jjevva*—certainly; *unmadidam*—is maddened.

Viśākhā: O noble lady, why do you criticize me? This is all because of the approaching beautiful Diwali festival, which maddens all of Gokula from the small children to the elderly!

jaṭilā: vatse saccaṁ kahesi. ajja rattimi diththaṁ ma-e savva-o go-ula-kisori-o tattha puline ummatti-bhavi-a kiṁ pi kiṁ citthandi.

vatse—O child; *saccam*—the truth; *kahesi*—you speak; *ajja*—now; *rattini*—at night; *diththam*—was seen; *ma-e*—by me; *savva-o*—all; *go-ula*—of Gokula; *kisori*—the young girls; *tatttha*—there; *puline*—on the river bank; *ummatti*—maddened; *kim pi*—something; *kim pi*—something; *citthandi*—do.

Jaṭilā: Child, you speak the truth. Last night I saw all the young girls of Gokula madly doing something like that on the river bank.

(viśākhā sa-drg-bhaṅgaṁ rādhikām īkṣate).

viśākhā—Viśākhā; *sa*—with; *drk*—of the eye; *bhaṅgam*—a crooked gesture; *rādhikām*—at Rādhikā; *īkṣate*—looks.

(With a crooked eye Viśākhā glances at Rādhikā).

jaṭilā: (sa-dainyam) a-i visahe pasida pasida. esa anguli-siharaṁ muhe nikkhivi-a abbhatthemi. ta ma-i ekkaṁ anuggahaṁ karehi.

sa—with; *dainyam*—humbleness; *a-i*—O; *visahe*—Viśākhā; *pasida*—be merciful; *pasida*—be merciful; *esa*—this; *anguli*—of the finger; *siharam*—the tip; *muhe*—in the mouth; *nikkhivi-a*—placing; *abbhatthemi*—I beg; *ta*—therefore; *ma-i*—to me; *ekkam*—one thing; *anuggaham*—mercy; *karehi*—please do.

Jaṭilā: (humbly) O Viśākhā, forgive me. Forgive me. I place the tip of my finger in my mouth and beg you. Please be merciful to me.

viśākhā: (saprasrayam) ajje kiṁ ti evaṁ bhanasi. nikamaṁ anavehi.

sa—with; *prasrayam*—affection; *ajje*—O noble lady; *kim*—why?; *ti*—thus; *evam*—in this way; *bhanasi*—do you speak; *nikamam*—as you wish; *anavehi*—you may order me.

Viśākhā: (affectionately) O noble lady, why do you speak in this way? I am your servant. You may order me as you wish.

jaṭilā: vacche tumaṁ visuddhasi. ta kanha-hatthado rakkhehi vahudi-am.

vacche—O child; *tumam*—you; *visuddha*—pure; *asi*—are; *ta*—therefore; *kanha*—of Kṛṣṇa; *hatthado*—from the hands; *rakkhehi*—please protect; *vahudi-am*—my daughter-in-law.

Jaṭilā: Child, your heart is so pure! Please protect my daughter-in-law from the hands of this Kṛṣṇa.

viśākhā: ajje niccinta hohi lalida kkhu ettha dakkha vi-akkhana a.

ajje—O noble lady; *niccinta*—free from anxiety; *hohi*—become; *jam*—because; *lalida*—Lalitā; *kkhu*—indeed; *ettha*—in this matter; *dakkha*—expert; *vi-akkhana*—intelligent; *a*—and.

Viśākhā: O noble lady, be free from all worries. Lalitā is very intelligent and expert in these affairs.

jaṭilā: kahiṁ gada lalida.

kahim—where?; *gada*—gone; *lalida*—is Lalitā.

Jaṭilā: Where is Lalitā now?

viśākhā: pekkha. pa-uma-e samaṁ ido jevva esa a-acchadi.

pekkha—look!; *pa-uma-e*—Padmā; *samam*—with; *ido*—from there; *jevva*—certainly; *esa*—she; *a-acchadi*—comes.

Viśākhā: Look! She is coming here with Padmā.

(praviśya padmaya saha).

praviśya—entering; *padmaya*—Padmā; *saha*—with.

(Accompanied by Padmā, Lalitā enters).

lalitā: sahi pa-ume kudo a-acchasi.

sahi—O friend; *pa-ume*—Padmā; *kudo*—from where?; *a-acchasi*—have you come.

Lalitā: Sakhi Padmā, from where have you come?

padma: hala kanhassa sa-asado.

hala—sakhi; *kanhassa*—of Kṛṣṇa; *sa-asado*—from the presence.

Padmā: I have come from Kṛṣṇa.

lalitā: kahiṁ kanho.

kahim—where?; *kanho*—is Kṛṣṇa.

Lalitā: Where is Kṛṣṇa now?

padma: malati-vati-a-perante.

malati—of mālatī (jasmin) flowers; *vati-a*—of the garden; *perante*—on the boundary.

Padmā: He is at the boundary of the garden of mālatī flowers.

lalitā: kiṁ kunadi.

kiṁ—what?; *kunadi*—is He doing.

Lalitā: What is He doing?

padma: mahumaṅgala-dudi-o viharadi.

mahumaṅgala—with Madhumaṅgala; *dudi-o*—as a second; *viharadi*—enjoys pastimes.

Padmā: He is playing with Madhumaṅgala.

lalitā: (sa-parihasa-smitam) hala kiṁ nama sampuridahitthasi).

sa—with; *parihasa*—a joking; *smitam*—smile; *hala*—ah!; *kiṁ*—whether?; *nama*—indeed; *sampurida*—fulfilled; *ahittha*—desires; *asi*—you are.

Lalitā: (with a joking smile) Sakhi, has He fulfilled all your desires?

padma: (vihasya) ma annadha sambhavehi. ma-e maladi-seharo ekko ganthi-a tassa uvahari-kido. (smrtim abhiniya) hala kadhidaṁ me kanhena pa-ume tumaṁ jadha santadaṁ malaṁ samappesi evvaṁ lalida vi me vicitta-da-u-lacchim. ta esa leha-patti-a tu-e tissa hatthe de-a tti. (iti patrikam arpayati).

vihasya—laughing; *ma*—don't; *annadha*—otherwise; *sambhavehi*—think; *ma-e*—by me; *maladi*—of malati flowers; *seharo*—a crown; *ekko*—one; *ganthi-a*—stringing; *tassa*—of Him; *uvahari-kido*—offered; *smrtim*—remembering; *abhiniya*—representing dramatically; *hala*—indeed; *kadhidam*—said; *me*—to me; *kanhena*—by Kṛṣṇa; *pa-ume*—O Padmā; *tumam*—you; *jadha*—as; *santadam*—always; *malam*—garlands; *samappesi*—offer; *evvam*—in the same way; *lalida*—Lalitā; *vi*—indeed; *me*—to Me; *vicitta*—various; *da-u*—of mineral pigments; *lacchim*—wonderful; *ta*—therefore; *esa*—this; *me*—from Me; *leha-patti-a*—letter; *tu-e*—by you; *t/issa*—of her; *hatthe*—in the hand; *de-a*—should be given; *tti*—thus; *patrikam*—the letter; *arpayati*—gives.

Padmā: (laughing) Don't think otherwise. I made a crown of flowers and gave it to Kṛṣṇa. (Remembering) Kṛṣṇa said to me, "Padmā, you always give Me flower garlands. In the same way Lalitā always gives Me various beautiful mineral pigments. Please place this

letter in her hand". (Padmā gives her the letter).

lalitā: (grhitvā svāgatam) kada vi kanhassa ma-e da-u-ra-o na samappidotthi. ta ettha avarena kenavi rahassena hodavvam.

grhitvā—taking; *svāgatam*—aside; *kada vi*—ever; *kanhassa*—of Kṛṣṇa; *ma-e*—by me; *da-u*—of minerals; *ra-o*—colors; *na*—not; *samappidotthi*—was given; *ta*—therefore; *ettha*—here; *avarena*—with some other; *kenavi*—with some; *rahassena*—secret meaning; *hodavvam*—must be.

Lalitā: (Taking the letter, she says to herself) I have never given mineral pigments to Kṛṣṇa. There must be some other, some secret meaning in these words.

(iti prakāśaṁ patrikaṁ vacayati)
tvayā mukta-giriḥ pāṇau
mamātuccha-pada-sthitiḥ
nidhīyatām adhīrākṣi
rāgi-dhātu-paricchadaḥ

iti—thus; *prakāśam*—out loud; *patrikam*—the letter; *vacayati*—reads; *tvaya*—by you; *mukta*—taken from; *giriḥ*—the mountain; *panau*—in the hand; *mama*—of Me; *atuccha-pada-sthitiḥ*—from the peak; *nidhiyatam*—should be placed; *adhira*—restless; *akṣi*—whose eyes; *ragi*—pigments; *dhatu*—mineral; *paricchadaḥ*—goods.

(She reads the letter aloud). "O restless-eyed girl, please bring Me mineral pigments from the peak of the mountain."

Hidden meaning: "O girl with the restless eyes, free the words "rāgi-dhātu-paricchadaḥ" (mineral pigments) from the syllables "gi", "ri", and also from the syllables "tu", "ccha", "pa" and "da".[87]

(iti kṣaṇaṁ vimrsya svāgatam) rādhā mama panau nidhiyatam. evva sankedena imina anattam. (prakāśam) sahi tatha karissaṁ ta aggado rahiaṁ apucchi-a sahehi.

iti—thus; *kṣaṇam*—for a moment; *vimrsya*—reflection; *svāgatam*—aside; *rādhā*—Rādhā; *mama*—My; *panau*—in the hand; *nidhiyatam*—should be placed; *evvam*—in this way; *sankedena*—by a meeting; *imina*—by

[87] The remaining syllables are "rā" and "dhā" (Rādhā). "O restless eyed girl! Please bring to Me your sakhi Rādhā, who is like cosmetics adorning My chest." This letter shows Kṛṣṇa's cleverness and His skill in delivering messages even through gopīs unfavorable to Rādhikā.

this; *anattam*—is ordered; *prakāśam*—openly; *sahi*—O friend; *tatha*—in that way; *karissam*—I shall act; *ta*—therefore; *aggado*—in the presence; *rahi-am*—Rādhikā; *apucchi-a*—enquiring; *sahehi*—make.

(Reflecting for a moment, she says to herself) These words actually mean "Please place Rādhā in My hand". This is a request for a meeting with Her. (Openly) Sakhi, I shall certainly do that. Now you please go and greet Rādhikā.

padma: (rādhikāṁ upetya sa-narma-smitam) hala rahe ditthi-a nivvivadaṁ jadam. jadha go-ulinda-nandanena amhanaṁ amsu-a-iṁ avaharida-iṁ tadha amhehiṁ pi tassa idaṁ pidamsu-am.

rādhikām—Rādhikā; *upetya*—approaching; *sa*—with; *narma*—a playful; *smitam*—smile; *hala*—sakhi; *rahe*—Rādhā; *ditthi-a*—by good fortune; *nivvivadam*—undisputed; *jadam*—manifested; *jadha*—as; *go-ula*—of Gokula; *inda*—of the king; *nandanena*—by the son; *amhanam*—of us; *amsu-a-im*—garments; *avaharida-im*—stolen; *tadha*—then; *amhehim*—by us; *pi*—even; *tassa*—of Him; *idam*—this; *pida*—yellow; *amsu-am*—garment.

Padmā: (approaches Rādhā, and says with a playful smile) Sakhi Rādhā, by good fortune there is no rivalry or dispute between us. Formerly Kṛṣṇa, the prince of Gokula, stole our garments, but now You Yourself have stolen His yellow clothes.

lalitā: (smitvā) a-i nillajji kuṅkuma-paṅka-pinjaridaṁ pi-a-sahi-e uttari-aṁ pekkhi-a kiṁ ti anatthaṁ asaṅkasi.

smitvā—smiling; *a-i*—O; *nillajji*—shameless girl; *kuṅkuma*—kuṅkuma; *paṅka*—mixed with water; *panjaridam*—made yellow; *pi-a*—dear; *sahi-e*—of the friend; *uttari-am*—the upper garment; *pekkhi-a*—seeing; *kim*—why?; *ti*—thus; *anattham*—something improper; *asaṅkasi*—you suspect.

Lalitā: (smiling) O shameless girl, my sakhi's upper cloth has become yellow because of kuṅkuma. Why do you suspect Her of doing something improper?

padma: (sa-smitam) hala rahe anujanihi mam. turi-aṁ sahitthaliṁ gadu-a kanhassa lilaṁ ga-antiṁ pi-a-sahiṁ canda-aliṁ suhava-issam.

sa—with; *smitam*—a smile; *hala—sakhi*; *rahe*—Rādhā; *anujanihi*—please give permission to depart; *mam*—to me; *turi-am*—quickly; *sahitthalim*—to Sakhīsthali village; *gadu-a*—having gone; *kanhassa*—of

Kṛṣṇa; *lima*—the pastimes; *ga-antim*—glorifying; *pi-a*—dear; *sahim*—friend; *canda-alim*—Candrāvalī; *suhava-issam*—I shall please.

Padmā: (with smile) O Rādhā, please permit me to go. I shall quickly go to Sakhīsthali village and satisfy my dear sakhi Candrāvalī, who sings the glories of Kṛṣṇa.

viśākhā: (vihasya) pa-ume dhanna-o tumhe. jahiṁ adamsane vi kanhassa vilasa-gidihiṁ ni-a-sahi canda-ali suhavi-adi.

Viśākhā: (laughing) Padmā, you are so fortunate! Your dear sakhi Candrāvalī can remain happy simply by singing about Kṛṣṇa, even without the opportunity to see Him.

padma: visahe tumhehiṁ kisa tatha na kijja-i.

visahe—O Viśākhā; *tumhehim*—by you; *kisa*—why?; *tatha*—in that way; *na*—not; *kijja-i*—is done.

Padmā: Viśākhā, why do you not also act in that way?

viśākhā: a-i kudo amhanaṁ idi sambhavve-am.

a-i—O; *kudo*—how?; *amhanam*—for us; *iti*—in this way; *sambhavve-am*—is possible.

Viśākhā: Ah, how will we become able to act like that?

padma: hala kadhaṁ natthi.

hala—sakhi; *kadham*—why?; *natthi*—not.

Padmā: Sakhi, why not?

viśākhā: muddhe kanhassa nama-mette patthude sahi rahi-a vikkhubbhadi.

muddhe—O silly girl; *kanhassa*—of Kṛṣṇa; *nama*—by the name; *matte*—only; *patthude*—spoken; *sahi*—friend; *rahia*—Rādhikā; *vikkhubbhadi*—becomes agitated.

Viśākhā: O silly girl, my sakhi Rādhikā becomes agitated simply by hearing the sound of the name "Kṛṣṇa"![88]

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[88] "How could She hear songs about Kṛṣṇa? It is possible only for Candrāvalī, who has no prema."

padma (svāgatam) sapakkhe pemukkariso ima-e vikkhavido. hodu. (prakāśam) visahe tumhe jjevva sutthu suhini-o. amhanaṁ kkhu kavi dukkha-dasa anuvattadi.

svāgatam—aside; *sapakkhe*—among Her own group; *pem*—of love; *ukkariso*—the excellence; *ima-e*—by her; *vikkhavido*—is proclaimed; *hodu*—so be it; *prakāśam*—openly; *visahe*—O Viśākhā; *tumhe*—you all; *jjevva*—certainly; *sutthu*—genuinely; *suhini-o*—are happy; *amhanam*—of us; *kkhu*—indeed; *kavi*—something; *dukkha*—of unhappiness; *dasa*—the condition; *anuvattadi*—is.

Padmā: (aside) She praises the highest love for Kṛṣṇa of her group members. So be it. (Openly) Viśākhā, all of you are really happy. But we are suffering.

lalitā: pa-ume kkhu tumhanaṁ kiṁ pi dukkhaṁ sambhavi-adi.

pa-ume—O Padmā; *na*—not; *kkhu*—certainly; *tumhanam*—of you; *kiṁ pi*—something; *dukkham*—unhappiness; *sambhavi-adi*—is possible.

Lalitā: Padmā, you do not suffer at all.

padmā: lalide ma evvaṁ bhana. jaṁ hara-ganthana-kesa-pasahana-bimbahara-ranjana-pahudi-e canda-ali-e nevaccha-iṁ savvada kunantinaṁ amhanaṁ dukkha jalassa anto natthi.

lalide—O Lalitā; *ma*—don't; *evvam*—in this way; *bhana*—speak; *jam*—because; *hara*—of garland; *ganthana*—stringing; *kesa*—of hair; *pasahana*—arranging; *bimba*—bimba fruit; *ahara*—of lips; *ranjana*—anointing with red cosmetic; *pahudi-e*—beginning with; *canda-ali-e*—of Candrāvalī; *navaccha-im*—in the dressing room; *savvada*—always; *kunantinam*—doing; *amhanam*—of us; *dukkha*—of suffering; *jalassa*—of the network; *anto*—an end; *natthi*—is not.

Padmā: Lalitā, don't speak in this way. We are constantly engaged in stringing garlands for Candrāvalī, arranging her hair, coloring her bimba-fruit lips, and decorating her in many ways. Therefore, there is no end to our great sufferings.[89]

viśākhā: (vihasya) hala pa-ume saccaṁ tumhanaṁ bahu-iṁ dukkha-

[89]"Because of her great fortune, Candrāvalī meets Kṛṣṇa many times a day, and we have to decorate her again and again for enjoying with Him. You, however, only sometimes dress Rādhikā for occasional meetings with Kṛṣṇa, because of Her lesser fortune."

im. amhanaṁ una ekkaṁ jjevva.

vihasya—laughing; *hala—sakhi*; *pa-ume*—Padmā; *saccam*—in truth; *tumhanam*—of you; *bahu-im*—many; *dukkha-im*—sufferings; *amhanam*—of us; *una*—again; *ekkam*—one; *jjevva*—certainly.

Viśākhā: (laughing) O Padmā, it is true that you have many sufferings. But we have only one.

padma: hala kiṁ tat.

*hala—sakhi*h!; *kim*—what?; *tat*—is that.

Padmā: Oh! What is that?

viśākhā: pa-ume ja kavi macca-dullaha agasatara papphuradi tattha jadahilasassa kassavi kalindi-kula-nandino samadassa gandha-kala-hindassa savvada abbhatthana-kadatthanam.

pa-ume—O Padmā; *ja*—which; *kavi*—something; *macca*—by a human being; *dullaha*—difficult to attain; *agasa*—in the sky; *tara*—a star; *papphuradi*—shining; *tattha*—in that way; *jada*—manifested; *ahilasassa*—of the desire; *kassavi*—something; *kalindi*—of the Yamunā; *kula*—on the shore; *nandino*—enjoying pastimes; *samadassa*—intoxicated; *gandha-kalahindassa*—of the regal young elephant; *savvada*—always; *abbhatthana*—of yearning; *kadatthanam*—the torture.

Viśākhā: For Kṛṣṇa, Rādhā is like an unattainable star shining in the sky, and He, like a regal young maddened elephant enjoying pastimes on the shore of the Yamunā, is always tormented by the desire to attain Her.[90]

lalitā: (smitvā) visahe annaṁ pi ekkaṁ garu-aṁ dukkhaṁ tu-e kadhaṁ visumaridam.

smitvā—smiling; *visahe*—O Viśākhā; *annam*—another; *pi*—indeed; *ekkam*—one; *garu-am*—severe; *dukkham*—suffering; *tu-e*—by you; *kadham*—how is it?; *visumaridam*—is forgotten.

Lalitā: (smiling) O Viśākhā, there is one more very severe suffering. How have you forgotten it?

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[90] "Kṛṣṇa does not like to enjoy with Candrāvalī because she is easy accessible. But, understanding that Rādhā is very difficult to attain, He becomes mad like an uncontrollable young elephant, and therefore always comes to us with a request to help Him. It causes us suffering."

viśākhā: lalide kiṁ taṁ sumaravehi.

lalide—O Lalitā; *kim*—what?; *tam*—that; *sumaravehi*—please remind.

Viśākhā: Lalitā, what is it? Please remind me.

lalitā: a-i rjju-e raha-e pa-a-palla-ammi java-a-ra-assa kkhane kkhane vira-anam.

a-i—Oh!; *rjju-e*—O simple-minded girl; *rahe-e*—of Rādhā; *pa-a*—feet; *palla-ammi*—on the blossoms; *java-a*—lac; *ra-assa*—cosmetic; *kkhane*—moment; *kkhane*—by moment; *vira-anam*—application.

Lalitā: O simple-minded girl, again and again we must apply lac to Rādhā's feet, which are tender like new buds.[91]

viśākhā: (sa-hasam) ali-a-sankini lalide viramehi viramehi. kanhassa uttamage da-u-ra-o jjevva rehadi na kkhu java-anam.

sa—with; *hasam*—laughter; *ali-a-sankini*—O crooked lier; *lalide*—O Lalitā; *viramehi*—stop; *viramehi*—stop; *kanhassa*—of Kṛṣṇa; *uttamange*—on the head; *da-u*—mineral; *ra-ao*—pigment; *jjevva*—certainly; *rehadi*—is manifested; *na*—not; *kkhu*—indeed; *java-anam*—of lac.

Viśākhā: (laughs) O crooked lier Lalitā, stop! Stop! Rādhā's feet are anointed with the mineral pigments from Kṛṣṇa's head! They are not anointed with lac!

rādhikā: (sa-lajjam) hala pa-ume imanaṁ dummuhinaṁ palavaṁ ana-ani-a tunnaṁ pi-a-sahiṁ canda-aliṁ jjevva jahi.

sa—with; *lajjam*—embarrassment; *hala—sakhi*; *pa-ume*—Padmā; *imanam*—of these; *dummuhinam*—bad-mouthed girls; *palavan*—the talking; *ana-ani-a*—without listening; *tunnam*—at once; *pi-a*—dear; *sahim*—friend; *canda-ali*—to Candrāvalī; *jjevva*—certainly; *jahi*—please go.

Rādhikā: (embarrassed) O Padmā, don't listen to the words of these foul-mouthed girls. Just quickly go to your dear sakhi Candrāvalī.[92]

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[91] Because of Kṛṣṇa's gifts, and pacifying, flattering words, the lac on Rādhā's feet gradually disappears (when She places Her feet on Kṛṣṇa's head).

[92] Rādhā became embarrassed, hearing about Her glory. Compassionate by nature, She says these words, seeing that Padmā cannot reply to the words of Lalitā and Viśākhā.

padma: jadha adisadi pi-a-sahi. (iti niṣkrānta).

jadha—as; *adisadi*—orders; *pi-a*—dear; *sahi*—the friend; *iti*—thus; *niṣkrānta*—exits.

Padmā: As my dear sakhi orders. (She exits).

lalitā: (svāgatam) enhiṁ kanhassa annaṁ karissam. (prakāśam) hala rahe ehi. pupphaṁ avacini-a bha-avantaṁ suraṁ pu-emha.

svāgatam—aside; *enhim*—now; *kanhassa*—of Kṛṣṇa; *anna*—the order; *karissam*—I shall execute; *prakāśam*—openly; *hala*—sakhi; *rahe*—Rādhā; *ehi*—come here; *puppham*—flowers; *avacini-a*—collecting; *pu-ema*—let us worship.

Lalitā: (aside) Now I shall fulfill Kṛṣṇa's request. (Openly) Sakhi Rādhā, come. Let us gather some flowers to worship the sun-god.

rādhikā: (svāgatam) ditthi-a hi-a-a-tthido jjevva me kamo ima-e uvanido jaṁ kanhassa damsanaṁ ettha sambhave. (prakāśam) jadha hi ro-adi pi-asahi-e. (iti niṣkrānta).

svāgatam—aside; *ditthi-a*—by good fortune; *hi-a-a*—in the heart; *tthido*—situated; *jjevva*—certainly; *me*—My; *kamo*—desire; *ima-e*—by her; *uvanido*—is fulfilled; *jam*—because; *kanhassa*—of Kṛṣṇa; *damsanam*—the sight; *ettha*—here; *sambhave*—may be; *prakāśam*—openly; *jadha*—as; *hi*—indeed; *ro-adi*—it pleases; *pi-a*—My dear; *sahi-e*—friend; *iti*—thus; *niṣkrānta*—exits.

Rādhikā: (to Herself) Now, by good fortune, she may fulfill My heart's desire, since it may be possible to see Kṛṣṇa there. (Openly) As it pleases My dear sakhi. (They exit).

(tataḥ praviśati madhuna galenopasyamanaḥ kṛṣṇah).

tataḥ—then; *praviśati*—enters; *madhumaṅgalena*—by Madhumaṅgala; *upasyamanaḥ*—followed; *kṛṣṇaḥ*—Kṛṣṇa.

(Accompanied by Madhumaṅgala, Kṛṣṇa enters).

kṛṣṇaḥ:
nava-stavaka-vallari-catula-gandha-vandi-kṛta-
bhramad-bhramara-jhankṛti-plutam udagra-gunjarbudam
sarat-krsa-kalindaja-pulina-vṛndā-samvardhitaṁ

parisphurati candraka-sthagitam adya vṛndāvanam

nava—of fresh; *stavaka*—clusters of flowers; *vallari*—creepers; *catula*—moving; *gandha*—fragrance; *vandi-kṛta*—become prisoner; *bhramat*—wandering; *bhramara*—of the bumble-bees; *jhankṛti*—the buzzing sounds; *plutam*—inundated; *udagra*—large; *gunja*—of the gunja berries; *arbudam*—hundreds of millions; *sarat*—in autumn; *krsa*—thin; *kalindaja*—of the Yamunā river; *pulina*—of shores; *vṛndā*—the group; *samvardhitam*—increased; *parisphurati*—is shining; *candraka*—peacock feathers; *sthagitam*—covered; *adya*—now; *vṛndāvanam*—Vṛndāvana.

Kṛṣṇa: Now that autumn has come, the Yamunā river has become thin, and the river banks have increased. Vṛndāvana forest shines with a multitude of peacock feathers and millions of large gunja berries, and is filled with the sounds of buzzing bumble-bees, who, like poets, fly around creepers full of newly grown fragrant flowers.

(punar nibhalya. sanandam).
saradi mukharitasas tara nadavalibhir
valad-avicala-netraḥ paśya vṛndāvane 'dya
vidadhati rana-raṅgaṁ vasita-saṅga-hetoḥ
sa-rabhasa-guru-srngaiḥ saṅgave pungavendraḥ

punaḥ—again; *nibhalya*—looking; *sa*—with; *anandam*—bliss; *saradi*—in autumn; *mukharita*—filled with sound; *asaḥ*—the directions; *tara*—loud; *nada*—of sounds; *avalibhiḥ*—with multitudes; *valat*—moving; *avicala*—steady; *netraḥ*—whose eyes; *paśya*—look!; *vṛndāvane*—in Vṛndāvana; *adya*—now; *vidadhati*—places; *rana-raṅgam*—the battle; *vasita*—with a cow; *saṅga*—of union; *hetoḥ*—for the purpose; *sa-rabhasa*—powerful; *guru*—large; *srngaiḥ*—with horns; *saṅgave*—collected together; *pungava-indraḥ*—the best of bulls.

(Looking again, blissfully) In the autumn forest of Vṛndāvana, all directions are filled with loud sounds. Look! For the sake of a cow in heat, the best of the bulls have gathered together and passionately fighting each other using their big horns!

madhumaṅgalaḥ: (sarvato vilokya)
tuha saṅgamena nunaṁ mu-unda vunda-da-i ghana-cchaya u-a dambhena kuranta-a-bharassa pidambaraṁ dhara-i

sarvataḥ—in all directions; *vilokya*—looking; *tuha*—with You; *saṅgamena*—by contact; *nunam*—certainly; *mu-unda*—O Kṛṣṇa; *vundada-*

i—Vṛndāvana; *ghana*—dark; *chaya*—shady or glittering; *u-a*—indeed; *dambhena*—by a trick; *kuranta-a*—of kurantaka flowers; *bharassa*—of the abundance; *pida*—yellow; *ambaram*—garments; *dhara-i*—wears.

Madhumaṅgala: (looking in all directions) O Mukunda, this Vṛndāvana forest has become brilliantly dark because of associating with You. On the pretext of bearing many kuraṇṭaka flowers, the forest is now dressed in yellow garments.

kṛṣṇaḥ: (svāgatam) kim adya nistankita-sanketa-lekharthaya purna-manorathi-karisye 'haṁ lalitāya. hanta sarada-madhuri-sandoha-sandanitapi vṛndātavi-kakṣa khañjanakṣi-viprakarsad ananda-bindum api na me sandadhati. tad venu-sanketaṁ sancarayami. (iti tatha kurvan)

svāgatam—aside; *kim*—whether?; *adya*—now; *nistankita*—understood; *sanketa*—of the rendezvous; *legha*—of the letter; *arthaya*—the meaning; *purna*—fulfilled; *manorathi*—desires; *karisye*—shall become; *aham*—I; *lalitāya*—by Lalitā; *hanta*—indeed; *sarada*—of autumn; *madhuri*—the sweetness; *sandoha*—by the abundance; *sandanita*—bound; *api*—although; *vṛndātavi*—of Vṛndāvana forest; *kakṣa*—the interior; *khañjana-akṣi*—from Rādhā, who restless eyes resemble khañjana birds; *viprakarsad*—because of separation; *ananda*—of happiness; *bindum*—a drop; *api*—even; *na*—not; *me*—to Me; *sandadhati*—gives; *tat*—therefore; *venu*—of the flute; *sanketam*—a signal; *sancarayami*—I shall give; *iti*—thus; *tatha*—in that way; *kurvan*—doing.

Kṛṣṇa: (to Himself) Did Lalitā understand My hint in the letter? Will she fulfill My desire? Hanta! Now that I am separated from Rādhā, whose restless eyes are like playful khañjana birds, even this Vṛndāvana forest, which is now filled with the abundant sweetness of autumn, does not give Me even a drop of happiness! ...I shall send a message with My flute. (Kṛṣṇa plays the flute).

divyo rathangi samayaḥ sakhi saṅgamasya
jajne varangi tarasa kuru pakṣa-patam
adhvanam ardha-nayanena vilokamanaḥ
sokad ayaṁ sahacaras tava rauraviti

divyaḥ—splendid; *rathangi*—O cakravākī bird; *samayaḥ*—the time; *sakhi*—O friend; *saṅgamasya*—of meeting; *jajne*—is manifested; *vara-angi*—O beautiful-limbed girl; *tarasa*—at once; *kuru*—please do; *pakṣa*—to the side; *patam*—going; *adhvanam*—the path; *ardha*—half; *nayanena*—with eyes; *vilokamanaḥ*—gazing; *sokat*—from grief; *ayam*—He; *sahacaraḥ*—the friend; *tava*—of You; *rauraviti*—continually cries.

"O cakravākī bird, now the auspicious time to meet your lover has come. O beautiful girl, please quickly come to Me! Your friend is gazing at the path with half-open eyes and constantly cries in grief!"

madhumaṅgalaḥ: bho va-assa kiṁ edaṁ apuvvaṁ vadidam.

bho—O; *va-assa*—friend; *kiṁ*—what?; *edam*—this; *apuvvam*—unprecedented; *vadidam*—sound.

Madhumaṅgala: Bho! Friend, what was that wonderful sound?

kṛṣṇaḥ: sakhe kuraṅgī-lokanārthaṁ mamayam udyamaḥ.

sakhe—O friend; *kurangi*—a doe; *lokana*—for looking; *artham*—for the purpose; *mama*—of Me; *ayam*—this; *udyamaḥ*—endeavor.

Kṛṣṇa: Friend, that was My attempt to find a doe.

madhumaṅgalaḥ: saccaṁ kadhidam. kiṁ tu ekkaṁ akkharaṁ annadha ki-am.

saccam—the truth; *kadhidam*—spoken; *kim*—why?; *tu*—however; *ekkam*—one; *akkharam*—syllable; *annadha*—otherwise; *ki-am*—is done.

Madhumaṅgala: You have spoken the truth. But one syllable in Your words was incorrect.

kṛṣṇaḥ: sakhe sadhu vaditaṁ kuraṅgī-locanārthaṁ eva.

sakhe—O friend; *sadhu*—well; *vaditam*—spoken; *kuraṅgī-locana*—the doe-eyed; *arthaṁ*—for the purpose; *eva*—certainly.

Kṛṣṇa: Well said, friend. It was a message for the doe-eyed girl.[93]

(nepathye)
pibantinaṁ vamsi-rava iha gavaṁ karna-culukaiḥ
payah-pura durad disi disi tatha susruvur ami
akale puspadbhis tarubhir abhitaḥ sobhitam idaṁ
yatha vṛndāranyaṁ dadhi-maya-nadi-matrkam abhut

nepathye—behind the scenes; *pibantinam*—drinking; *vamsi*—of the

[93] Kṛṣṇa said "kuraṅgī-lokanārthaṁ" (to find a doe), but Madhumaṅgala corrected Him: "You probably wanted to say "kuraṅgī-locanārthaṁ" (for the doe-eyed girl)!"

flute; *ravam*—the sound; *iha*—here; *gavam*—of the cows; *karna*—of the ears; *culukaiḥ*—with vessels; *payaḥ*—of milk; *puraḥ*—floods; *durat*—from a great distance; *disi disi*—in all directions; *tatha*—in that way; *susruvuḥ*—flowed; *ami*—they; *akale*—out of season; *puspadbhiḥ*—flowering; *tarubhiḥ*—by trees; *abhitaḥ*—everywhere; *sobhitam*—beautified; *idam*—this; *yatha*—as; *vṛndā-aranyam*—forest of Vṛndāvana; *dadhi*—of yogurt; *maya*—consisting; *nadi*—a river; *matrkam*—like; *abhut*—became.

(Off-stage) As, with the pitchers of their ears, the surabhi cows drink the sound of the flute, they fill all directions with a great flood of milk. All the trees suddenly began to bloom out of season, beautifying the forest of Vṛndāvana with many flowers. The juice of these flowers has curdled the flood of milk from the surabhi cows, and now a great river of yogurt flows in Vṛndāvana forest.

kṛṣṇaḥ: sakhe dakṣinataḥ paśya paśya.
tuṅgas tamroru-śṛṅgaḥ sphurad-aruna-khuro ramya-piṅgekṣaṇa-śrīḥ
kaṇṭha-vyalambi-ganto dharani-vilulitoccanda langula-dandaḥ
so 'yaṁ kailasa-pandu-dyutir atula-kakun-mandalo naicikinaṁ
cakre bhati priyo me parimala-tulitotphulla-padmaḥ kakudmi

sakhe—O friend; *dakṣinaaḥ*—from the right; *paśya*—look!; *paśya*—look!; *tuṅgaḥ*—tall; *tamra*—brown; *uru*—great; *śṛṅgaḥ*—horns; *sphurat*—shining; *aruna*—red; *khuraḥ*—hooves; *ramya*—beautiful; *pinga*—reddish; *īkṣaṇa*—eyes; *śrīḥ*—beauty; *kaṇṭha*—on the neck; *vyalambi*—hanging; *gantaḥ*—a bell; *dharani*—on the earth; *vilulita*—rolling; *uccanda*—great; *langula-dandaḥ*—tail; *sah ayam*—this; *kailasa*—of Mount Kailāsa; *pandu*—white; *dyutiḥ*—splendor; *atula*—incomparable; *kakut*—of hump; *mandalaḥ*—rounded; *naicikinam*—of surabhi cows; *cakre*—in the circle; *bhati*—is splendidly manifest; *priyaḥ*—favorite; *me*—My; *parimala-tulita-utphulla-padmaḥ*—named Padmāgandha; *kakudmi*—bull.

Kṛṣṇa: Friend, look to the right! Look! There, among the surabhi cows, is my favorite bull Padmāgandha. He is very tall and has big brown horns. His shining hooves and beautiful eyes are red, a bell hangs from his neck, his long tail touches the ground, his huge rounded hump is incomparable, and he is the same white color as Mount Kailāsa.

(tataḥ pravišati sakhibhyam anugamyamana rādhā).

tataḥ—then; *pravišati*—enters; *sakhibhyam*—by two friends; *anugamyamana*—followed; *rādhā*—Rādhā.

(Accompanied by Lalitā and Viśākhā, Rādhā enters.)

rādhā: (svāgatam) jado disado venu-saddo a-ado sa disa mohida-e ma-e na bhalida.

svāgatam—aside; *jado*—from this; *disado*—direction; *venu*—of the flute; *saddo*—the sound; *a-ado*—has come; *sa*—this; *disa*—direction; *mohida-e*—mistaken; *ma-e*—by Me; *na*—not; *bhalida*—is possible.

Rādhā: (to Herself) A flute sound came from this direction. I couldn't be mistaken.

lalitā: (sotrasa-smitam) hala rahi-e kisa akande harina-kanni tumaṁ jadasi.

sa—with; *utprasa*—jocular expression; *hala—sakhi*; *rahi-e*—Rādhikā; *kisa*—why?; *akande*—suddenly; *harina*—of a doe; *kanni*—with ears; *tumam*—you; *jada asi*—have become.

Lalitā: (with a playful smile) Sakhi Rādhikā, why have You suddenly prick up Your ears like a doe?

rādhikā: lalide kiṁ ti appano dhammaṁ parassa appesi. saccaṁ tumaṁ jjevva harini jaṁ kala-saddena harijjanti disani.

lalide—O Lalitā; *kim*—why?; *ti*—thus; *appano*—of the self; *dhammam*—nature; *parassa*—of another; *appesi*—you place; *saccam*—in truth; *tumam*—you; *jjevva*—indeed; *harini*—the doe; *jam*—because; *kala*—sweet; *saddena*—by the sound; *harijjanti*—enchanted; *disasi*—you are seen.

Rādhikā: Lalitā, why do you attribute your own qualities to others? In truth, it is you who are the doe, because it is easy to see how you are enchanted by the sweet sound of the flute!

lalitā: rahe tumaṁ kkhu harini jaṁ rangini nama harini tumha sahi.

rahe—O Rādhā; *tumam*—You; *kkhu*—indeed; *harini*—a doe; *jam*—because; *rangini*—Raṅgiṇī; *nama*—named; *harini*—the doe; *tumha*—of You; *sahi*—is the friend.

Lalitā: O Rādhā! You are the doe, because the doe named Raṅgiṇī is Your sakhi!

rādhikā: (svāgatam) ditthi-a esa kavi sorabha-dhara-vadi-a dodudivva maṁ a-atthadi. (iti sa-vyajaṁ puraḥ prayati).

svāgatam—aside; *ditthi-a*—by good fortune; *esa*—this; *kavi*—something; *sorabbha*—of sweet fragrance; *dhara*—the flood; *vadi-a*—garden; *dodudi*—a messenger; *ivva*—like; *mam*—Me; *a-atthadi*—attracts; *iti*—thus; *sa*—with; *vyajam*—a trick; *puraḥ*—ahead; *prayati*—goes.

Rādhikā: (aside) The flood of sweet fragrance coming from this garden attracts Me like a messenger. (On the pretext of picking flowers, She goes forward).

viśākhā: (smitvā) hala rahi kisa tumaṁ bhangiva kimpi gandhaṁ sappasi.

smitvā—smiling; *hala—sakhi*; *rahi*—Rādhā; *kisa*—why?; *tumam*—You; *bhangi*—a bee; *iva*—like; *gandhaṁ*—by fragrance; *sappasi*—You go.

Viśākhā: (smiling) Sakhi Rādhā, why have You become like a bee, attracted by a sweet fragrance?

rādhikā: visahe aggado phulla-iṁ kusuma-iṁ disanti. ta eda-iṁ ghettuna taṁ mittaṁ pu-a-issam.

visahe—Viśākhā: aggado—before us; *phulla-im*—blossomed; *kusuma-im*—flowers; *disanti*—are visible; *ta*—therefore; *eda-im*—these; *ghettuna*—taking; *tam*—him; *mittam*—the sun-god; *pu-a-issam*—I shall worship.

Rādhikā: Viśākhā, there are many blooming flowers in front of us. I shall pick some and use them in the worship of the sun-god (Mitra).

lalitā: saccaṁ mittasya anura-aṁ tumaṁ taraledi. bho dava gahana-carassa jjevva na kkhu ga-ana-carassa.

saccam—in truth; *mittasya*—an intimate friend; *anura-am*—love; *tumam*—You; *taraledi*—causes to tremble; *bho*—O; *dava*—in that way; *gahana*—in the forest; *carassa*—moving; *jjevva*—certainly; *na*—not; *kkhu*—indeed; *ga-ana*—in the sky; *carassa*—moving.

Lalitā: You are actually trembling with love for Your intimate friend (mitra). This is attraction to someone who wanders in the forest, not in the sky!

rādhikā: (sa-pranaya-rosam) a-i adakkhine kamala-bandhuṁ kadhemi.

sa—with; *pranaya*—of love; *rosam*—the anger; *a-i*—O; *adakkine*—unexperienced one; *kamala*—of the lotus flowers; *bandhum*—the friend; *kadhemi*—I speak.

Rādhikā: (with loving anger) Ayi! O foolish girl, I speak of the friend of the lotus flowers (the sun)!

lalitā: sahi kisa a-araṁ saṅgovesi.

sahi—O friend; *kisa*—why?; *a-aram*—true intention; *saṅgovesi*—You conceal.

Lalitā: Sakhi, why do You hide Your true intentions?

viśākhā: lalide savatti-ba-ena isa cce-a sangovedi. na una pi-a-sahi.

lalide—O Lalitā; *savatti*—of a rival; *bha-ena*—with the nature; *isa*—jealousy; *cce-a*—as if; *sangovedi*—concealing; *na*—not; *una*—again; *pi-a*—dear; *sahi*—friend.

Viśākhā: Lalitā, it seems that She hides it out of jealous anger at Her rival. Dear sakhi, don't bother Her anymore.[94]

rādhā: (sa-bhru-bhaṅgam) a-i vame attano hi-a-tthidaṁ atthaṁ para-munde kisa padesi. ta tuvarehi. jaṁ nadi-dure jjevva so tumhanaṁ bimbahara-kandu-khandano.

sa—with; *bhru*—of the eyebrows; *bhaṅgam*—knitting; *a-i*—O; *vame*—contrary girl; *attano*—own; *hi-a-a*—in the heart; *tthidam*—situated; *attham*—purpose; *para-munde*—very vile; *kisa*—why?; *padesi*—you reveal; *ta*—therefore; *tuvarehi*—hurry; *jam*—because; *na*—not; *adi*—very; *dure*—far away; *jjevva*—indeed; *so*—He; *tumhanam*—of you; *bimba*—bimba fruit; *ahara*—of the lips; *kandu*—of the itching; *khadano*—the destroyer.

Rādhā: (knitting Her eyebrows) O crafty one! O vile girl! Why do you reveal your heart's desire? Hurry up! Your lover Kṛṣṇa, who relieves the itching of Your bimba-fruit lips, is not far from you!

lalitā: rahe akomaraṁ amhe naṁ akkhudidaṁ kulaṅgana-vvadaṁ vundavana-lada-o jjevva janeneti. ta attano muhena kiṁ kadha-issamha.

rahe—O Rādhā; *akomaram*—from childhood; *amhanam*—of us;

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[94] "Out of jealous anger at Lakṣmī, Her rival, Rādhikā cannot say her name." The word "kamala-bandhu" means "friend of the lotus flowers (sun)", but also "friend of Lakṣmī".

akkhudidam—unbroken; *kulaṅgana*—of chastity; *vvadam*—the vow; *vundavana*—of Vṛndāvana; *lada-o*—the creepers; *jjevva*—certainly; *janenti*—understand; *ta*—therefore; *attano*—own; *muhena*—with the mouth; *kim*—what?; *kadha-issamha*—shall we say.

Lalitā: O Rādhā, the creepers of Vṛndāvana forest know that since childhood my vow of chastity has never been broken. What else can I say?

rādhikā: (vihasya) a-i pa-ivvade janenti janenti. tado jjevva kalle tuha bhu-a-vallino anke saṅkamidaṁ ditthaṁ ma-e ma-ara-kundala-lanchanam. tadha jjevva visana-e-tattha tuli-ovari kkhudidaṁ sihanda-kiridam.

vihasya—laughing; *a-i*—O; *pa-ivvade*—chaste girl; *janenti*—they know; *tado*—then; *jjevva*—certainly; *kalle*—at dawn; *tuha*—of you; *bhu-a*—of the arm; *vallino*—of the creeper; *anke*—in the lap; *saṅkamidam*—transfered; *ditthaṁ*—seen; *ma-e*—by Me; *ma-ara*—makara; *kundala*—of earrings; *lanchanam*—the mark; *tadha*—then; *jjevva*—certainly; *visaha-e*—of Viśākhā; *tattha*—there; *tulika*—the bed; *uvari*—on; *kkhudidam*—fallen; *sihanda*—peacock feather; *kiridam*—crown.

Rādhikā: (laughing) O chaste girl, they know, they know! At dawn I personally saw the mark of Kṛṣṇa's makara-shaped earring imprinted on the creeper of your arm. I also saw Kṛṣṇa's peacock feather crown on Viśākhā's bed.

lalitā: (smitvā) para-parivadini avehi avehi.

smitvā—smiling; *para*—supremely; *parivadini*—scandalous girl; *avehi*—go!; *avehi*—go!

Lalitā: (smiling) O scandalous girl, go away! Go away!

viśākhā: rahe kittiyaṁ jhampissasi. na kkhu candalo-e candakanta-sila appasinna hoduṁ pahuvadi.

rahe—O Rādhā; *kittiyam*—imitation; *jhampissasi*—can You conceal; *na*—not; *kkhu*—indeed; *candalo-e*—on the moon; *candakanta*—a candrakanta jewel; *apasinna*—without perspiring; *hodum*—to be; *pahuvadi*—is able.

Viśākhā: Rādhā, how long are You going to pretend? The

candrakanta jewel cannot stop melting under the moonlight![95]

rādhikā: (puro sa-camatkaram) lalide tunnaṁ anujanehi. pala-issam. (ity utkampate)

puraḥ—ahead; *dṛṣṭvā*—looking; *sa*—with; *camatkaram*—wonder; *lalide*—O Lalitā; *tunnam*—at once; *anujanehi*—please excuse Me; *pala-issam*—I am running away; *iti*—thus; *utkampate*—She trembles.

Rādhikā: (looking ahead with wonder) Lalitā, please excuse Me. I need to get out of here. (She trembles).

lalitā: (sasaṅkam) rādhe kisa bha-esi.

sa—with; *asaṅkam*—anxiety; *rādhe*—O Rādhā; *kisa*—why?; *bha-esi*—are You afraid.

Lalitā: (with anxiety) Rādhā, what has frightened You?

rādhikā: (sabhyasuyam) a-i vanke alaṁ imina ujju-attanena. nunaṁ imassa lampadassa hatthe pekkheduṁ maṁ dure anidasi.

sa—with; *abhyasuyam*—anger; *a-i*—O; *vanke*—cruel or cunning girl; *alam*—enough; *imina*—of this; *ujju-attanena*—of the simpleness; *nunam*—certainly; *imassa*—of this; *lampadassa*—debauchee; *hatthe*—in the hand; *pakkhedum*—to place; *mam*—Me; *dure*—from far away; *anidasi*—you have brought.

Rādhikā: (with anger) O cruel girl, enough of this pretended innocence! You have brought Me here from far away simply to place Me into the hands of this debauchee!

lalitā: (nipunaṁ nibhalya svāgatam) nunaṁ durado vilo-ijjantaṁ tamalaṁ jjevva i-aṁ kanhaṁ mannedi. (prakāśam) huṁ daniṁ kadhaṁ pala-issasi. laddho ma-e osaro. (iti rādhām akarsati).

nipunam—carefully; *nibhalya*—looking; *svāgatam*—aside; *nunam*—indeed; *durado*—fro far away; *vilo-ijjantam*—being seen; *tamalam*—a tamāla tree; *jjevva*—certainly; *i-am*—She; *kanham*—Kṛṣṇa; *mannedi*—considers; *prakāśam*—openly; *hum*[96]—Ah!; *danim*—now; *kadham*—why?;

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[95] Just as a candrakanta jewel cannot stop melting under the moonlight, in the same way Rādhikā cannot conceal Her love for Kṛṣṇa.

[96] "Hum" is an exclamation expressing recollection, doubt, question, agreement, anger, reproach, fear or disgust.

pala-issasi—should You run away; *laddho*—obtained; *ma-e*—for me; *osaro*—the opportunity; *iti*—thus; *rādhām*—Rādhā; *akarsati*—pulls.

Lalitā: (carefully looking, she says to herself) Seeing the tamāla tree from afar, this girl thinks it is Kṛṣṇa. (Openly) Hum! Why do You want to run away? This is a good opportunity for me... (She pulls Rādhā forward).

rādhikā: (sa-kataryam) sahi visahe parittahi parittahi. sarana-adamhi.

sa—with; *kataryam*—timidity; *sahi*—O friend; *visahe*—Viśākhā; *parittahi*—protect; *parittahi*—protect; *sarana-adamhi*—I take shelter of you.

Rādhikā: (with timidity) Sakhi Viśākhā, please protect Me! Protect Me! I have come to you for shelter!

visakhe: a-i pemm-ubbhamide kadhaṁ tillokaṁ jjeva de kanha-edi. pekkha eso palāsi na kj kkhu jjevva vilasi.

a-i—O; *pemm*—by love; *ubbhamide*—bewildered; *kadham*—how is it?; *tillokam*—the three worlds; *jjeva*—certainly; *de*—for You; *kanha-edi*—have become Kṛṣṇa; *pekkha*—look!; *eso*—this; *palasi*—a tree; *na*—not; *kkhu*—indeed; *jjevva*—certainly; *vilasi*—the playful Kṛṣṇa.

Viśākhā: O girl bewildered by love, how did it happen that for You all three worlds have turned into Kṛṣṇa? Look! This is a tree, not Your playful lover!

kṛṣṇaḥ: kathaṁ nedanim api pratyasanna tanv-angi. tan muralim irayami. (iti tatha kurvan).

katham—why?; *na*—not; *idanim*—now; *api*—even; *pratyasanna*—arrived; *tanu-angi*—the slender girl; *tat*—therefore; *muralim*—the flute; *irayami*—I shall cause to speak; *iti*—thus; *tatha*—in that way; *kurvan*—doing.

Kṛṣṇa: Why has the slender Rādhā still not come? I shall play My flute. (Kṛṣṇa does that).

ayi sudhakara-mandali mandaya
tvam ataviṁ mrdu-pada-visarpanaiḥ
udaya-saila-tati-nihitekṣaṇo
nanu cakora-yuva paritapyate

ayi—O; *sudhakara-mandali*—moon; *mandaya*—please decorate; *tvam*—You; *atavim*—the forest; *mrdu*—gentle; *pada*—of steps; *visarpanaiḥ*—spreading; *udaya-saila-tati*—on the eastern horizon; *nihita*—placed; *īkṣaṇaḥ*—glance; *nanu*—is it not so?; *cakora*—cakor bird; *yuva*—young; *paritapyate*—greatly distressed.

"Ayi! O moon, please decorate this forest by spreading your soft rays. Suffering greatly, a young cakora bird stares at the eastern horizon."

viśākhā: (svayaṁ dhairyam avastabhya) hala rahe kisa tumaṁ bhamanti kalamba olambesi.

svayam—own; *dhairyam*—peaceful composure; *avastabhya*—accepting; *hala—sakhi*; *rahe*—Rādhā; *kisa*—why?; *tumam*—You; *bhamanti*—dizziness; *kalamba*—on this kadambe tree; *olambesi*—You rest.

Viśākhā: (calming down) Sakhi Rādhā, why are You in confusion trying to lean on this kadamba tree?

lalitā: sahi vamsi-e varaṁ varaṁ tumaṁ vandemi. jaṁ ugghadida-rahassa tu-e rahi kida.

sahi—O; *vamsike*—O flute; *varam*—again; *varam*—and again; *tumam*—to you; *vandemi*—I offer my respectful obeisances; *jam*—because; *ugghadida*—manifested; *rahassa*—secret; *tu-e*—by you; *rahi*—Rādhā; *kida*—is done.

Lalitā: O sakhi vaṁśika, again and again I offer my obeisances to you. You have revealed the great secret hidden in Rādhā's heart.

(rādhikā sa-lajjam avahitthaṁ natayati).

rādhikā—Rādhikā; *sa*—with; *lajjam*—embarrassment; *avahittham*—concealment; *natayati*—represents dramatically.

(Rādhikā shyly tries to hide Her feelings).

lalitā: (sanskṛtena)
visadbhiḥ karnante tava visrmarair adya murali-
kalair uru-sthambho gurur ajani rambhoru tarasa
viluptabhud dṛṣṭir nayana-jala-vrsti-vyatikaraiḥ
pranitabhir yatnat tad alam avahittha-laharibhiḥ

saṅskṛtena—in Sanskrit; *visadbhiḥ*—entering; *karṇa*—of the ears; *ante*—the corner; *tava*—of You; *visrmaraiḥ*—flowing; *adya*—now; *muralī*—of the flute; *kalaiḥ*—by the sweet music; *uru*—of the thighs; *stambhaḥ*—the pillar; *guruḥ*—stunned; *ajani*—have become; *rambhā-uru*—O girl whose thighs are as beautiful as banana trees; *tarasa*—at once; *vilupta*—broken; *abhut*—has become; *dṛṣṭiḥ*—sight; *nayana-jala*—of tears; *vṛṣti*—of rain; *vyatikaraiḥ*—by the abundance; *pranitabhiḥ*—brought; *yatnāt*—with great effort; *tat*—therefore; *alam*—enough; *avahittha*—of concealment; *laharibhiḥ*—of these waves.

Lalitā: O girl whose thighs are as beautiful as plantain trees, the sweet sound of the flute that is now flowing into Your ears has made the pillars of Your thighs heavy, and also blinded You with a rain of tears. Enough of these great efforts to hide the waves of Your emotions!

viśākhā: lalide ko daniṁ avahittha-e osaro.

lalide—O Lalitā; *ko*—what?; *danim*—now; *avahittha-a*—of concealment; *osaro*—opportunity.

Viśākhā: Lalitā, how will She be able to hide Her feelings now?

(sanskṛtena)
trapābhicaraṇa-krame parama-siddhir ātharvani
smaranala samindhane sapadi samidheni-dhvaniḥ
tathatma-paramatmanor upanisan-mayi saṅgame
vilasa-murali-bhava virutir adya vairayate

saṅskṛtena—in Sanskrit; *trapa*—bashfulness; *abhicarana*—a charm to exorcise; *parama-siddhiḥ*—perfect; *atharvani*—a hymn from the Atharva Veda; *smara*—of amorous love; *anala*—the fire; *samindhane*—in igniting; *sapadi*—at once; *samidheni-dhvaniḥ*—the sacred verse for igniting the sacrificial fire; *tathā*—in that way; *ātmā*—of the individual soul; *paramātmanoḥ*—and of the Supersoul; *upaniṣat-mayi*—the mantra of the Upaniṣads; *saṅgame*—in union; *vilasa*—playful; *muralī*—of the flute; *bhava*—nature; *virutiḥ*—the sound; *adya*—now; *vairayate*—has become Your enemy.

The sound of the playful flute has now become Your enemy. That flute music is the powerful hymn from the Atharva Veda to destroy Your shyness. It is the sacred verse to ignite the sacrificial fire of amorous love. It is the "tat tvam asi" mantra from the Upaniṣads to

proclaim Your conjugal union with Kṛṣṇa.[97]

rādhikā: (sa-ksobham) sahi saccaṁ kadhesi. ahmanaṁ va-irini samvutta daruno vamsi-a. ta uvala-issam.

sa—with; *ksobham*—agitation; *sahi*—O friend; *saccam*—the truth; *kadhesi*—you speak; *ahmanam*—of us; *va-irini*—the enemy; *samvutta*—has become; *daruno*—the cruel or wooden; *vamsika*—flute; *ta*—therefore; *uvala-issam*—I shall rebuke.

Rādhikā: (agitated) Sakhi, you speak the truth. This cruel flute is now My enemy. Therefore I rebuke it.

(iti sanskṛtena)
sutis te dhanusas ca vamsa-varato vande tayor antimaṁ
viddho yena janas tanuṁ viharayan nantas ciraṁ tamyati
viddhānaṁ hṛdi māra-patri-visamair dhvanesubhir mas tvaya
krūre vaṁsi na jīvanaṁ na ca mṛtir ghorāvirāsid daśa

iti—thus; *saṁskṛtena*—in Sanskrit; *sutiḥ*—birth; *te*—of you; *dhanusaḥ*—of the bow; *ca*—and; *vamsa-varataḥ*—from the respected family (or from bamboo); *vande*—I offer my respectful obeisances; *tayoḥ*—of both; *antimam*—the end; *viddaḥ*—pierced; *yena*—by which; *janaḥ*—a person; *tanum*—the body; *viharayan*—giving up; *na*—not; *antaḥ*—within; *ciram*—for a long time; *tamyati*—suffers; *viddhanam*—of those who are pierced; *hrdi*—in the heart; *mara*—of Kāmadeva; *patri*—than the arrows; *visamaiḥ*—more terrible; *dhvana*—sound; *isubhiḥ*—by the arrows; *naḥ*—of us; *tvaya*—by you; *krure*—O cruel; *vamsi*—flute; *na*—not; *jivanam*—life; *na*—not; *ca*—and; *mrtiḥ*—death; *ghora*—horrible; *avirasti*—is manifested; *dasa*—the condition.

O flute, although both you and the bow come from a respected family, still I offer My respectful obeisances to the bow and not to you. When someone is wounded by arrows from the bow, he quickly gives up his body without suffering for a long time. O cruel flute! When we are pierced by the arrows of your sound, which are even more terrible than Kāmadeva's arrows, we get into a terrible situation where we can neither continue to live nor die!

kṛṣṇaḥ: (puro vilokya sanandam)
bhavita savidhe 'tra rādhikā

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[97] The "tat tvam asi" ("You are the same") mantra produces oneness and lost of one's identity. "It is the "tat tvam asi" mantra from the Upaniṣads to proclaim Your conjugal oneness with Kṛṣṇa!"

yad iyaṁ ringati rangini puraḥ
mṛga-lanchana-lekhayeva ya
mṛga-murtir na taya viyujyate

puraḥ—ahead; *vilokya*—looking; *sa*—with; *anandam*—bliss; *bhavita*—will be; *savidha*—near; *atra*—here; *rādhikā*—Rādhikā; *yat*—which; *iyam*—She; *ringati*—moves; *rangini*—the doe name Raṅgiṇī; *puraḥ*—in the presence; *mṛga-lanchana*—of the moon; *lekhaya*—with the mark; *iva*—as if; *ya*—who; *mṛga*—of the deer; *murtiḥ*—the form; *na*—not; *taya*—by her; *viyujyate*—abandoned.

Kṛṣṇa: (blissfully looking ahead) I see Rādhā's pet doe Raṅgiṇī frolicking in front of us! I think Rādhikā will soon appear in this place, because this doe never leaves Her company, just as the mark of the deer never leaves the moon![98]

(punar nirupya) sakhe jnataṁ jnatam. nasau rādhikā-nyankuḥ. yad niranko nediyan induḥ. (iti vismayam abhiniya).

punaḥ—again; *nirupya*—looking; *sakhe*—O friend; *jnatam*—it is understood; *jnatam*—it is understood; *na*—not; *asau*—this; *rādhikā*—of Rādhikā; *nyankuḥ*—the doe; *yat*—because; *ayam*—this; *niraṅkaḥ*—spotless; *nediyan*—approaching; *induḥ*—the moon; *iti*—thus; *vismayam*—wonder; *abhiniya*—representing dramatically.

(Looking again) Friend, I understood. I understood. This is not Rādhikā's doe, because the spotless moon is approaching us! (Kṛṣṇa is struck with wonder).[99]

aṅkat parityajya puraḥ kuraṅgaṁ
sanke sudhamsur bhuvam asasada
(punar nibhalya)
āṁ jñātam utphulla-vilāsa-vṛndair
ānandi rādhā-vadanaṁ cakāsti
(ity agre sarati).

aṅkat—a mark; *parityajya*—abandoning; *puraḥ*—in the presence; *kuraṅgam*—the deer; *sanke*—I think; *sudhā-aṁśuḥ*—the nectar moon; *bhuvam*—to the world; *asasada*—has come; *punaḥ*—again; *nibhalya*—looking; *ām*—yes; *jñātam*—understood; *utphulla*—blossomed; *vilasa*—of

[98] It is said in poetry that the dark spots on the moon resemble a deer. "Just as the mark of the deer never leaves the moon, so this doe never leaves the company of My moon-faced Rādhikā!"
[99] "It is not a doe always accompanying the moon-faced Rādhā, because My beloved is like a flawless moon on which there are no spots!"

pastimes; *vṛndāiḥ*—with hosts; *ānandī*—delightful; *rādhā*—of Rādhā; *vadanam*—the face; *cakāsti*—is glowing; *iti*—thus; *agre*—before; *sarati*—goes.

I think the moon has left its deer mark and descended to earth. (Looks again) Ah! Now I understand! This is Rādhā's shining face, blooming with many playful emotions, and giving Me great pleasure! (Kṛṣṇa goes to Her.)

madhumaṅgalaḥ: (sa-parihasam) bho va-assa ma dhava. lahu jahi. ahava tumaṁ kiṁ ti dusijjasi jaṁ dhutta-kisorihiṁ duttha-mantena ummadidosi. ta imassiṁ jogge osare tumaṁ nivari-a sinhehassa nikidaṁ karissam. (iti panim adadhati).

sa—with; *parihasam*—joking; *bho*—O; *va-assa*—friend; *ma*—don't; *dhava*—run; *lahu*—slowly; *jahi*—go; *ahava*—otherwise; *tumam*—You; *kim*—whether; *iti*—thus; *dusijjasi*—You are injured; *jam*—because; *dhutta*—rascal; *kisorihim*—by these girls; *duttha*—inimical; *mantrena*—by the mantras; *ummadidosi*—You have become maddened; *ta*—therefore; *imassim*—in this; *jogge*—proper; *osare*—occasion; *tumam*—You; *nivari-a*—restraining; *sinehassa*—out of affection; *nikidam*—for Your benefit; *karissam*—I shall do; *iti*—thus; *panim*—hand; *adadhati*—takes.

Madhumaṅgala: (laughing) Bho! Friend, don't run like that! Walk slowly. How have You become so agitated? These young rascal girls must have made You crazy using malicious mantras! Therefore, now, out of affection for You and for Your benefit, I must hold You back. (He takes Kṛṣṇa by the hand).

kṛṣṇaḥ: sakhe sadhu cestase yad adya rādhikopasarpane kampena kṛta-vighnasya me datta-hastavalambo 'si.
(iti parikramya)

sakhe—O friend; *sadhu*—well-disposed; *cestase*—your behavior; *yat*—because; *adya*—now; *rakhika*—of Rādhikā; *upasarpane*—in the approaching; *kampena*—by trembling; *kṛta*—done; *vighnasya*—impediment; *me*—of Me; *datta*—given; *hasta*—of the hand; *avalambaḥ*—support; *asi*—you are; *iti*—thus; *parikramya*—walking.

Kṛṣṇa: Friend, you are very kind to Me. I tremble as I approach Rādhikā, and it is difficult for Me to proceed. It is good that you are holding My hand. (Kṛṣṇa walks).

iyam ati-tṛṣitaṁ varānurāgo-

jjvala-sumanaḥ kamaniya-patra-lekhaḥ
mama vāra-tanur acakarṣa cittaṁ
madhupam aśoka-lateva puṣpitāgra

iyam—She; *ati*—very; *trsitam*—thirsty; *vara*—excellent; *anuraga*—with love; *ujjvala*—splendid; *sumanaḥ*—whose mind; *kamaniya*—charming; *patra*—tablet; *lekhaḥ*—decorated with lines; *mama*—of Me; *vara*—beautiful; *tanuḥ*—whose form; *acakarsa*—attracted; *cittam*—the mind; *madhupam*—a bumble-bee; *asoka*—an aśoka; *lata*—creeper; *iva*—like; *puspita*—with blossoming flowers.

Her mind shining with incomparable affection, and Her limbs charmingly decorated with designs drawn with various cosmetics, this girl with a beautiful body enchants My mind and makes Me very thirsty to attain Her! Rādhā attracts Me just as a blossoming aśoka creeper attracts a bumble-bee![100]

rādhikā: (kṛṣṇam apangena vilokya. svāgatam. sanskṛtena)
nava-manasija-līlā-bhrānta-netrānta-bhājaḥ
sphuta-kisalaya-bhaṅgī-saṅgī-karṇāñcalasya
milita-mṛdula-mauler mālayā mālatīnāṁ
madayati mama medhaṁ mādhurī mādhavasya

kṛṣṇam—Kṛṣṇa; *apangena*—from the corner of Her eye; *vilokya*—seeing; *svāgatam*—aside; *sanskṛtena*—in Sanskrit; *nava*—new; *manasija*—of Kāmadeva; *lila*—pastimes; *bhranta*—moving about; *netra*—of the eyes; *anta*—the corners; *bhajaḥ*—possesing; *sphuta*—blossomed; *kisalaya*—twigs; *bhangi*—beding; *sangi*—touching; *karna*—of the ears; *ancalasya*—the edge; *milita*—met; *mrdula*—gentle; *mauleḥ*—of the crown; *malaya*—by the garland; *malatinam*—of the crown; *malaya*—by the garland; *malatinam*—of mālatī (jasmine) flowers; *madayati*—maddens; *mama*—My; *medham*—intelligent; *madhuri*—the sweetness; *madhavasya*—of Kṛṣṇa.

Rādhikā: (casting sidelong glance at Kṛṣṇa, She says to Herself) In the corners of His eyes plays a young Kāmadeva, a fresh blossoming twig decorates His ear, and a garland of mālatī flowers gently touches His crown. The sweetness of Mādhava is driving Me crazy!

viśākhā: (vihasya sanskṛtena)
vasi-cakre kṛṣṇas tava parimalair eva balibhir

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[100] Her mind shines with great love or She is decorated with the best flowers shining with reddish color.

vilasanaṁ vṛndāṁ katham iva mudha kandalayasi
jaye panau datte rana-patubhir agre sarbhataiḥ
svayaṁ ko vikrantiṁ punar iha jigisuḥ pranayati

vihasya—laughing; *sanskṛtena*—in Sanskrit; *vasi-cakre*—brought under control; *kṛṣṇaḥ*—Kṛṣṇa; *tava*—of You; *parimalaiḥ*—by the fragrance; *eva*—certainly; *balibhiḥ*—powerful; *vilasanam*—of ecstatic emotions; *vṛndām*—the host; *katham*—why?; *iva*—as if; *mudha*—uselessly; *kandalayasi*—do You manifest; *jaye*—victorious; *panau*—in the hand; *datte*—placed; *rana*—in battle; *patubhiḥ*—expert; *agre*—in the presence; *sarbhataiḥ*—by the soldiers; *svayam*—personally; *kaḥ*—who?; *vikrantim*—valor; *punaḥ*—again; *iha*—here; *jigisuḥ*—one desiring victory; *pranayati*—does.

Viśākhā: (laughing) The sweet fragrance of Your body now forcibly brought Kṛṣṇa completely under Your control. So why are You uselessly showing a multitude of ecstatic emotions? When the strong warrior expert in battles in the presence of his soldiers already holds victory in his hands, would he continue to fight?[101]

rādhikā: a-i dummuhi patti-amsi saṅkade maṁ srovi-a ajjavi na vissantasi. ta nikkiva-hi-a-aṁ tumaṁ ujjhi-a ahaṁ siniddha-pi-sahiṁ lalidaṁ caranaṁ pavisami. (iti tatha kṛtvā sanskṛtena).

a-i—O; *dummuhi*—full-mouthed girl; *patti-ammi*—to this extent; *saṅkade*—distress; *mam*—to Me; *arovi-a*—putting Me; *ajjavi*—even now; *na*—not; *vissantasi*—stopped; *ta*—therefore; *nikkiva*—without mercy; *hi-a-am*—whose heart; *tumam*—you; *ujjhi-a*—abandoning; *aham*—I; *siniddha*—affectionate; *pi-a*—dear; *sahim*—friend; *lalidam*—Lalitā; *saranam*—shelter; *pavisami*—I shall enter; *iti*—thus; *tatha*—in that way; *kṛtvā*—doing; *sanskṛtena*—in Sanskrit.

Rādhikā: O foul-mouthed girl, even now you don't stop hurting Me! There is no mercy in your heart! I will leave you and take shelter of My dear sakhi Lalitā, who is very affectionate to Me. (Rādhā goes to Lalitā and says)

atrayantaṁ calam api hariṁ lokayanti balisthaṁ
tvam alambya priya-sakhi ghane nasmi kunje nilina

atra—here; *ayantam*—coming; *calam*—restless; *api*—also; *harim*—

[101] The word "vilasanam" refers to such ecstatic emotions as vivvoka, vibhrama, etc., which completely enchant Kṛṣṇa's mind.

Kṛṣṇa; *lokayanti*—seeing; *balistham*—very powerful; *tvam*—of you; *alambya*—taking shelter; *priya*—dear; *sakhi*—O friend; *ghane*—dense; *na*—not; *asmi*—I am; *kunje*—in the forest bower; *nilina*—hiding.

I see the restless Hari approaching. O dear sakhi, you are very strong. I take shelter of you, and I will not hide in a dense forest bower.

lalitā: (sa-narma-amitam. sanskṛtena).
asman mugdhe hrdaya-nihitad adya pītāmbarat te
sakto nanyaḥ kuca-paricaye mat-puro ma vyathisthaḥ

sa—with; *narma*—a playful; *smitam*—smile; *sanskṛtena*—in Sanskrit; *asmat*—from this; *mugdhe*—O tender girl; *hrdaya*—on the chest; *nihitat*—placed; *adya*—now; *pita*—yellow; *ambarat*—than the garment; *te*—of You; *saktaḥ*—is able; *na*—not; *anyaḥ*—anyone; *kuca*—of the breasts; *paricaye*—in intimacy; *mat*—of me; *puraḥ*—in the presence; *ma*—don't; *vyathisthaḥ*—become agitated.

Lalitā: (with a playful smile) O tender girl, do not fear. In my presence, only Your yellow garment will be able to touch Your breasts.[102]

kṛṣṇaḥ: (sanandam) kalyani kale labdhasi. (iti rādhām upasarpati).

sa—with; *anandam*—bliss; *kalyani*—O all-auspicious one; *kale*—in the time; *labdha*—obtained; *asi*—You are; *iti*—thus; *rādhām*—Rādhā; *upasarpati*—approaches.

Kṛṣṇa: (blissfully) O auspicious girl, I have finally obtained You! (He approaches Rādhā).

lalitā: (satopaṁ parikramya kṛṣṇaṁ varayanti) cha-illa na hu esa tumha parihasa-jogga amhanaṁ pi-a-sahi ta avehi.

sa—with; *atopam*—arrogance; *parikramya*—walking; *kṛṣṇam*—to Kṛṣṇa; *varayanti*—stopping; *cha-illa*—O lover; *na*—not; *hu*—indeed; *esa*—She; *tumha*—of You; *parihasa*—for joking; *jogga*—the proper object; *amhanam*—of us; *pi-a*—the dear; *sahi*—friend; *ta*—therefore; *avehi*—go away.

Lalitā: (proudly approaches Kṛṣṇa and stops Him) O amorous

[102] "In my presence, only Kṛṣṇa, who wears yellow garments (Pītāmbara), will be able to touch Your breasts!"

hero, our dear sakhi Rādhā is not the proper object of Your jokes! Go away!

kṛṣṇaḥ: (sa-smitam) lalite nedaṁ gosthaṅganam. paśya vṛndātavi-kukṣir asau. tan neha vaḥ prabhavisnuta.

sa—with; *smitam*—a smile; *lalite*—O Lalitā; *na*—not; *idam*—this; *gostha-aṅganam*—the cowherd village; *paśya*—look!; *vṛndā-atavi*—of Vṛndāvana forest; *kuksiḥ*—the middle; *asau*—this is; *tat*—therefore; *na*—not; *iha*—here; *vaḥ*—of you; *prabhavisnuta*—is the power.

Kṛṣṇa: (smiling) O Lalitā, this is not a cowherd village. Look! This is the middle of the Vṛndāvana forest. You have no power here.

lalitā: kanha assa-o ta-o kkhu muddhi-a-o ja-o tu-atto vi sutthu bha-enti. esamhi pasiddha lalida.

kanha—O Kṛṣṇa; *assa-o*—among us; *ta-o*—they; *kkhu*—indeed; *muddhi-a-o*—foolish; *ja-o*—who are; *tu-atto*—of You; *vi*—indeed; *sutthu*—clearly; *bha-enti*—are afraid; *esa*—she; *amhi*—I am; *pasiddha*—the famous; *lalida*—Lalitā.

Lalitā: Kṛṣṇa, other stupid girls are afraid of You, but I am the famous Lalitā!

(rādhikā calapangena kṛṣṇaṁ vilokya kampaṁ natayati).

rādhikā—Rādhikā; *cala*—restless; *apangena*—from the corner of Her eye; *kṛṣṇam*—Kṛṣṇa; *vilokya*—seeing; *kampam*—trembling; *natayati*—represents dramatically.

(Casting a sidelong glance at Kṛṣṇa, Rādhikā begins to tremble).

lalitā: rahe kisa sajjhasena kampasi jaṁ esa ji-adi lalida.

rahe—O Rādhā; *kisa*—why?; *sajjhasena*—with fear; *kampesi*—You tremble; *jam*—because; *esa*—she; *ji-adi*—still here; *lalida*—Lalitā.

Lalitā: Rādhā, why are You trembling with fear while Lalitā is here?

rādhikā: lalide gahi-da-iṁ bandhuga-puppha-im. ta ehi. kalindi-tiraṁ gacchamha.

lalide—O Lalitā; *gahi-da-im*—taken; *bandhuga*—bandhuka; *puppha-*

im—flowers; *ta*—then; *ehi*—come; *kalindi*—of the Yamunā; *tiram*—to the bank; *gacchamha*—let us go.

Rādhikā: Lalitā, let us take the bandhuka flowers and go to the bank of the Kālindī.

kṛṣṇaḥ: kathore kathaṁ ahṛta-bandhujiva viduraṁ gantum udyuktasi. (iti panthanam avrnvan).

kathore—O cruel girl; *katham*—why?; *ahṛta*—taken or stolen; *bandhujiva*—bandhujīva flowers; *viduram*—far away; *gantum*—to go; *udyukta*—engaged; *asi*—You are; *iti*—thus; *panthanam*—the path; *avrnvan*—blocking.

Kṛṣṇa: O hard-hearted girl, after stealing these bandhujīva flowers, how can You leave? (Kṛṣṇa blocks the path).

Or: O cruel girl, how can You take the life of Your friend Kṛṣṇa and then leave?[103]

paritaṁ srngena sphuta-tara-sila-syamala-rucaṁ
calad-vetraṁ vamsa-vyatikara-lasan-mekhalam amum
atikramyottuṅgaṁ dharani-dharam agre katham itas
tvaya gantuṁ sakya tarani-duhitus tira-saraniḥ

paritam—endowed; *srngena*—with a lofty peak (or with a buffalo-horn bugle); *sphuta-tara*—clearly manifested; *sila*—rocks; *syamala*—dark (or sapphire); *rucam*—splendor; *calat*—moving; *vetram*—with canes (or stick); *vamsa*—with bamboo (or bamboo-flute); *vyatikara*—filled; *lasat*—glistening; *mekhalam*—base (or belt); *amum*—this; *atikramya*—passing through; *uttuṅgam*—high (or prominent); *dharani-dharam*—mountain (or Kṛṣṇa, who bearing or sustaining the earth); *agre*—before; *itaḥ*—then; *tvaya*—by You; *gantum*—to go; *sakya*—able; *tarani-duhituḥ*—of the Yamunā river, the daughter of the sun-god; *tira*—by the shore; *saraniḥ*—the path.

How will You be able to cross Govardhana Hill, with its lofty peaks, and covered with thickets of bamboo and reeds moving in the wind? You must take the easier path that goes by the Yamunā's shore.

Or: Kṛṣṇa, the best of the cowherd boys, shining like a sapphire, now stands before You. He holds a buffalo-horn bugle and a stick, and a bamboo-flute is tucked into His splendid belt. How will You be able

[103] The word "bandhujīva" means "bandhuka flower" or "the life (jīva) of a friend (bandhu)".

to pass through His roadblock?

rādhikā: (vakraṁ vilokya huṁ kurvati). na-ara mama doso natthi. daniṁ esa go-ulasariṁ anusarissam.

vakram—in a crooked manner; *vilokya*—looking; *hum*—with anger; *kurvati*—does; *na-ara*—O lover; *mama*—My; *doso*—fault; *na*—not; *atthi*—is; *danim*—now; *esa*—she; *go-ulesarim*—to the queen of Gokula; *anusarissam*—I shall go.

Rādhikā: (casting a crooked glance, She angrily says) Hum! O debauchee, I am not at fault for this! Now I am going to complain to Yaśodā, the queen of Gokula!

kṛṣṇaḥ: rādhe kiṁ vibhisikaya. kamaṁ gamyatam. tad-bhuja-mula-sthaṁ pita-dukulam eva mamanukulam. (iti rādhāṁ didhirsati).

rādhe—O Rādhā; *kim*—what is the need; *vibhisikaya*—of this fear; *kamam*—as You like; *gamyatam*—should be gone; *tat*—this; *bhuja*—of the arms; *mula*—at the roots; *stham*—situated; *pita*—yellow; *dukulam*—cloth; *eva*—certainly; *mama*—to Me; *anukulam*—pleasant; *iti*—thus; *rādhām*—Rādhā; *didhirsati*—wants to hold.

Kṛṣṇa: O Rādhā, why are You afraid? You can go if You want. Ah! I like the beautiful yellow cloth covering Your shoulders! (Kṛṣṇa wants to stop Rādhā).[104]

rādhikā: (bhru-kutim abadhya. sanskṛtena).
sadhvinaṁ dhuri dharya
lalitā-sangena garvita casmi
hitam alapami madhave
pathi madya bhujaṅgataṁ racaya

bhru—of the eyebrows; *kutim*—knitting; *abadhya*—binding; *sanskṛtena*—in Sanskrit; *sadhvinam*—of chaste girls; *dhuri*—at the summit; *dharya*—considered; *lalitā*—of Lalitā; *sangena*—by the association; *garvita*—proud; *ca*—also; *asmi*—I am; *hitam*—good advise; *alapami*—I speak; *madhava*—O Kṛṣṇa; *pathi*—on the path; *ma*—don't; *adya*—now; *bhujaṅgatam*—the condition of a snake or a debauchee; *racaya*—do.

Rādhikā: (knitting Her eyebrows) I am the most chaste among

[104] " I recognized that cloth on Your shoulders!" Kṛṣṇa thought: "What's wrong with taking back My cloth? Rādhikā will not be able to leave without Her upper garment. Or She will be too shy to show up in Vraja wearing My yellow cloth."

all the girls and I feel brave in the company of Lalitā. I give You this good advise, Mādhava: don't stand like a snake on My path![105]

kṛṣṇaḥ: lalite kiṁ asravi vag-bhangir asyah. tad ahaṁ naparādhyami. (iti bhuja-dandav uddandayati).

lalite—O Lalitā; *kim*—what?; *asravi*—heard; *vak*—of words; *bhangiḥ*—indications; *asyaḥ*—of Her; *tat*—then; *aham*—I; *na*—not; *aparādhyam*—shall become an offender; *iti*—thus; *bhuja-dandau*—both arms; *uddanyati*—raises.

Kṛṣṇa: Lalitā, did you hear Her hints? Then I am not at fault! (Kṛṣṇa stretches out both arms).

lalitā: (rādhāṁ prsthataḥ kṛtvā) kanha savva-lo-a-sahalanijja-gunovi tumaṁ go-ulindassa nandanosi. ta nedaṁ de dullilatanaṁ amhesu joggam.

rādhām—Rādhā; *prsthataḥ*—behind; *kṛtvā*—doing; *kanha*—O Kṛṣṇa; *savva*—all; *lo-a*—by the world; *sahalanijja*—worthy to be glorified; *tumam*—You; *go-ulindassa*—of the king of Gokula; *nandanosi*—You are the son; *ta*—then; *na*—not; *idam*—this; *de*—of You; *dullalitānam*—wicked thing; *amhesu*—among us; *joggam*—is proper.

Lalitā: (putting Rādhā behind her) Kṛṣṇa, even though Your qualtities are worthy to be glorified by the entire world, and even though You are the son of the king of Gokula, You must not commit this immoral act!

madhumaṅgalaḥ: a-i gavvide kiṁ ti vunda-anaṁ viddhamsi-a tumhehiṁ amha pi-a-va-assa puppha-iṁ harissanti.

a-i—O; *gavvide*—arrongant girl; *kim*—why; *ti*—indeed; *vunda-anam*—Vṛndāvana forest; *viddhamsi-a*—destroying; *tumhehim*—by you; *amha*—my; *pi-a*—dear; *va-assa*—of the friend; *puppha-im*—flowers; *harissanti*—are stolen.

Madhumaṅgala: Ayi! O arrogant girl, why do you steal these flowers that are the property of my dear friend? You are ruining this forest of Vṛndāvana!

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[105] "I feel brave in Lalitā's company" or "I feel proud because of My beauty." "Today, don't stand like a snake or like a lover (bhujaṅga) on My path!" "And don't (mā) even try to embrace Me with Your arms (bhuja-aṅga)!" or "O Mādhava, embrase Me (mā) with Your arms." Thus Rādhikā's word play acts as an independent messenger.

kṛṣṇaḥ: sakhe turnaṁ ganayasaṁ puspani yatha tutsankhyaya kaṇṭhato hara-manin aharami.

sakhe—O friend; *turnam*—quickly; *ganaya*—please count; *asam*—of them; *puspani*—the flowers; *yatha*—as; *tu*—indeed; *utsankyaya*—by the enumeration; *kaṇṭhataḥ*—from the necks; *hara*—of the necklaces; *manin*—the jewels; *aharami*—I shall take.

Kṛṣṇa: Friend, quickly count the flowers they have stolen so I can take from their necks an equal number of jewels!

madhumaṅgalaḥ: pi-a-va-assa ki-aṁ gananam. ta rattanaṁ pupphanaṁ parivatthena pa-uma-raga-iṁ genha. pandaranaṁ una hira-mautti-a-im.

pi-a—dear; *va-assa*—O friend; *ki-am*—completed; *gananam*—the counting; *ta*—therefore; *rattanam*—red; *pupphanam*—for the flowers; *parivatthena*—by exchange; *pa-uma-im*—rubies; *genha*—You may take; *pandaranam*—of white flowers; *una*—again; *hira*—diamonds; *mautti-a-im*—and pearls.

Madhumaṅgala: Dear friend, everything is counted. Now, in exchange for the red flowers You may take rubies, and for the white flowers diamonds and pearls.

kṛṣṇaḥ: sakhe paryalocayam. namuni puspa-mulya-tulyani. tataḥ katham ebhir eva paryaptiḥ.

sakhe—O friend; *paryalocayam*—let Me consider; *na*—not; *amuni*—these; *puspa*—of the flowers; *mulya*—for the value; *tulyani*—equal; *tataḥ*—therefore; *katham*—how?; *ebhir*—by these; *eva*—certainly; *paryaptiḥ*—sufficiency.

Kṛṣṇa: Friend, I am thinking... These jewels are not as valuable as the flowers. Would they be sufficient payment?

madhumaṅgalaḥ: (sa-kaku-prapancam) va-assa eso anugga-ido bamhano abbhatthedi. ta imehiṁ jjevva santuttho hohi.

sa—with; *kaku*—of plaintive words; *prapancam*—manifestation; *va-assa*—O friend; *eso*—this; *anugga-ido*—strictly adherent; *bamhano*—brāhmaṇa; *abbhatthedi*—begs; *ta*—therefore; *imehim*—with these; *jjevva*—certainly; *santuttho*—satisfied; *hohi*—please become.

Madhumaṅgala: (with plaintive words) Friend, this honest brāhmaṇa begs You: please be satisfied with these jewels.

kṛṣṇaḥ: yatha braviti vyasyaḥ.

yatha—as; *braviti*—speaks; *vaysayaḥ*—the friend.

Kṛṣṇa: I will do as My friend says.

lalitā: (vihasya) ajja samino joggo jjevva amaccosi.

vihasya—laughing; *ajja*—O noble one; *samino*—of the master; *joggo*—proper; *jjevva*—certainly; *amaccosi*—you are a councellor.

Lalitā: (laughing) O noble one, you are a counselor who gives good advises to your master!

viśākhā: (alika-sambhramam) kanha dure citthehi.

alika-sambhramam—feigned agitated; *kanha*—Kṛṣṇa; *dure*—far away; *citthehi*—stand.

Viśākhā: (with feigned agitation) Kṛṣṇa, stand back!

kṛṣṇaḥ: kutile kim iti.

kutile—O crooked girl; *kim*—why?; *iti*—thus.

Kṛṣṇa: O crooked girl, why is that?

viśākhā: pekkha. samrambhena saṅgaraṁ gamida canda-hasaṁ ullasedi amha pi-a-sahi raha.

pekkha—look!; *samrambhena*—with anger; *saṅgaram*—a battle; *gamida*—will attain; *canda*—moon; *hasam*—smile; *ullasedi*—is causing to shine; *amha*—of us; *pi-a*—the dear; *sahi*—friend; *raha*—Rādhā.

Viśākhā: Look! Shining with a moon-like smile, our dear sakhi Rādhā is preparing to violently fight with You![106]

kṛṣṇaḥ: (smitvā) mugdhe paśya. ahaṁ ca prapancita-gadha-romanca-kancuko 'smi. tad ayatnaṁ rama-ratnaṁ harisyami. (iti rādhām

[106] "She wants to fight with You because She is filled with anger or filled with agitation. She came to the battle (saṅgaraṁ gamitā) or She came to enjoy amorous pastimes (saṅga raṅgam itā) with You. She is shining with a moon-like smile (candra-hāsa) or She is holding a sword (candra-hāsa)."

upasarpati).

smitvā—smiling; *mugdhe*—O silly girl; *paśya*—look; *aham*—I; *ca*—also; *prapancita*—manifested; *gadha*—greatly; *romanca*—hair standing erect; *kancukaḥ*—wearing the garment; *asmi*—I am; *tat*—therefore; *ayatnam*—without effort; *rama*—of a charming girl; *ratnam*—the jewel; *harisyami*—I will take; *iti*—thus; *rādhām*—Rādhā; *upasarpati*—approaches.

Kṛṣṇa: (smiling) O silly girl, look! I am also wearing armor in the form of hairs strongly standing on end![107] Now I will easily take this jewel of all charming girls! (He approaches Rādhā).

lalitā: (samrambham abhiniya) kanha pekkhami de sahasam. rahi-accha-aṁ pi tumaṁ phamsehi.

samrambham—angry; *abhiniya*—representing dramatically; *kanha*—O Kṛṣṇa; *pekkhami*—I see; *de*—Your; *sahasam*—rash action; *rahi*—of Rādhikā; *accha-am*—the shadow; *pi*—even; *tumam*—You; *phamsehi*—may try to touch.

Lalitā: (with anger) O Kṛṣṇa, I see Your recklessness. Just try to touch even the shadow of Rādhikā!

kṛṣṇaḥ: sakhe nunaṁ lalitā-rupena maha-bhairaviyaṁ pradurbhuta.

sakhe—O friend; *nunam*—certainly; *lalitā*—of Lalitā; *rupena*—in the form; *maha-bhairavi*—the goddess Durga; *iyam*—she; *pradurbhuta*—has appeared.

Kṛṣṇa: Friend, the goddess Maha Bhairavī now appeared in the form of Lalitā![108]

rādhikā: hala kallani hohi. (iti lalitāṁ sakutam alingati).

hala—*sakhi*; *kallani*—peaceful; *hohi*—please become; *iti*—thus; *lalitām-sa*—with; *akutam*—emotion; *alingati*—embraces.

Rādhikā: Sakhi, calm down. (She affectionately embraces Lalitā).

kṛṣṇaḥ: (janantikam) lalite vimunca kathinyam.

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[107] "Your sakhi Rādhā is armed, but I am also not defenseless!"

[108] The goddess Maha Bhairavī ("very terrible") is the consort of Bhairava (one of the forms of Lord Śiva associated with destruction). But also Bhairava is the name of Lalitā's husband.

jana-antikam—aside; *lalite*—O Lalitā; *vimunca*—give up; *kathinyam*—Your hardness.

Kṛṣṇa: (whispers) Lalitā, give up your harshness.

lalitā: ukko-aṁ me dehi.

ukko-am—a bribed; *me*—to me; *dehi*—give.

Lalitā: Give me a bribe.

kṛṣṇaḥ: (smitvā) lalite satyaṁ te bravimi rādhām api vipralambhya sayam anaṅga-saṅgare tvam eva pratiriraysye.

smitvā—smiling; *lalite*—O Lalitā; *satyam*—the truth; *te*—to you; *bravimi*—I speak; *rādhām*—Rādhā; *api*—even; *vipralambhya*—abandoning; *sayam*—at night; *anaṅga*—of amorous pastimes; *saṅgare*—in the battle; *tvam*—you; *eva*—certainly; *pratiriraysye*—I shall fight.

Kṛṣṇa: (smiling) Lalitā, I will tell you the truth. Leaving Rādhā, tonight I will fight with you in a love battle.

lalitā: (sa-rosaṁ paravrtya) avehi vidusaka avehi.

sa—with; *rosam*—anger; *paravrtya*—turning away; *avehi*—go!; *vidusaka*—clown; *avehi*—go!

Lalitā: (angrily turning away from Kṛṣṇa) Go away, clown! Go away!

kṛṣṇaḥ: kathayotkocaṁ yatra te tustih.

kathaya—please tell; *utkocam*—the bribe; *yatra*—where; *te*—of you; *tustiḥ*—the satisfaction.

Kṛṣṇa: Tell Me what bribe will please you.

lalitā: na-ara puppha-maggana-rangena vundavanaṁ bhammatti dumedi me sahi. ta divva-pupphehiṁ naṁ alaṅkadu-a suhavehi.

na-ara—O debauchee; *puppha*—for flowers; *maggana*—searching; *rangena*—a place (or pastimes); *vundavanam*—in Vṛndāvana; *bhammatti*—wandering; *dumedi*—bothered; *me*—my; *sahi*—friend; *ta*—therefore; *divva*—splendid; *puphehim*—with flowers; *nam*—Her; *alaṅkadu-a*—decorating; *suhavehi*—You should please.

Lalitā: O debauchee, You have caused trouble to my sakhi, who was wandering in Vṛndāvana forest looking for flowers. Therefore You should satisfy Rādhā by decorating Her with beautiful flowers.[109]

kṛṣṇaḥ: (smitvā) yathabhirocate tubhyam. (iti parikramya darparabhatiṁ natayan). lalite badhaṁ vikrusyatam. na tvaṁ trnaya manye. (iti rādhikā-haraṁ akrastuṁ karaṁ prasarayati).

smitvā—smiling; *yatha*—as; *abhirocate*—it pleases; *tubhyam*—you; *iti*—thus; *parikramya*—walking; *darpa*—with pride; *arabhathim*—boldness; *natayan*—representing dramatically; *lalite*—O Lalitā; *badham*—certainly; *vikrusyatam*—abusive; *na*—not; *tvam*—you; *trnaya*—a blade of grass; *manye*—I consider; *iti*—thus; *rādhikā*—of Rādhikā; *haram*—the necklace; *akrastum*—to pull; *karam*—a hand; *prasarayati*—extends.

Kṛṣṇa: (smiling) Whatever pleases you. (He walks proudly and boldly) Lalitā, you may be harsh and scold Me, but I consider you no more important than a blade of grass! (Kṛṣṇa extends His hand to take Rādhikā's necklace.)

lalitā: (vamaṁ vilokya. sa-smitam) cha-illa sura-de-a-pu-a kide kida sinanaṁ pi-a-sahiṁ akida-sinano kkhu tumaṁ ma phamsehi.

vamam—crookedly; *vilokya*—glancing; *sa*—with; *smitam*—a smile; *cha-illa*—O clever one; *sura-de-a*—of the sun-god; *pu-a-kide*—for the worship; *kida*—performed; *sinanam*—bathing; *pi-a*—dear; *sahim*—friend; *akida*—not performed; *sinano*—bathing; *kkhu*—indeed; *tumam*—You; *ma*—don't; *phamsehi*—touch.

Lalitā: (casting a sidelong glance, she says with a smile) O clever one, my dear sakhi has bathed so She can worship the sun-god. You have not bathed, and therefore You must not touch Her!

kṛṣṇaḥ: ayi madandhe samantad ullasini prakhedambu-pure mayi kathaṁ kṛta-mahabhisekaṁ na paśyasi.

ayi—O; *mada*—by passion; *andhe*—O girl who is blinded; *samantat*—completely; *ullasini*—splendid; *prakheda-ambu*—of perspiration; *pure*—in the flood; *mayi*—in Me; *katham*—why?; *kṛta*—performed; *maha*—great; *abhisekam*—bath; *na*—not; *paśyasi*—you see.

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[109] The word "puṣpa-mārgaṇa" ("looking for flowers") also means "Kāmadeva". "You have caused trouble to my sakhi, who was wandering in Vṛndāvana with a desire to enjoy amorous pastimes."

Kṛṣṇa: Ayi! O girl blinded by passion, don't you see? I have already completely bathed in the splendid waters of My own perspiration![110]

lalitā: (rādhām antarayanti sa-mantharyam) hala uddanda-kala-tamala-gholena vana-khandena imassa pa-andada dusaha kida. ta amhe haraṁ rakkhiduṁ kkhanaṁ somma homha.

rādhām—Rādhā; *antarayanti*—taking aside; *sa*—with; *mantharyam*—gently; *hala—sakhi*; *uddanda*—terrible; *kala*—dark; *tamala*—the tamala tree; *ghorena*—terrible; *vana*—the forest; *khandena*—by this part; *imassa*—of Him; *pa-andada*—anger; *dusaha*—unbearable; *kida*—is done; *ta*—therefore; *amhe*—of us; *haram*—the necklace; *rakkhidum*—to protect; *kkhanam*—for a moment; *somma*—gentle; *homha*—let us become.

Lalitā: (taking Rādhā aside, she gently says) Sakhi, this fearful forest filled with terrible dark tamala trees has made Kṛṣṇa intolerably angry. In order to protect our necklaces, for some time we should be very gentle.

madhumaṅgalaḥ: hihi nijjida-o gavvida-giovi-a-o. (iti nrtyati).

hihi—hee-hee!; *nijjida-o*—defeated; *gavvida*—arrogant; *govi-a-o*—the gopis; *iti*—thus; *nrtyati*—he dances.

Madhumaṅgala: Hee-hee! These arrogant gopīs are defeated! (He begins to dance.)

rādhikā: a-i muddhe lalide bha-avantassa uvasanaṁ tu-e ajja kiṁ visumaridam.

a-i—O; *muddhe*—foolish; *lalide*—O Lalitā; *bha-avantassa*—of the sun-god; *uvasanam*—the worship; *tu-e*—by you; *ajja*—now; *kim*—whether?; *visumaridam*—is forgotten.

Rādhikā: O foolish Lalitā, have you forgotten about worshipping the sun-god?

madhumaṅgalaḥ: dei rahi-e ke-alaṁ tumhe jjevva uvasanaṁ kurādhā tti ma gavva-evva jaṁ amhepi uvasanaṁ karemha.

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[110] "O girl blinded by passion! I didn't just take a bath, I performed a complete mahā-abhiṣeka in the shining stream of My own perspiration!"

de-i—O Devi; *rahi-e*—Rādhikā; *ke-alam*—only; *tumhe*—you; *jjevva*—certainly; *uvasanam*—worship; *kurādhā*—do; *tti*—thus; *ma*—do not; *gavva-evva*—become proud; *jam*—because; *amhepi*—even we; *uvasanam*—worship; *karemha*—do.

Madhumaṅgala: O Devi Rādhikā, do not become proud, thinking that You alone are engaged in worship. We also perform worship.

viśākhā: ajja kidisaṁ tam.

ajja—O noble one; *kidisam*—what?; *tam*—that.

Viśākhā: O noble one, what kind of worship?

madhumaṅgalaḥ: bhodi visahe sunahi. gandha-puppha-purassaraṁ ni-unja-vedi-a-majjhe ujja-arana-bhu-itthaṁ tad ekagga-cittada-e kaṅkananaṁ saddovasanam.

bhodi—you; *visahe*—O Viśākhā; *sunahi*—please listen; *gandha-puppha-purassaram*—with fragrant flowers; *ni-unja*—in the forest-grove; *vedi-a*—in courtyard; *majjhe*—in the middle; *ujja-arana-bhu-ittham*—staying awake; *tat*—then; *ekagga-vicittada-e*—with concentration; *kaṅkananam*—of ankle-bells; *sadda*—of the sound; *uvasanam*—the worship.

Madhumaṅgala: O noble Viśākhā, please listen. In the middle of the forest bower decorated with fragrant flowers, we stay awake all night, intently meditating on the sound of ankle-bells!

(sarvaḥ smayante).

sarvaḥ—everyone; *smayante*—smiles.

(Everyone smiles).

madhumaṅgalaḥ: (sa-slagham. sanskṛtena).
adambarojjvala-gatir vara-kunja-baddhaḥ
svairi parisphurita-puskara-caru-hastaḥ
dhanyasi sundari yaya mrdulaṁ hasantya
vandi-kṛtas tarala-ballava-kunjaro 'yam

sa—with; *slagham*—praise; *sanskṛtena*—in Sanskrit; *adambara*—with a great noise; *ujjvala*—graceful; *gatiḥ*—whose gait; *vara*—excellent; *kunja*—in the grove; *baddhaḥ*—bound; *svairi*—unrestrained; *parisphurita*—

blossomed; *puskara*—lotus flower; *caru*—beautiful; *hastaḥ*—holding in the trunk; *dhanya*—fortunate; *asi*—You are; *sundari*—O beautiful girl; *yaya*—by which; *mrdulam*—gentle; *hasantya*—smiling; *vandi-krtah*—bound; *tarala*—restless; *ballava*—gopa; *kunjarah*—elephant; *ayam*—this.

Madhumaṅgala: (with praise) Holding a beautiful blossoming lotus flower in his trunk, this elephant, making a great noise, gracefully entered this charming forest grove. O beautiful girl, You are very fortunate! Just with Your gentle smile, You have tied up this restless elephant!

kṛṣṇaḥ: priye
rucira sahacarinaṁ vithibhiḥ sevyamana
mada-mrdula-marali-ramya-lila-gati-śrīḥ
sasimukhi gata-nidraṁ kurvati mam idaniṁ
sarad iva bhavatiyaṁ loka-laksmin tanoti

priye—O beloved; *rucira*—beautiful; *sahacarinam*—of friends; *vithibhiḥ*—by a host; *sevyamana*—served; *mada*—intoxicated; *mrdula*—delicate; *marali*—of swans; *ramya*—beautiful; *lila*—playful; *gati*—movements; *śrīḥ*—beauty; *sasi-mukhi*—O moon-faced girl; *gata*—gone; *nidram*—sleep; *kurvati*—doing; *mam*—Me; *idanim*—now; *sarat*—autumn; *iva*—like; *bhavati*—You; *iyam*—this; *loka*—of the eyes; *laksmin*—beauty; *tanoti*—gives.

Kṛṣṇa: O beloved! You are served by a multitude of beautiful gopi-friends, and Your playful gait is as graceful as the movements of gentle, love-intoxicated swans. O moon-faced girl! Like the spring season, You are bestowing wealth to My eyes, and deprive Me of sleep![111]

tad arvacinena hari-lavanya-srngarena bhavatim alankurvanaḥ saradiṁ śrīyam avadhyayami.

tat—therefore; *arvacinena*—fresh; *hari-lavanya*—shining with beauty; *srngarena*—with decorations; *bhavatim*—You; *alankurvanaḥ*—decorating; *saradim*—of autumn; *śrīyam*—the wealth; *avadhyayami*—I shall make fruitful.

By decorating You with these fresh, shining flowers, I will make

[111] "You are served by a multitude of beautiful gopi-friends or Your are served by a rows of beautiful jhiṇṭī flowers. You are bestowing wealth to My eyes or You shower the whole world with Your beauty".

the wealth of this autumn season fruitful.[112]

madhumaṅgalaḥ: (sanskṛtena)
balanuja kalapinam avakalayya kala-jnataṁ
manaḥ kila baliyasiṁ mama bibharti vismeratam
yad adya sarad-agame tava vilokya lilotkantaṁ
kiranti ruci-mandali-jusam ami sikhandavalim

sanskṛtena—in Sanskrit; *bala*—of Balarama; *anuja*—O younger brother; *kalapinam*—of peacocks; *avakalayya*—seeing; *kala*—the proper time; *jnatam*—undertanding; *manaḥ*—the mind; *kila*—indeed; *baliyasim*—strong; *mama*—my; *bibharti*—holds; *vismeratam*—wonder; *yat*—because; *adya*—now; *sarat*—of autumn; *agame*—on the arrival; *tava*—of You; *vilokya*—seeing; *lila*—pastimes; *utkatam*—eagerness; *kiranti*—scatters; *ruci*—of splendor; *mandali*—the circle; *jusam*—possessing; *ami*—they; *sikhanda*—of peacock feathers; *avalim*—a host.

Madhumandala: O Kṛṣṇa! O Balarāma's younger brother! Now that the autumn has come, my mind is filled with wonder when I see how the peacocks, realizing that the proper time has come, and seeing Your eagerness to enjoy pastimes, respond by dropping their splendid feathers on the ground.

kṛṣṇaḥ: sakhe sadhu lakṣitaṁ tan-mauli-kalpanaya candrakan aharami. (iti batuna saha tatha karoti).

sakhe—O friend; *sadhu*—nicely; *lakṣitam*—observed; *tat*—this; *mauli*—of crowns; *kalpanaya*—for making; *candrakan*—peacock feathers; *aharami*—I shall gather; *iti*—thus; *batuna*—the brahmacari; *saḥ*—with; *tatha*—in that way; *karoti*—acts.

Kṛṣṇa: Friend, you have noticed well. I will go to collect some feathers for making a crown. (Kṛṣṇa and Madhumaṅgala exit.)

rādhikā: sahi lalide jattha dinna-bhara ahaṁ niccidamhi sa tumaṁ ja-i sommasi tado java kanho dure gado tava kankelli-kudaṅgaṁ pavesissam. (iti tatha isthita).

sahi—O friend; *lalide*—Lalitā; *jattha*—where; *dinna*—given; *bhara*—trouble; *aham*—I; *niccidamhi*—not thinking; *sa*—she; *tumam*—you; *ja-i*—if; *sommasi*—are kind-hearted; *tado*—then; *javat*—as long as; *kanho*—Kṛṣṇa;

[112] "By decorating You with the shining Hari (embracing You), I will relieve You from the sufferings caused by the beauty of spring!"

dure—far away; *gado*—has gone; *tava*—then; *kankelli*—of aśoka trees; *kudaṅgam*—the grove; *pavesissam*—I shall enter; *iti*—thus; *tatha*—in that way; *sthita*—situated.

Rādhikā: Sakhi Lalitā, now that this problem is gone, I feel free from all My worries. If you agree, while Kṛṣṇa is far away, I will go to this grove of aśoka trees. (She goes there).

kṛṣṇaḥ: sakhe nirmitaṁ pracalaka-salakabhiḥ kiritaṁ khanjarita-netrayaḥ simanta-simani vinyasa-suabhagyam alambatam. (iti parikramya). lalite kva sa te priya-sakhi.

sakhe—O friend; *nirmitam*—fashioned; *pracalaka-salakabhiḥ*—with peacock feathers; *kiritam*—a crown; *khanjarita-netrayaḥ*—of Rādhā whose eyes are like khañjana birds; *simanta-simani*—on the parted hair; *vinyasa*—of placing; *saubhagyam*—the beauty; *alambatam*—may be placed; *iti*—thus; *parikramya*—walking; *lalite*—O Lalitā; *kva*—where?; *sa*—She; *te*—your; *priya*—dear; *sakhi*—friend.

Kṛṣṇa: Friend, now this crown of peacock feathers is ready and may beautify the parted hair of Rādhā, whose restless eyes are like two graceful khañjana birds. (He is coming back) Lalitā, where is your dear sakhi?

lalitā: attano gharaṁ gada.

attano—own; *gharam*—to the home; *gata*—gone.

Lalitā: She went home.

kṛṣṇaḥ: nisthure tistha. turnam asau te dhurtata-garvam apaharami. (iti samantat paśyan sa-harsam). vayasya paśya. sahaseyam avapta gaurangi priya. (ity upasarpati).

nisthure—O cruel girl; *tistha*—stop; *turnam*—at once; *asau*—this; *te*—of you; *dhurtata*—of deceitfulness; *garvam*—the pride; *apaharami*—I shall remove; *iti*—thus; *samantat*—in all directions; *paśyan*—looking; *sa*—with; *sahasa*—at once; *iyam*—She; *avapta*—attained; *gaura-angi*—the fair-complexioned girl; *priya*—My beloved; *iti*—thus; *upasarpati*—approaches.

Kṛṣṇa: O cruel girl, enough! I will quickly remove all the pride of your deceitfulness! (He looks in all directions, and then joyfully says) Friend, look! I have again attained My fair-complexioned beloved! (He approaches).

madhumaṅgalaḥ: (vihasya) bho va-assa cakkavadena tinavattena bhamidassa de ajjavi nunaṁ bhamo na gado. pekkha esa pida-para-a-punja-pinjarida thala-nalini.

bho—O; *va-assa*—friend; *cakkavadena*—by the whirlwind; *tinavattena*—Tṛṇāvarta; *bhamidassa*—whirled about; *de*—of You; *ajjavi*—even now; *nunam*—is it not so?; *bhamo*—bewilderment; *na*—not; *gado*—attained; *pekkha*—look!; *esa*—this; *pida*—yellow; *para-a*—of pollen; *punja*—by an abundance; *pinjarida*—made yellow; *thala-nalini*—the land-growing lotus flower.

Madhumaṅgala: (laughing) Bho! Friend, are You still dizzy from the time when the Tṛṇāvarta whirlwind spun You around? Look! It is just a land-growing lotus flower that turned yellow because of the high amount of pollen!

kṛṣṇaḥ: (nirupya) sakhe satyaṁ bravisi. (ity anyato gatvā). bho sakhe paśya kuṅkumangi nistankitam idanim eva labdha. (iti didhirsuh prādhāvati).

nirupya—looking; *sakhe*—O friend; *satyam*—the truth; *bravisi*—you speak; *iti*—thus; *anyataḥ*—to another place; *gatvā*—having gone; *bho*—O; *sakhe*—friend; *paśya*—look!; *kuṅkuma*—decorated with kuṅkuma; *angi*—the girl whose limbs; *nistankitam*—without doubt; *idanim*—now; *eva*—certainly; *labdha*—is attained; *iti*—thus; *didhirsuḥ*—desiring to hold; *prādhāvati*—runs.

Kṛṣṇa: (looking) Friend, you speak the truth... (He goes to another place). Bho! Friend, look! Now I have really attained Rādhā, whose limbs are anointed with kuṅkuma! (Desiring to embrace Rādhikā, Kṛṣṇa runs.)

madhumaṅgalaḥ: (sa-hasta-talam uccair vihasya) bho va-assa ettha tujjha avaraho natthi. kintu pema-lahari-e jjevva. ja-e savva vundata-i rahi-a nimmide.

sa—with; *hasta-talam*—clapping the hands; *uccaiḥ*—loudly; *vihasya*—laughing; *bho*—O; *va-assa*—friend; *ettha*—in this; *tujjha*—of You; *avaraho*—offense; *na*—not; *atthi*—is; *kintu*—however; *pema*—of love; *lahari-e*—by the waves; *jjevva*—certainly; *ja-e*—by which; *savva*—all; *vundata-i*—of Vṛndāvana forest; *rahi-a*—of Rādhikā; *nimmida*—is constructed.

Madhumaṅgala: (loudly clapping his hands and laughing) O

friend, this is not Your mistake. Drowning in the waves of love, You now think that the entire Vṛndāvana forest is actually Rādhikā!

kṛṣṇaḥ: (sa-vailakṣyam vilokya). katham utphulleyaṁ sahacari. (parsvato vilokya). lalitāṅgi lalite ito vamya-parvatad avarohanti kantaram itasya dadasva me hastavalambam.

sa—with; *vailaksyam*—embarrassment; *vilokya*—looking; *katham*—how is it; *utphulla*—impudent; *iyam*—she; *sahacari*—the gopi friend; *parsvataḥ*—to the side; *vilokya*—looking; *lalitā*—beautiful; *angi*—whose limbs; *lalite*—O Lalitā; *itaḥ*—from that; *vamya*—of obstinacy; *parvatat*—from the mountain; *avarohanti*—descending; *kantaram*—to the forest; *itasya*—come; *dadasva*—please give; *hasta*—of the hand; *avalambham*—extension.

Kṛṣṇa: (with embarrassment He looks around) Why is this girl so proud?[113] (Looking to the side) O beautiful Lalitā, please come down from the mountain of stubbornness and extend your hand to help Me in this dense forest!

lalitā: (smitvā) sundara visahaṁ pucchehi. esa kkhu naṁ janadi. (iti samjnaṁ natayati).

smitvā—smiling; *sundara*—O handsome one; *visaham*—Viśākhā; *pucchehi*—You should ask; *esa*—she; *kkhu*—indeed; *nam*—Her; *janadi*—knows; *iti*—thus; *samjnam*—a signal; *natayati*—represents dramatically.

Lalitā: (smiling) O handsome one, You should ask Viśākhā. She definitely knows where Rādhā has gone. (Lalitā sends a signal to Viśākhā.)

kṛṣṇaḥ: (sa-harsam apavarya) sakhe paśya viśākhāyaḥ parokṣaṁ kincit tiro 'valambanti lalitā bhru-samjnaya kadamba-kunjaṁ sucayati. tad atra nasti manag api sandigdhata. (iti parikramya sa-darpa-smitam). priye vilokitasi. nirgamyatam. (ity udgrivikaṁ kṛtvā sa-hasam). lalite sadhu sadhu. jataṁ tava dhurtata-latikayaḥ saphalyam idam.

sa—with; *harsam*—happiness; *apavarya*—aside; *sakhe*—O friend; *paśya*—look!; *viśākhāyaḥ*—Viśākhā; *parokṣam*—secret; *kincit*—something; *tiraḥ*—secretly; *avalambanti*—resting; *lalitā*—Lalitā; *bhru*—of the eyebrows; *samjnaya*—with a signal; *kadamba*—of kadamba trees; *kunjam*—a grove; *sucayati*—indicates; *tat*—there; *atra*—in this; *na*—not; *asti*—there is; *manak*—slightly; *api*—even; *sandigdhata*—doubt; *iti*—thus; *parikramya*—

[113] Or: "Why is this jhiṇṭī flower blooming?"

walking; *sa*—with; *darpa*—of pride; *smitam*—a smile; *priye*—O beloved; *vilokita*—seen; *asi*—You are; *nirgamyatam*—come out; *iti*—thus; *udgrivikam*—raised neck; *kṛtvā*—doing; *sa*—with; *hasam*—a laugh; *lalite*—O Lalitā; *sadhu*—well done!; *sadhu*—well done!; *jatam*—manifested; *tava*—of you; *dhurtata*—cunning; *latikayaḥ*—of the creeper; *saphalyam*—fruitfulness; *idam*—this.

Kṛṣṇa: (joyfully, aside to Madhumaṅgala) Friend, look! Lalitā signals with her eyebrows to Viśākhā, pointing to the grove of kadamba trees. There is not the slightest doubt that Rādhikā is there! (With a proud smile He walks in that grove) O beloved, I see You! Come out! (He waits with raised neck and then laughs out loud). Lalitā! Well done! Well done! The creeper of your trickery has now borne its fruit!

madhumaṅgalaḥ: va-assa esa ma-e jjevva laddha tuha rādhā.

va-assa—O friend; *esa*—She; *ma-e*—by me; *jjevva*—certainly; *laddha*—obtained; *tuha*—Your; *rādhā*—Rādhā.

Madhumaṅgala: Friend, I have found Your Rādhā!

kṛṣṇaḥ: (sa-kautukam) vayasya laliteva kaccid avisrambhaniya-bhanitir nasti.

sa—with; *kautukam*—eagerness; *vayasya*—O friend; *lalitā*—Lalitā; *iva*—like; *kaccit*—something; *avisrambhaniya*—untrustworthy; *bhanitiḥ*—statement; *na*—not; *asti*—is.

Kṛṣṇa: (with eagerness) O friend, you are not like Lalitā, whom I do not trust.

madhumaṅgalaḥ: ga-atti-e savami.

ga-atti-e—on the Gāyatrī mantra; *savami*—I swear.

Madhumaṅgala: I swear on the Gāyatrī mantra that I speak the truth!

kṛṣṇaḥ: (sa-visrambham) sakhe kva sa darsaya sighram.

sa—with; *visrambham*—trust; *sakhe*—O friend; *kva*—where?; *sa*—is She; *darsaya*—show; *sighram*—quickly;

Kṛṣṇa: (with trust) Friend, quickly show Me where She is!

madhumaṅgalaḥ: tumha hattha-gadaṁ jjevva naṁ karemi. ta dehi me paritosi-am.

tumha—of You; *hattha*—into the hand; *gadam*—gone; *jjevva*—certainly; *nam*—Her; *karemi*—I shall do; *ta*—therefore; *dehi*—please give; *me*—to me; *paritosi-am*—a reward.

Madhumaṅgala: I will place Her in Your hands, but first You must give me a reward.

(kṛṣṇaḥ sa-slaghaṁ malati-malaya mandayati).

kṛṣṇaḥ—Kṛṣṇa; *sa*—with; *slagham*—praise; *malati*—of mālatī flowers; *malaya*—with the garland; *mandayati*—decorates.

(Kṛṣṇa respectfully decorates him with the garland of mālatī flowers).

madhumaṅgalaḥ: gheppijja-u esa. (iti rādhā iti varṇa-dvayi-bhajaṁ patra-lekham arpayati).

gheppi-ha-u—may be taken; *esa*—She; *iti*—thus; *rādhā*—Rādhā; *iti*—thus; *varṇa*—syllables; *dvayi*—two; *bhajam*—possessing; *patra*—on a leaf; *lekham*—writing; *arpayati*—gives.

Madhumaṅgala: Now You may take Her. (He gives Kṛṣṇa a leaf with the word "Rādhā" written on it).

kṛṣṇaḥ: (smitvā) sakhe satyam anenapi bhavad-arpitena tarpito 'smi. yataḥ.

smitvā—smiling; *sakhe*—O friend; *satyam*—in truth; *anena*—by this; *api*—even; *bhavat*—by you; *arpitena*—given; *tarpitaḥ*—pleased; *asmi*—I am; *yataḥ*—because.

Kṛṣṇa: (smiling) Friend, I am really pleased by your gift.

kramat kakṣam aksnoḥ parisara-bhuvaṁ va sravanayor
manag adhyarudhaṁ pranayi-jananam akṣara-padam
kam apy antas tosaṁ vitarad avalambad anupadaṁ
nisargad visvesaṁ hrdaya-padavim utsukayati

kramat—in due course; *kakṣam*—the middle; *aksnoḥ*—of the eyes;

parisara-bhuvam—the vicinity; *va*—or; *sravanayoḥ*—of the ears; *manak*—slightly; *adhayrudham*—entered; *pranayi-jananam*—of lovers; *akṣara-padam*—the syllable; *kam api*—something; *antaḥ*—inner; *tosam*—satisfaction; *vitarat*—granting; *avalamvat*—from resting; *anupadam*—at every moment; *nisargat*—naturally; *visvesam*—of everyone; *hrdaya*—of the heart; *padavim*—the pathway; *utsukayati*—fills with affection.

When the syllables of the beloved's name even for a moment enter the eyes or ears of the lover, at every moment they bring great inner satisfaction. What to speak of the lover's heart, these syllables delight the hearts of everyone in the entire world!

(iti paravrtya dakṣinato vikasantam asokam avalokya sa-vismayam).

iti—thus; *paravrtya*—turning; *dakṣinataḥ*—from the right; *vikasantam*—blossoming; *asokam*—an aśoka tree; *avalokya*—seeing; *sa*—with; *vismayam*—wonder.

(He turns and becomes struck with wonder, seeing a blossoming aśoka tree on the right.)

sanke sankulitantar adya nibida-kridanu bandhecchaya
kunje vanjula-sakhinaḥ sasimukhi lina varivarti sa
no ced esa tad-anghri-saṅgama-vinabhavad akale kathaṁ
puspamoda-ninamtritali-patali-stotrasya patri-bhavet

sanke—I think; *sankulita*—bewildered; *antaḥ*—within; *adya*—now; *nibida*—intense; *krida*—pastimes; *anubandha*—in relation; *icchaya*—with the desire; *kunje*—in the grove; *vanjula*—of aśoka; *sakhinaḥ*—trees; *sasi-mukhi*—moon-faced Rādhā; *lina*—has disappeared; *varivarti*—chooses; *sa*—She; *na*—not; *u*—indeed; *cet*—if; *esaḥ*—this; *tat*—of Her; *anghri*—of the feet; *saṅgama*—the touch; *vina*—without; *abhavat*—became; *akale*—at the improper time; *katham*—how?; *puspa*—of the flowers; *amoda*—the fragrance; *ninamtrita*—proclaimed; *ali*—of bumble-bees; *patali*—of the multitude; *stotrasya*—of the prayers; *patri*—the proper object; *bhavet*—may become.

I think moon-faced Rādhā has entered this grove of aśoka trees with a desire to enjoy pastimes here. If this were not so, then why do the bumble-bees praise the fragrance of aśoka flowers, even though it is not the proper season? This would not have happened if Rādhikā had not touched these trees with Her foot![114]

[114] It is said that if a young girl touches an aśoka tree with her foot, the tree will immediately blossom.

(iti parikramyan udgrivikaya rādhāṁ dṛṣṭvā sanandam). priye kathyatam idaniṁ ka va varta.

iti—thus; *parikramyan*—walking; *udgrivikaya*—with raised neck; *rādhām*—Rādhā; *dṛṣṭvā*—seeing; *sa*—with; *anandam*—bliss; *priye*—O beloved; *kathyatam*—let it be said; *idanim*—now; *ka*—what?; *va*—or; *varta*—is the news.

(Kṛṣṇa walks. Lifting His neck, He sees Rādhā and becomes blissful). Beloved, please tell Me, what has happened?

rādhikā: (sa-pranayersyam) tu-atto bha-ena jevva pala-edamhi. ettha vi maṁ vidambeduṁ laddhosi.

sa—with; *pranaya*—of tender love; *irsyam*—the anger; *tu-atto*—of You; *bha-ena*—with fear; *jevva*—certainly; *pala-edamhi*—I fled; *ettha*—here; *vi*—even; *mam*—Me; *vidambedum*—to mock; *laddosi*—You have come.

Rādhikā: (with loving anger) I fled out of fear of You. Even here You have come to mock Me!

kṛṣṇaḥ: (satma-slagham) dṛṣṭa me patavarabhati, yatas tirodhana-vidyapaharena nirjita yuyam.

sa—with; *atma*—of the self; *slagham*—praise; *dṛṣṭa*—seen; *me*—My; *patava-arabhati*—expertness; *yataḥ*—because; *tirodhana*—of disappearance; *vidya*—the science; *apaharena*—by removing; *nirjita*—defeated; *yuyam*—You are.

Kṛṣṇa: (praising Himself) See how clever I am! By ruining Your art of hiding, I have defeated You!

lalitā: (sanskṛtena) hanto bho van matra-jita-kasin
asminn eka-sarojasambhava-kṛta-stotro 'si vṛndāvane
rādhā bhuri-hiranyagarbha-racita-pratyaṅga-kanti-stava
hastodasta-mahidharas tvam asakrn-netranta-bhangi-cchata-
krstoccair dharanidhara mama sakhi tad vira mahankṛthaḥ

sankṛtena—in Sanskrit; *hanta*—indeed; *bhoḥ*—O; *vak*—by words; *matra*—only; *jita-kasin*—defeated; *asmin*—in this; *eka*—by one; *sarojasambhava*—Brahmā; *kṛta*—offered; *stotraḥ*—prayers; *asi*—You are; *vṛndāvane*—in Vṛndāvana forest; *rādhā*—Rādhā; *bhuri*—by many; *hiranyagarbha*—Brahmas; *racita*—fashioned; *prati*—on each; *aṅga*—limb;

kanti—of the beauty; *stava*—prayers; *hasta*—by the hand; *udasta*—lifted; *mahidharaḥ*—Govardhana Hill; *tvam*—You; *asakṛt*—repeatedly; *netra*—of the eyes; *anta*—from the corners; *bhangi*—of crooked glances; *chata*—effulgence; *akṛsta*—attracted; *uccaiḥ*—greatly; *dharanidhara*—Kṛṣṇa, who sustains the earth; *mama*—my; *sakhi*—friend; *tat*—therefore; *vira*—O hero; *na*—do not; *ahankṛthaḥ*—become proud.

Lalitā: Hanta! O expert boaster, in this Vṛndāvana forest only one Brahmā offers prayers to You, but my sakhi Rādhā is worshipped by many Brahmās, who glorify the beauty of every limb of Her body! With Your hand You lifted Govardhana Hill only once, but my sakhi Rādhā, casting Her radiant sidelong glances, greatly attracts You, the bearer of the earth, again and again! Therefore, O hero Kṛṣṇa, don't be so proud![115]

kṛṣṇaḥ: lalite niline mayi vilokite natathyam tava vikatthanaṁ bhavatinaṁ vidaṁkaravani.

lalite—O Lalitā; *niline*—disappeared; *mayi*—when I have; *vilokite*—seen; *na*—not; *atathyam*—false; *tava*—your; *vikatthanam*—boasting; *bhavatim*—of you; *vidaṁkaravani*—I will destroy.

Kṛṣṇa: O Lalitā, when I really hide in the forest, all your boasting will be destroyed![116]

sarvaḥ: evaṁ hodu.

evvam—in that way; *hodu*—act.

Everyone: So be it!

kṛṣṇaḥ: iyam uttaras cancarika-sancaya-rocir ullasi-symala-palasa-guluchha duratas tapiccha-viccholi. tad esa savarṇataya sakhi-bhavam apanna mam atra sangopayisyati. (iti sa-vayasyo niṣkrāntah).

iyam—this; *uttaraḥ*—in the north; *cancarika*—of black bees; *sancaya*—of a swarm; *rociḥ*—the splendor; *ullasi*—splendid; *syamala*—dark; *palasa*—foliage; *guluccha*—an abundance; *durataḥ*—far away; *tapiccha-viccholi*—a grove of tamāla trees; *tat*—therefore; *esa*—this; *savarṇataya*—by being the same color; *sakhi*—of being a friend; *bhavam*—the nature;

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[115] "Here only one Brahmā offers prayers to You, but My golden-complexioned sakhi is worshipped by many Hiraṇyagarbhas (Brahmās originated from the the golden egg)!"
[116] "Rādhā couldn't hide from Me, but I am a real expert in hide-and-seek!"

apanna—having attained; *mam*—Me; *atra*—here; *sangopayisyati*—will conceal; *iti*—thus; *sa*—with; *vayasyaḥ*—His friend; *niṣkrāntaḥ*—exits.

Kṛṣṇa: Far to the north is a grove of tamāla trees with foliage shining dark like a swarm of black bees. Because those trees and I are the same color, we are close friends, and they will certainly hide Me. (Accompanied by Madhumaṅgala, Kṛṣṇa exits).

lalitā: hala rahe kanhassa adamsanena ma uttamma. naṁ ditthaṁ jevva janehi. ta vijutta asavvado upasappamha.

hala—sakhi; *rahe*—Rādhā; *kanhassa*—of Kṛṣṇa; *adamsanena*—by not seeing; *ma*—don't; *uttamma*—become unhappy; *nam*—Him; *dittham*—seen; *jevva*—certainly; *janehi*—You should know; *ta*—therefore; *vijutta*—separated from Him; *asavvado*—everywhere; *upasappamha*—we shall go.

Lalitā: Sakhi Rādhā, do not be unhappy because Kṛṣṇa is no longer in Your sight. You will surely see Him again. Now that we are separated from Kṛṣṇa, we must go in search of Him.

rādhikā: jadha bhanadi pi-a-sahi.

jadha—as; *bhanadi*—speaks; *pi-a*—dear; *sahi*—My friend.

Rādhikā: As My dear sakhi says.

(iti tisraṁ tatha kurvanti).

iti—thus; *tisraḥ*—the three girls; *tatha*—in that way; *kurvanti*—act.

(The three girls start searching.)

rādhikā: (uttaraṁ vana-lekhaṁ asadya sa-vimarsam). nunaṁ kanho ettha patto huvissadi jaṁ me pekkhanto dakkhinaṁ pa-ittho.

uttaram—in the north; *vana-lekham*—the forest; *asadya*—entering; *sa*—with; *vimarsam*—reflection; *nunam*—certainly; *kanho*—Kṛṣṇa; *ettha*—here; *patto*—obtained; *huvissadi*—will be; *jam*—because; *me*—Me; *pekkhanto*—seeing; *dakkhinam*—to the right; *pa-ittho*—will enter.

Rādhikā: (coming to the edge of the northern forest, She reflects) I will definitely find Kṛṣṇa here. Perhaps seeing Me, He went to the right.

sa hariti bhavatībhiḥ svānta-hārī harinyo

harir iha kim apāṅgātithya-saṅgi vyadhāyi
yad anuranita-vaṁśī-kākalībhir mukhebhyaḥ
sukha-tṛṇa-kavalā vaḥ sāmi-līdhaḥ skhalanti

saḥ—He; *hariti*—in this direction; *bhavatibhiḥ*—by you; *svanta-hari*—who steals hearts; *hariṇyaḥ*—O does; *hariḥ*—Kṛṣṇa; *iha*—here; *kim*—whether?; *apaṅga*—of glances; *atithya*—a guest; *sangi*—touching; *vyadhayi*—has placed; *yat*—because; *anuranita*—sounded; *vamsi*—of the flute; *kakalibhiḥ*—by the sweet sounds; *mukhebhyaḥ*—from mouths; *sukha*—happy; *tṛṇa*—of grass; *kavalāḥ*—mouthfuls; *vaḥ*—of you; *sāmī-līdhaḥ*—half-chewed; *skhalanti*—fall.

O does, has a youth who charms and steals hearts come to this place and become the guest of your sidelong glances? You must have heard the sweet music of Hari's flute, because the grass is now falling, half-chewed, from your mouths.

(puro 'bhyupetya samantat paśyanti. sanskṛtena).
yad agalita-marandaṁ vartate śākhi-vṛndāṁ
milati ca yad alabdha-prema-ghūrṇā khagāli
tad iha na hi śikhāndottaṁsinī sā praviṣṭā
nikhila-bhuvana-ceto-hārinī kāpi vidyā

puraḥ—ahead; *abhyupetya*—approaching; *samantat*—in all directions; *paśyanti*—looking; *sanskṛtena*—in Sanskrit; *yat*—because; *agalita*—without trickling down; *marandam*—honey; *vartate*—remain; *śākhi*—of trees; *vṛndām*—the host; *milati*—meet together; *ca*—also; *yat*—because; *alabdha*—not attained; *prema*—of love; *ghurna*—agitation; *khaga*—of birds; *ali*—the flocks; *tat*—therefore; *iha*—here; *na*—not; *hi*—certainly; *sikhanda-uttamsini*—of Kṛṣṇa, who wears a crown of peacock feathers; *sa*—that; *praviśta*—entered; *nikhila*—the entire; *bhuvana*—world; *cetaḥ*—the minds; *harini*—enchanting; *ka api*—something; *vidya*—knowledge.

(Rādhā walks ahead, lookings in all directions) Since the trees do not ooze honey, and the flocks of birds are not agitated by love, I think that Kṛṣṇa, who wears a crown of peacock feathers, and who enchants the minds of the entire world, did not appear here.

(iti savyataḥ parikramya. sanskṛtena).
vighūrṇāntaḥ pauṣpaṁ na madhu lihate 'mī madhulihaḥ
suko 'yaṁ nadatte kalita-jadima dadima-phalam
vivarṇa-parnagraṁ carati hariniyaṁ na haritaṁ
pathanena svami tad ibhavara-gami dhruvam agat

iti—thus; *svayataḥ*—from the left; *parikramya*—goes; *sanskṛtena*—in Sanskrit; *vighurnantaḥ*—agitated; *pauṣpam*—clusters of flowers; *na*—not; *madhu*—honey; *lihate*—licks; *amī*—these; *madhulihaḥ*—bees; *sukaḥ*—parrot; *ayam*—this; *na*—does not; *adatte*—take; *kalita*—manifested; *jadima*—the condition of being stunned; *dadima-phalam*—pomegranate; *vivarṇa*—turned color; *parna*—of leaves; *agram*—the tip; *carati*—goes; *harini*—doe; *iyam*—this; *na*—not; *haritam*—green; *patha*—the path; *anena*—by Him; *svami*—the master; *tat*—that; *ibha*—of elephants; *vara*—the best; *gami*—gait; *dhruvam*—indeed; *agat*—attained.

(She walks to the right) These restless bumble-bees fly to and fro not wanting to drink the nectar of flowers, and this parrot has become stunned, and ignores the pomegranate near him. This doe has become pale and declines to eat the green grass beneath her. This certainly indicates that Kṛṣṇa, who walks gracefully like the best of elephants, must have travelled down this path.

(puro gatvā) esa vamado kali tamala-ali disa-i. (iti saci-kandharaṁ nibhalya. sanskṛtena).

naisargikany api nirargala-capalani
hitvadya sankula-tanuḥ pulakankurena
dṛṣṭiṁ cirena parirabdha-tamala-sakha
sakha-mrgi-tatir iyaṁ kim adhas tanoti

puraḥ—ahead; *gatvā*—going; *esa*—this; *vamado*—on the left; *kali*—black; *tamala*—of tamāla trees; *ali*—group; *disa-i*—is seen; *iti*—thus; *saci*—tilted; *kandharam*—neck; *nibhalya*—looking; *sanskṛtena*—in Sanskrit; *naisargikani*—natural; *api*—also; *nirargala*—uncheckable; *capalatani*—restlessness; *hitvā*—abandoning; *adya*—now; *sankula*—filled; *tanuḥ*—body; *pulaka-ankurena*—with hairs standing upright; *dṛṣṭim*—glance; *cirena*—for a long time; *parirabdha*—embraced; *tamala*—of the tamala trees; *sakhaḥ*—the branches; *sakha-mrgi*—of monkeys; *tatiḥ*—troop; *iyam*—this; *kim*—why; *adhaḥ*—downwards; *tanoti*—place.

(Goes ahead) On the left I see a grove of black tamāla trees. (Tilting Her neck, Rādhikā looks around and says) Why have the monkeys on the branches of the tamāla trees given up their natural restlessness? Why do their bodily hairs stand upright in ecstasy, and why do they, embracing the branches of the trees, constantly stare at the ground?

ta esa manjula tavincha-ni-unja-sali-a pekkhidavva.

ta—in this way; *esa*—this; *manjula*—beautiful; *tavincha*—of tamāla

trees; *ni-unja*—of the grove; *sali-a*—the branches; *pekkhidavva*—may be seen.

These branches of the tamāla trees appear very beautiful.

(praviśya) kṛṣṇaḥ: (svāgatam) satyam asyaṁ citta-catvara-saṅga-tvari premavalir eva mad-uddesa-duti. yad avilambitaṁ vijnata-bhuyistho 'smi samvrttaḥ. tataḥ sthanur iva niscalaṁ tisthami. (iti tatha sthitah).

praviśya—enters; *svāgatam*—aside; *satyam*—in truth; *asyaḥ*—of Her; *citta*—of the heart; *catvara*—in the courtyard; *saṅga*—touching; *tvari*—quickly going; *prema*—of love; *avaliḥ*—the abundance; *eva*—certainly; *mat*—to Me; *uddesa*—in relation; *duti*—the messenger; *yat*—because; *avilambitam*—staying; *vinnata*—out of cleverness; *bhuyisthaḥ*—great; *asmi*—I am; *samvrttaḥ*—hide; *tataḥ*—therefore; *sthanuḥ*—a pillar; *iva*—like; *niscalaḥ*—motionless; *tisthami*—I will stand; *iti*—thus; *tatha*—in that way; *sthitaḥ*—stands.

(Kṛṣṇa enters.)

Kṛṣṇa: (aside) Without a doubt, the great love that Rādhā bears for Me in the courtyard of Her heart is like a messenger that will guide Her to Me very quickly. Since I am very clever, I need to hide Myself immediately. Therefore, I will stand here as motionless as a pillar. (He does that).

rādhikā: (murdhanam anamayya kṛṣṇaṁ paśyanti. sa-vyajam). ettha kanho natthi.

murdhanam—Her head; *anamayya*—stretching; *kṛṣṇam*—Kṛṣṇa; *paśyanti*—seeing; *sa*—with; *vyajam*—a trick; *ettha*—here; *kanho*—Kṛṣṇa; *na*—not; *atthi*—is.

Rādhikā: (craning her neck, She sees Kṛṣṇa, but pretends not to see Him. (As a trick, She says) Kṛṣṇa is not here...

kṛṣṇaḥ: (svāgatam) distya na dṛṣṭo 'smi.

svāgatam—aside; *distya*—by good fortune; *na*—not; *dṛṣṭaḥ*—seen; *asmi*—I have been.

Kṛṣṇa: (aside) Fortunately She does not see Me.

rādhikā: (sa-smitam) eso nilamani kilo jjevva rehadi.

sa—with; *smitam*—a smile; *eso*—this; *nilamani*—sapphire; *kilo*—colomn; *jjevva*—only; *rehadi*—shine.

Rādhikā: (smiling) There is only a shining sapphire pillar.

kṛṣṇaḥ: nunaṁ ghanandhakarato nahaṁ pratyabhijnataḥ.

nunam—certainly; *ghana*—dense; *andhakarataḥ*—because of the blinding darkness; *na*—not; *aham*—I am; *pratyabhijnataḥ*—recognized.

Kṛṣṇa: Because of the dense, blinding dakness, She did not recognize Me.

rādhikā: amhahe ujjalada indanila-kilassa.

amhahe—aha!; *ujjalada*—the splendor; *indanila*—of sapphires; *kilassa*—of the column.

Rādhikā: Ah, the splendor of this sapphire pillar!

kṛṣṇaḥ: (sa-harsam apavarya)
re dhvanta-mandala sakhe saranagato 'smi
vistarayasva tarasa nija-vaibhavani
abhyasam abhyupagatapi muhur yatha sa
navaiti maṁ nava-kuraṅga-tarangi-netra

sa—with; *harsam*—joy; *apavarya*—aside; *re*—O; *dhvanta-mandala*—darkness; *sakhe*—O friend; *sarana*—at the shelter; *agataḥ*—arrived; *asmi*—I am; *vistarayasva*—please extend; *tarasa*—at once; *nija*—you; *vaibhavani*—potency; *abhyasam*—nearby; *abhypagata*—approached; *api*—although; *muhuḥ*—repeatedly; *yatha*—as; *sa*—She; *na*—not; *avaiti*—understand; *nava*—young; *kuraṅga*—deer; *tarangi*—with waves; *netra*—whose eyes.

Kṛṣṇa: (with bliss, He says to Himself) O darkness, My friend, I take shelter of you! Please quickly extend your influence, so that even though this girl, whose eyes are as restless as the eyes of a young doe, looks at Me at close range and for a long time, She will not recognize Me!

rādhikā: (smitvā) accari-aṁ accari-am. imassa nilovalassa antarale padibimbida canda-ali lakkhi-adi.

smitvā—smiling; *accari-am*—wonderful; *accari-am*—wonderful; *imassa*—of this; *nilovalassa*—a blue lotus; *antarala*—in the middle;

padibimbida—reflected; *canda-ali*—a row of moons; *lakkhi-adi*—is seen.

Rādhikā: (with a smile) O, how wonderful! How wonderful! I see many moons reflected inside this blue lotus!

kṛṣṇaḥ: (smitaṁ kṛtvā svāgatam) kathaṁ samvidana khalu narmatanoti. (ity utthaya. prakāśam). priye satyam attha. yad ayaṁ tvad-asya-candro me hrd-vrtti-tarangesu bimbitas candravali babhuva.

smitam—a smile; *kṛtvā*—doing; *svāgatam*—aside; *katham*—how is it?; *samvidana*—understanding; *khalu*—indeed; *narma*—a joke; *atanoti*—does; *iti*—thus; *utthaya*—rising; *prakāśam*—openly; *priye*—O beloved; *satyam*—the truth; *attha*—You speak; *yat*—because; *tvat*—of You; *asya*—of the face; *candraḥ*—the moon; *me*—of Me; *hṛt*—of the heart; *vrtti*—of the activities; *tarangesu*—on the waves; *bimbitaḥ*—is reflected; *candra*—of moons; *avali*—a series; *babhuva*—has become.

Kṛṣṇa: (smiles, and says to Himself) Did She really recognize Me and now She is joking? (He rises and says openly) O beloved, You speak the truth. The moon of Your face, reflected in the waves of My heart, turned into many moons![117]

rādhikā: amhahe. kathaṁ tumaṁ jevva. tado nedaṁ accari-am.

mahahe—Ah!; *katham*—how is it?; *tumam*—You; *jevva*—certainly; *tado*—then; *na*—not; *idam*—this; *accari-am*—wonderful.

Rādhikā: Ah, it is You! Then it is not surprising.[118]

kṛṣṇaḥ: vilasini kim anena vislesa-sampadyena keli-narmana. tad ehi. dana-gandhina kusuma-vrndesu purna-murdhani saptaparna-kunje kṣaṇaṁ visrama-sakukhyam anubhavavah. (iti tatha sthitau).

vilasini—O playful girl; *kim*—what is the use?; *anena*—of this; *vislesa*—with puns; *sampadyena*—enriched; *keli*—playful; *narmana*—joking; *tat*—therefore; *ehi*—come here; *dana-gandhina*—the fragrance of the meadow; *kusuma*—of flowers; *vrndena*—a multitude; *purna*—filled; *murdhani*—to the top; *saptaparna*—of sapta-parṇa trees; *kunje*—in the grove; *kṣaṇam*—for a moment; *visrama*—resting; *saukhyam*—with comfort or happiness; *anubhavavah*—let us both experience; *iti*—thus; *tatha*—in that way;

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[117] "Oh, I see the reflection of Candrāvalī in Your heart!" "No, it's Your moon-like face, causing a great tide in the ocean of My heart, reflected in its waves and turned into many moons (candra-āvali)!"

[118] "It is not surprising that Candrāvalī is reflected in Your heart."

sthitau—situated.

Kṛṣṇa: O playful girl, what is the need for all these punning jokes? Come here. Happily rest with Me for a moment in this sapta-parṇa forest bower, filled with the fragrance of many meadow flowers.[119] (They both do that).

lalitā: visahe pekkha. kanhena saṅgada pi-a-sahi. jaṁ tassa padehiṁ sammissida-iṁ eda-e pada-iṁ disanti.

visahe—O Viśākhā; *pekkha*—look!; *kanhena*—by Kṛṣṇa; *saṅgada*—accompanied; *pi-a*—dear; *sahi*—the friend; *jam*—because; *tassa*—of Him; *padehim*—with the footprints; *sammissaida-im*—mixed; *eda-e*—of Her; *pada-im*—the footprints; *disanti*—are seen.

Lalitā: Viśākhā, look! Our dear sakhi Rādhā met Kṛṣṇa. Here are Her footprints, along with the footprints of Kṛṣṇa.

viśākhā: (padaṅkan anusṛtya sanskṛtena).
priya-sakhi pariṛambhan anumukhyanubandhad
asadṛśa-vinivesan narma-laulyorjitani
iyam avisama-manda-nyasato jalpa-gosthiṁ
pada-tatir iha rādhā-kṛṣṇayor atanoti

pada-aṅkan—the footprints; *anusṛtya*—following; *sanskṛtena*—in Sanskrit; *priay*—dear; *sakhi*—friend; *pariṛambhan*—embraces; *anumukhya-anubandhat*—because of facing each other; *asadṛśa*—disimilar; *vinivesan*—footprints; *narma-laulya-urjitani*—playfulness; *iyam*—this; *avisama*—equal; *manda*—soft; *nyasataḥ*—foorprints; *jalpa-gosthim*—conversation; *pada*—of footprints; *tatiḥ*—the series; *iha*—here; *rādhā-kṛṣṇayoḥ*—of Rādhā and Kṛṣṇa; *atanoti*—is places.

Viśākhā: (following the footprints, she says) Here Rādhā and Kṛṣṇa's footprints face each other, showing that here they must have embraced. Here the footprints are placed in different directions, showing that Rādhikā must have playfully resisted Kṛṣṇa's advances. And here the footprints are equal and soft, showing that they must have had a conversation.

kṛṣṇaḥ: priye nati-dure komalo 'yaṁ kanci-dhvanir udacati. tatas

[119] The word "dāna-gandhinā" can also mean "one who emanates the fragrance of the mada of an elephant". "O beloved! Rest comfortably for a while in this flower-filled sapta-parṇa bower with Me, who is very fragrant with the scent of mada, just like an intoxicated elephant."

tusnim srnuvaḥ.

priye—O beloved; *na*—not; *ati*—very; *dure*—far away; *komalaḥ*—delicate; *ayam*—this; *kanci*—of the sash of bells; *dhvaniḥ*—the sound; *udancati*—arises; *tataḥ*—therefore; *tusnim*—silence; *srnuvaḥ*—let us listen.

Kṛṣṇa: Beloved, I hear the soft sound of a tinkling sash of bells appearing not so far away from here. Let us be quiet and listen.

viśākhā: hala vitthinna-valli-mandala-kundalide vi vana-khande pi-a-sahi-e kadhaṁ kanho turi-aṁ laddho.

hala—ah!; *vitthinna*—covered; *valli*—with creepers; *mandala*—with circle; *kundalide*—encircled; *vi*—even; *vana-khande*—in this forest; *pi-a*—dear; *sahi-e*—by the friend; *kadham*—how?; *kanho*—Kṛṣṇa; *turi-am*—so quickly; *laddho*—was obtained.

Viśākhā: Ah! How was our dear sakhi Rādhā able to find Kṛṣṇa so quickly in this forest overgrown with creepers?

lalitā:
garu-aṁ rama-i jahiṁ jo na tassa so ho-i dullaho bhuvane
ma-ulantammi-rasale kalakaṇṭhi takkhanaṁ mila-i

guru—greatly; *rama-i*—enjoys; *jahim*—where; *jo*—who; *na*—not; *tassa*—of Him; *sa*—He; *ho-i*—is; *dullabo*—difficult to attain; *bhuvane*—in the world; *ma-ulantammi*—budding; *rasale*—in a mango tree; *kalakaṇṭhi*—cuckoo; *takkhanam*—immediately; *mila-i*—meets.

Lalitā: When this guru enjoys His pastimes, He is not hard to find in this world. When the mango tree begins to blossom, a sweet-voiced cuckoo immediately arrives.

kṛṣṇaḥ: priye pratyasanne tava sakhyau. tad ubhe parihasisyann antarito bhavami. (iti tatha sthitah).

priye—O beloved; *pratyasanne*—arrived; *tava*—You; *sakhyau*—two friends; *tat*—then; *ubhe*—with them; *parihasisyan*—joking; *antaritaḥ*—hidden; *bhavami*—I shall become; *iti*—thus; *tatha*—in that way; *sthitaḥ*—is situated.

Kṛṣṇa: Beloved, Your two sakhis are coming here. Hiding, I shall play a joke on them. (He does that).

lalitā: (parikramya puro rādhām alokya ca sa-harsam). hala kudo so na-aro.

parikramya—walking; *puraḥ*—ahead; *rādhām*—Rādhā; *alokya*—seeing; *ca*—also; *sa*—with; *harsam*—happiness; *hala*—sakhi!; *kudo*—where; *so*—He; *na-aro*—the lover.

Lalitā: (walking ahead, she sees Rādhā, and happily says) Sakhi, where is Your beloved?

rādhikā: (sa-smitam) ka kkhu taṁ janadi.

sa—with; *smitam*—a smile; *ka*—who?; *kkhu*—indeed; *tam*—Him; *janadi*—knows.

Rādhikā: (with a smile) Who knows?

lalitā: (sa-narma-smitaṁ sanskṛtena aśrītya).
kaca mukta muktavalir api yayau nirguna-dasaṁ
visuddhaṁ te dantacchada-yugam abhud danta-hrdaye
abandhasit kanci tad iva sakhi yuktasi harina
satinaṁ vaḥ kṛtyaṁ kim ucitam idaṁ gokula-bhuvam

sa—with; *narma*—a playful; *smitam*—smile; *sanskṛtena*—of Sanskrit; *aśrītya*—taking shelter; *kacaḥ*—hair; *muktaḥ*—dishevelled; *mukta*—of pearls; *avaliḥ*—the string; *api*—even; *yayau*—has attained; *nirguna*—of being without a string; *dasam*—the condition; *visuddham*—free from red betel-nut stains; *te*—of You; *dantacchada*—of lips; *yugam*—the pair; *abhut*—has become; *danta*—firmly embraced; *hrdaye*—whose chest; *abandha*—untied; *asit*—has become; *kanci*—the belt; *tat*—therefore; *iva*—as if; *sakhi*—O friend; *yukta*—united; *asi*—You have been; *harina*—with Kṛṣṇa; *satinam*—chaste girls; *vaḥ*—of us; *kṛtyam*—to be done; *kim*—whether?; *ucitam*—proper; *idam*—this; *gokula-bhuvam*—of the residents of Gokula.

Lalitā: (with a playful smile) Your hair is dishevelled, Your pearl necklace is broken, Your lips are no longer reddened with betel-nuts, Your breasts are crushed from passionate embraces, and Your belt is untied. O sakhi! It looks like You have met Hari. Is this proper for us, chaste girls of Gokula?[120]

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[120] "Your hair is is dishevelled or has attained liberation (muktāḥ). Your pearl necklace is broken or has become free from the influence of the three guṇas (nirguṇa). Your lips are no longer reddened with betel-nuts or have become completely pure (viśuddham). Your breasts are crushed from passionate embraces or You have gained control of Your mind and senses (dāntam). Your belt is untied or now You are free from material bondage (abandha). Is this proper for chaste girls of

kṛṣṇaḥ: (puro 'nusṛtya) lalite naham aparādhyami sakhyai. vane sangopito 'smi.

puraḥ—in front; *anusṛtya*—approaching; *lalite*—O Lalitā; *na*—not; *aham*—I; *aparādhyami*—have offended; *sakhyai*—your friend; *vane*—in the forest; *sangoptitaḥ*—hidden; *asmi*—I have been.

Kṛṣṇa: (approaches) Lalitā, I have not done anything bad to Your sakhi. I was hiding in the forest.

lalitā: kiṁ ti pi-a-sahi-e sangovinijjo tumam.

kiṁ—why?; *ti*—in this way; *pi-a*—dear; *sahi-e*—by my friend; *sangovinijjo*—to be hidden; *tumam*—You.

Lalitā: Why did my dear sakhi make You hide?

kṛṣṇaḥ: sundari nija-kandarpa-kala-pragalbhyasyapalapaya. (ity angulya darsayan). paśya paśya.

sundari—O beautiful girl; *nija*—own; *kandarpa*—amorous; *kala*—of pastimes; *pragalbhyasya*—of the boldness; *apalapaya*—causing to flee; *iti*—thus; *angulya*—with a finger; *darsayan*—indicating; *paśya*—look!; *paśya*—look!

Kṛṣṇa: O beautiful girl, Her bold amorous advances made Me flee. (Pointing with His finger). Look, look!

kathoragrair bhuyo vranam ajanayad vakṣasi nakhair
balad akramanti vyakirad api maṁ piccha-racanam
vikrsya chinnangim akṛta-vana-malaṁ ca ruciram
idaniṁ janite na kim api puras te priya-sakhi

kathora—sharp; *agraiḥ*—with tips; *bhuyaḥ*—many; *vranam*—a wound; *ajanayat*—produced; *vakṣasi*—on the chest; *nakhaiḥ*—with nails; *balat*—violently; *akramanti*—attacking; *vyakirat*—scattered; *api*—even mam—Me; *piccha-racanam*—crown of peacock feather; *vikrsya*—pulling; *chinna*—torn; *angim*—whose body; *akṛta*—undone; *vana*—of forest flowers; *malam*—the garland; *ca*—also; *ruciram*—very beautiful; *idanim*—

Gokula? Actually, You Yourself should have taken off Kṛṣṇa's crown, torn His necklace, and scratched His chest, thus showing opposition!" Or: "Is such behavior, which gives mere liberation, suitable for chaste girls of Gokula, who are like the highest places of pilgrimage and are the abodes of prema-bhakti?"

now; *janite*—knows; *na*—not; *kim api*—anything; *puraḥ*—in the presence; *te*—your; *priya*—dear; *sakhi*—friend.

She wounded My chest many times with the sharp tips of Her fingernails. Violently attacking Me, She scattered My peacock feather decorations, and tore apart My very beautiful garland of forest flowers. Even though She did all these things, your dear sakhi now stands before you as if She doesn't know anything about it!

rādhā: (sapatrapam) huṁ appana kadu-a paraṁ duseduṁ pandidosi.

sa—with; *apatrapam*—embarrassment; *hum*—indeed; *appana*—by Yourself; *kadu-a*—having done; *param*—another; *dusedum*—to lay the blame; *pandidosi*—You are expert.

Rādhā: (embarrassed) Hum! You are expert at blaming others for what You have done Yourself!

(nepathye) jaṭilā puda-manjarihim. (ity ardhokte).

jaṭilā—grouped together; *puda*—opened; *manjarihim*—with blossoms; *iti*—thus; *ardha*—half; *ukte*—spoken.

(Off-stage) With their young buds grouped (jaṭilā) together... (The sentence is half-finished).

rādhikā: (sa-trasam) accahidaṁ accahidam. bha-aṅkari buddhi-a. ta turi-aṁ pala-emha. (iti sakhibhyaṁ saha nistranta).

sa—with; *trasam*—fear; *accahidam*—great calamity; *accahidam*—great calamity; *bha-aṅkari*—frightened; *buddhi-a*—the old lady; *ta*—therefore; *turi-am*—quickly; *pala-emha*—let us flee.

Rādhikā: (frightened) Ah, a great calamity! The old Jaṭilā is coming here! Let us quickly flee! (With Her two gopi-friends, Rādhā exits.)

(nepathye) vihudimanto para-a-punjena hara-bhatta vi-a sava-e pphuranti satta-cchada-ppa-araḥ.

vuhudimanto—opulent; *para-a*—of pollen; *punjena*—with an abundance; *hara*—of Lord Śiva; *bhatta*—the devotees; *vi-a*—like; *sava-e*—in autumn; *pphuranti*—manifested; *sattacchada*—the sapta-parna trees; *ppa-araḥ*—multitude.

(Again the voice from the off-stage) ...and very beautiful because of the abundance of flower pollen, in autumn the multitudes of sapta-parna trees look like devotees of Lord Śiva.

kṛṣṇaḥ: (sa-vailakṣyam) hanta hanta saptaparna varṇayata jatileti katudgarena batuna kadarthito 'smi. tad agre suhrn-mandalam eva prayami.

(iti niṣkrāntaḥ sarve).

sa—with; *vailakṣyam*—embarrassment; *hanta*—Ah!; *hanta*—Ah!; *saptaparnam*—a *saptaparna* tree; *varṇayata*—by describing; *jaṭilā*—jaṭilā; *iti*—thus; *katu*—bitter or improper; *udgarena*—by words; *batuna*—by the brahmacari; *kadarthitaḥ*—tormented; *asmi*—I am; tat—therefore; agre—in the presence; *suhṛt*—of friends; *mandalam*—the circle; *eva*—certainly; *prayami*—I shall go; *iti*—thus; *niṣkrāntaḥ*—exits; *sarve*—everyone.

Kṛṣṇa: (confused) Hanta! Hanta! Madhumaṅgala used the word "jaṭilā" to describe the sapta-parna trees. These wrong words have hurt Me. ...I will go to My gopa-friends.

(Everyone exits).

End of Act Six

Act Seven: Gaurī-tīrtha-vihāra: Pastimes at Gaurī-tīrtha

(tatah pravisati vṛndā).

vṛndā: (samantad avalokya)

kadambālī jṛmbhā-bhara-parimalodgāri-pavanā
sphuṭad-yūthī yūthī-kṛta-madhupa-gāna-praṇayinī
naṭat-kekī-stomā mṛdula-yavasāsyā malina-bhūs
tapante 'dya svantam mama ramayati dvadasa-vani

tatah—then; *pravisati*—enters; *vṛndā*—Vṛndā; *tatah*—then; *samantat*—in all directions; *avalokya*—looking; *kadamba*—of kadamba; *ali*—the host; *jrmbha*—yawning; *bhara*—abundance; *parimala*—fragrance; *udgari*—emitting; *pavana*—breeze; *sphutat*—blossoming; *yuthi*—yūthī flowers; *yuthi-krta*—assembled; *madhupa*—of bees; *gana*—songs; *pranayini*—affectionate; *natat*—dancing; *keki*—of peacocks; *stoma*—the host; *mrdula*—tender; *yavasasya*—with grass; *malina*—darkened; *bhuh*—the earth; *tapa-ante*—in autumn; *adya*—now; *sva-anta*—heart; *mama*—my; *ramayati*—delights; *dvadasa-vani*—the twelve forests.

(Vṛndā enters).

Vṛndā: (looking in all directions) The breeze carries the sweet scent of the blooming kadamba flowers, the jubilantly buzzing bees assemble on the yūthī flowers, the peacocks dance, and the earth is green with grass. Now that it is autumn, these twelve forests delight my heart!

(nepathye drstim niksipya) katham asau paurnamasi nija-parna-kutiropanta-vatikayam abhimanyuna sankathayanti vartate. tad aham ksanam atraiva tistheyam.

nepathye—behind the scenes; *drstim*—a glance; *niksipya*—casting; *katham*—why?; *asau*—she; *paurnamasi*—Paurṇamāsī; *nija*—own; *parna*—of leaves; *kutira*—the cottage; *upanta*—nearby; *vatikayam*—in the garden; *abhimanyuna*—with Abhimanyu; *sankathayanti*—talking; *vartate*—is; *tat*—therefore; *aham*—I; *ksanam*—for a moment; *atra*—here; *eva*—certainly; *tisthayam*—shall stay.

(Looking off-stage) Why is Paurṇamāsī talking with Abhimanyu in the garden by her cottage? Let me wait here a moment.

(pravisya tatha-bhuta paurnamasi).

paurnamasi: vatsabhimanyo kim artham pratar evaham upasaditasmi.

pravisya—entering; *tatha-bhuta*—in that way; *paurnamasi*—Paurṇamāsī: vatsa—O child; *abhimanyo*—Abhimanyu; *kim artham*—why?; *pratah*—early in the morning; *eva*—certainly; *aham*—I; *upasadita*—approached; *asmi*—am.

(Paurṇamāsī enters.)

Paurṇamāsī: Abhimanyu, my child, why have you come to me so early in the morning?

abhimanyu: tujjha anam gahidum.

tujjha—of you; *anam*—the permission; *gahidum*—to take.

Abhimanyu: To ask your permission.

paurnamasi: kasminn arthe.

kasminn—in what?; *arthe*—matter.

Paurṇamāsī: For what?

abhimanyu: varisahanavi-e mahura-patthano.

varisahanavi-e—of Rādhā, the daughter of Maharaja Vṛṣabhānu; *mahura*—to Mathurā; *patthano*—in the journey.

Abhimanyu: To take Rādhā to Mathurā.

paurnamasi: (sa-vyatham) kas tatra hetuh.

sa—with; *vyatham*—anxiety; *kah*—what?; *tatra*—in that; *hetuh*—is the cause.

Paurṇamāsī: (with anxiety) Why?

abhimanyuḥ: donham raha-mahavanam capalam jevva.

donham—of the couple; *raha-mahavanam*—Rādhā and Kṛṣṇa; *capalam*—the amorous pastimes; *jevva*—certainly.

Abhimanyu: There is a love affair between Rādhā and Mādhava.

paurnamasi: vira kena tavedam varnitam.

vira—O hero; *kena*—by whom?; *tava*—of you; *idam*—this; *varnitam*—was described.

Paurṇamāsī: O hero, who told you such a thing?

abhimanyuḥ: pi-a-va-assena govaddhanena.

pi-a—dear; *va-assena*—by the friend; *govaddhanena*—Govardhana Malla.

Abhimanyu: My dear friend Govardhana Malla.

paurnamasi: vatsabhimanyo caturan-manyo 'pi tvam anarya-buddhir asi. yena bhojendra-vallabhasya kautilya-cakrena vibhramyase.

vatsa—O child; *abhimanyo*—O Abhimanyu; *caturam*—intelligent; *manyah*—considering yourself; *api*—although; *tvam*—you; *anarya*—not good; *buddhih*—with intelligence; *asi*—you are; *yena*—by which; *bhoja*—of the Bhoja dynasty; *indra*—of the king; *vallabhasya*—the beloved (Kaṁsa); *kautilya*—of crookedness; *cakrena*—by the wheel; *vibhramyase*—spun around.

Paurṇamāsī: Child Abhimanyu, although you think that you are very clever, your intelligence is not very strong. The whirlpool of Kaṁsa's crookedness has spun you around.

abhimanyuḥ: adipasiddha esa pa-utti kena va na kahijja-i.

adi—very; *pasiddha*—famous; *esa*—this; *pa-utti*—activity; *kena*—by whom; *va*—indeed; *na*—not; *kahijja-i*—is being described.

Abhimanyu: Their activities are well known. Everyone is talking about it!

paurnamasi: putra nunam karnejapanam upajapena lupta-viveko 'si. tad akarnaya.

putra—O son; *nunam*—certainly; *karnejapanam*—of gossipers; *upajapena*—by the gossip; *lupta*—removed; *vivekah*—discrimination; *asi*—you are; *tat*—therefore; *akarnaya*—please listen.

Paurṇamāsī: O son, your intelligence is stolen by the words of

these gossipers. Listen.

abhimanyuḥ: anavehi.

anavehi—please instruct.

Abhimanyu: Please instruct me.

paurnamasi: vatsa yena lavanya-gandha-lava-lubdhena kamsa-sardulena svayam eva rādhā-mrgi mrgyate. tasya darunasya kamsa-sardulasya hastopari nyayyah katham asyah praksepah.

vatsa—O child; *yena*—by whom; *lavanya*—of the beauty; *gandha*—of the fragrance; *lava*—for a fractional part; *lubdhena*—greedy; *kamsa*—of Kaṁsa; *sardulena*—by the tiger; *svayam*—personally; *eva*—certainly; *rādhā*—of Rādhā; *mrgi*—the doe; *mrgyate*—is sought; *tasya*—of him; *darunasya*—the cruel; *kamsa*—of Kaṁsa; *sardulasya*—tiger; *hasta-upari*—into the hand; *vyayyah*—to be placed; *katham*—why?; *asyah*—of Her; *praksepah*—placing.

Paurṇamāsī: Aroused by a small fraction of the fragrance of Her beauty, the tiger Kaṁsa is hunting the doe Rādhā. Why should you place Her in the hand of this cruel tiger?

abhimanyuḥ: bha-avadi tattha cinta. so kkhu kusali suhittamo govaddhano jena vijja-mahurihim mahurindo vasi-ki-o.

bha-avadi—O noble lady; *tattha*—there; *na*—not; *cinta*—worry; *so*—he; *kkhu*—indeed; *kusali*—clever; *hodu*—may be; *suhittamo*—best friend; *govaddhano*—Govardhana Malla; *jena*—by who; *vijja*—of knowledge; *mahurihim*—by the charm; *mahurindo*—the king of Mathurā; *vasi-ki-o*—is controlled.

Abhimanyu: O noble lady, why are you worrying about this? With the charm of his great learning, my clever best friend Govardhana Malla keeps the king of Mathurā under his control!

paurnamasi: (sa-khedam. ksanam anudhyaya). hamho dhanyanam murdhanya govinda-matur matuleyo 'si. katham alpayusam gokula-dvesinam mandala-patitam alambase. tad adya kayapi maryadaya tvam paryapayitum icchami.

sa—with; *khedam*—unhappiness; *ksanam*—for a moment; *anudhyaya*—reflecting; *hamho*—ah!; *dhanyanam*—of those who are

fortunate; *murdhanya*—O most important one; *govinda*—of Kṛṣṇa; *matuh*—of the mother; *matuleyah*—the cousin; *asi*—you are; *katham*—why?; *alpa*—short; *ayusam*—of those whose lives; *gokula*—of Gokula; *dvesinam*—of the enemies; *mandala*—in the circle; *patitam*—falling; *alambase*—You have attained; *tat*—therefore; *adya*—now; *kaya api*—with a certain; *maryadaya*—proper conduct; *tvam*—you; *paryapayitum*—to attain; *icchami*—I wish.

Paurṇamāsī: (reflecting for a moment) Hamho! O most fortunate one, you are the cousin of Govinda's mother. How did you fall under the influence of these short-lived enemies of Gokula? Now I want you to behave properly.

abhimanyuḥ: anavedu tattha-hodi.

anavedu—may order; *tattha-hodi*—the noble lady.

Abhimanyu: The noble lady may order me.

paurnamasi: vatsa sa kacin matsara-kalpitapi kim-vadanti yadi tvaya natathyataya pratiyate tatah svayam eva caksusor aparoksi-krtya yathestam cestaniyam.

vatsa—O child; *sa*—this; *kacit*—something; *matsara*—with malice; *kalpita*—concieved; *api*—even; *kim-vadanti*—rumor; *yadi*—if; *tvaya*—by you; *na*—not; *atathyataya*—as a lie; *pratiyate*—is believed; *tatah*—then; *svayam*—personally; *eva*—certainly; *cuksusor*—in the eyes; *aparoksi-krtya*—seeing; *yatha*—as; *istam*—desired; *cestaniyam*—may be performed.

Paurṇamāsī: Child, if you actually do not accept that this malicious rumor is a lie, then at least investigate the matter, and if you see with your own eyes that it is true, then you may do as you wish.

abhimanyuḥ: (sa-prasrayam) bha-avadi siro-gahidam de nidesa-kusumam.

sa—with; *prasrayam*—humbleness; *bha-avadi*—O noble lady; *siro*—on the head; *gahidam*—taken; *de*—of you; *nidesa*—of the instruction; *kusumam*—the flower.

Abhimanyu: (with humbleness) O noble lady, I place the flower of your words upon my head.

paurnamasi: (sanandam) somanana goman atra bhuyah.

sa—with; *anandam*—happiness; *soma*—moon; *anana*—face; *go-man*—the master of many cows; *atra*—here; bhuyah—may be.

Paurṇamāsī: (happily) O moon-faced one, may you become the master of many cows!

abhimanyuḥ: bha-avadi amba mam puno puno bhanadi putta canda-ali-candi-accanena go-addhano jahattha-nama samvutto. ta vahudiya vitattha dikkhavijja-utti.

bha-avadi—O noble lady; *amba*—mother; *mam*—to me; *puno*—again; *puno*—and again; *bhanadi*—says; *putto*—O son; *canda-ali*—of Candrāvalī; *candi*—of Durgā; *accanena*—by the worship; *go-addhano*—Govardhana Malla; *jahattha*—appropriate; *nama-a*—whose name; *samvutto*—has become; *ta*—therefore; *vahudiya*—wife; *vitattha*—in that; *dikkhavijja-utti*—should become initiated.

Abhimanyu: O noble lady, my mother tells me again and again: "Son, because Candrāvalī worships goddess Caṇḍī, Govardhana Malla's name has become very appropriate for him. For this reason your wife Rādhā should also become initiated into this worship.[121]

paurnamasi: mangala-mate sarva-mangalarādhāne diksitam avilambam eva varsabhanavim viddhi.

mangala—auspicious; *mate*—whose mind; *sarva-mangala*—of Durgā; *arādhāne*—in the worship; *diksitam*—initiated; *avilambam*—without delay; *eva*—certainly; *varsabhanavim*—Rādhā, the daughter of Maharaja Vṛṣabhānu; *viddhi*—please know.

Paurṇamāsī: O lucky one, know that very soon the daughter of Maharaja Vṛṣabhānu will be initiated into the worship of the all-auspicious deity.[122]

abhimanyuḥ: bha-avadi anukampido mhi. (iti niskrantah).

bha-avadi—O noble lady; *anukampido*—the object of kindness; *mhi*—I am; *iti*—thus; *niskrantah*—exits.

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[121] The word "govardhana" means "the one who increases the number of cows". Govardhana Malla has become the master of many cows, because of Candrāvalī's worship, and therefore his name is very appropriate.

[122] The word "sarva-maṅgalā" ("all-auspicious") refers to goddess Durgā, as well as to Kṛṣṇa, who is also all-auspicious. "O lucky one, know that very soon Rādhā will be initiated into the worship of the all-auspicious Kṛṣṇa!"

Abhimanyu: O noble lady, you are very kind to me! (He exits).

vṛndā: (parikramya) vande bhagavatim.

parikramya—walking; *vande*—I offer respects; *bhagavatim*—to the noble lady.

Vṛndā: (approaching) O noble lady, I offer my respectful obeisances to you.

paurnamasi: (vilokya subhasirbhir abhivandya ca). vatse kamam krtarthasi. tad avedaya rādhā-madhavayor nikunja-keli-madhurim.

vilokya—looking; *subha*—auspicious; *asirbhih*—with benedictions; *abhivandya*—greeting; *ca*—also; *vatse*—O child; *kamam*—to the heart's content; *krta*—attained; *artha*—object; *asi*—you are; *tat*—therefore; *avedaya*—please describe; *rādhā-madhavayoh*—of Rādhā and Kṛṣṇa; *nikunja*—in the forest-groves; *keli*—of the amorous pastimes; *madhurim*—the sweetness.

Paurṇamāsī: (noticing Vṛndā, she greets her with words of benedictions) Child, you fulfill all my desires. Please tell me about the sweetness of Rādhā and Mādhava's pastimes in the forest bower.

vṛndā:
sarvasvaṁ prathama-rasasya yah prathiyan
kamsarer udayati rādhāya vilasaḥ
vaktum ko viramati tam janah samantad
anandas tirayati ced giram na vṛttim

sarvasvam—everything; *prathama*—the first; *rasasya*—of rasa; *yah*—which; *prathiyan*—expanding; *kamsa-areh*—of Kṛṣṇa, the enemy of Kaṁsa; *udayati*—manifests; *rādhāya*—with Rādhā; *vilasah*—the pastimes; *vaktum*—to describe; *kah*—who; *viramati*—ceases; *tam*—them; *janah*—a person; *samantat*—completely; *anandah*—bliss; *tirayati*—stops; *cet*—if; *giram*—of words; *na*—not; *vṛttim*—the action.

Vṛndā: The pastimes of Rādhā and Kṛṣṇa, the enemy of Kaṁsa, are the great treasure of conjugal love. Who would stop describing them as long as bliss does not stop His voice?

paurnamasi: (sanandam) putri vrnde
harir eṣa na ced avātariṣyan

mathurāyāṁ madhurākṣi rādhikā ca
abhaviṣyad iyaṁ vṛthā visṛṭir
makarāṇkas tu viṣeṣatas tadātra

sa—with; *anandam*—bliss; *putri*—O daughter; *vrnde*—Vṛndā; *hariḥ*—Kṛṣṇa; *eṣaḥ*—this; *cet*—if; *avātarisyat*—would have descended; *mathurāyām*—Mathurā district (Vṛndāvan); *madhura-akṣi*—lovely-eyed; *rādhikā*—Śrīmatī Rādhīkā; *ca*—and; *abhaviṣyat*—would have been; *iyam*—this; *vṛthā*—useless; *visṛṭiḥ*—the whole creation; *makara-aṇkaḥ*—the demigod of love, Kāmadeva; *tu*—then; *viṣeṣataḥ*—above all; *tadā*—then; *atra*—in this.

Paurṇamāsī: (blissfully) O daughter Vṛndā! If Hari had not descended in Vṛndāvana with the lovely-eyed Rādhā, this entire creation – and especially Kāmadeva, the god of love – would have been useless.

tad adya gostha-madhye tavopasattir mam vismaprayati.

tat—in that place; *adya*—now; *gostha*—of Vraja; *madhye*—in the midst; *tava*—of you; *upasattih*—the entrance; *mam*—me; *vismarayati*—surprises.

I am surprised that you came into the village at this time.

vṛndā: bhagavati tavarate ko 'pi gariyan arthah. tad atra lalitam apeksamanasmi.

bhagavati—O noble lady; *tvarate*—hastens; *kah api*—something; *gariyan*—significant; *arthah*—purpose; *tat*—therefore; *atra*—here; *lalitam*—for Lalitā; *apeksamana*—waiting; *asmi*—I am.

Vṛndā: O noble lady, there is something very serious. For this reason I am waiting here for Lalitā.

paurnamasi: kidrso 'yam.

kidrsah—like what?; *ayam*—this.

Paurṇamāsī: What is it?

vṛndā: purve-dyur adistasmi govindena. yatha
ahara gauri-tirtham
madhura-sriyam tatra rantum icchami
padmavalambi-karaya

priyaya padmavatamsikaya

purve-dyuh—yesterday; *adista*—instructed; *asmi*—I was; *govindena*—by Kṛṣṇa; *yatha*—as; *ahara*—please bring; *gauri-tirtham*—to Gaurī-tīrtha; *madhura*—of spring; *sriyam*—the beauty; *tatra*—there; *rantum*—to enjoy pastimes; *icchami*—I desire; *padma*—a lotus; *avalambi*—holding; *karaya*—in Her hand; *priyaya*—with My beloved; *padma*—of lotuses; *avatamsikaya*—with garlands.

Vṛndā: Yesterday I received a request from Govinda. He said: "Please decorate Gaurī-tīrtha so that it shines with spring beauty. In that place I wish to enjoy pastimes with My beloved, who wears garlands of lotus flowers and holds a lotus in Her hand."

paurnamasi: yuktam adistam yad adya saubhagya-purnima. tatha hi
prasunair adbhutaih kanta
kantena sravani-dine
prasadhita prasiddhena
saubhagyena vivardhate

yuktam—appropriate; *adistam*—requested; *yat*—because; *adya*—to today; saubhāgya—of auspiciousness; pūrṇimā—the full-moon day; *tatha hi*—furthermore; *prasunaih*—with flowers; *adbhutaih*—wonderful; *kanta*—the beloved; *kantena*—by the lover; *sravani-dine*—on the full-moon day of the month of Śrāvaṇa; *prasadhita*—decorated; *prasiddhena*—celebrated; *saubhagyena*—by the good fortune; *vivardhate*—is increased.

Paurṇamāsī: This is a very appropriate request, for today is the auspicious day known as saubhāgya-pūrṇimā. A famous verse says: "A woman decorated by her lover with many wonderful flowers on the full-moon day of the month of Śrāvaṇa will attain great good fortune".

tatas tatah.

tatah—then; *tatah*—then.

What happened then?

vṛndā: tatas ca tad-vṛtte sarika-mukhatah sakhi-samsadi sancarite yatharthatas tarkita-rādhārtha-siddhir api padma lalitam kataksayanti hathad avadit.

tatah—then; *ca*—also; *tat-vṛtte*—in the verse; *sarika*—of a female parrot; *mukhatah*—from the mouth; *sakhi*—of gopi-friends; *samsadi*—in the

assembly; *sancarite*—recited; *yatha-arthatah*—appropriately; *tarkita*—logically considered; *rādhā*—of Rādhā; *artha*—of the meaning; *siddhih*—the conclusion; *api*—although; *padma*—Padmā; *lalitam*—at Lalitā; *kataksayanti*—glancing from the corner of her eyes; *hathat*—vehemently; *avadit*—said.

Vṛndā: A female parrot recited that verse in the assembly of gopīs. Even though she knew that the verse actually referred to Rādhā, Padmā glanced at Lalitā from the corner of her eyes, and boldly said:

utphulla-murteh samam ullasantyas
candravales candraka-maṇḍalena
mlasyanti saubhagya-bhara-prabhabhir
garvandha-gopi-vadanambujani

utphulla—blossomed; *murteh*—whose form; *samam*—with; *ullasantyah*—glittering; *candravaleh*—of Candrāvalī; *candraka*—of peacock feathers; *mandalena*—with the circle; *mlasyanti*—will cause to wilt; *saubhagya*—of good fortune; *bhara*—of the abundance; *prabhabhih*—with the splendor; *garva*—with pride; *anda*—blinded; *gopi*—of the gopis; *vadana*—of the faces; *ambujani*—the lotus flowers.

"Her blossoming form glittering with happiness as she enjoys pastimes with peacock-feathered Kṛṣṇa, the full moon of Candrāvalī, shining with the moonlight of her great good fortune, will wilt the lotus faces of the gopīs blinded by their pride!"[123]

paurnamasi: tatas tatah.

tatah—then; *tatah*—then.

Paurṇamāsī: What happened then?

vṛndā: (vihasya) tatas ca smeraya drsti-mudrayaiva tam adhiram avadhirayanti lalita maya saha rādhām upasadya kalye prasthanaya tam ati-sambhramam lambhayam asa. paśya vṛtte 'dya yame seyam najagama.

vihasya—laughing; *tatah*—then; *ca*—also; *smeraya*—smiling; *drsti*—of a glance; *mudraya*—with the sign; *eva*—certainly; *tam*—to her; *adhiram*—foolish; *avadhirayanti*—treating with contempt; *lalita*—Lalitā; *maya*—me; *saha*—with; *rādhām*—to Rādhā; *upasadya*—went; *kalye*—at the proper time;

[123] Padmā took the words "padmāvalambi-karayā" ("who holds a lotus in Her hand") from Govinda's request to Vṛndā to mean "who is supported by Padmā". The word "candraka-maṇḍalena" refers to Kṛṣṇa, who is decorated with many peacock feathers.

prasthanaya—for departing; *tam*—Her; *ati*—with great; *sambhramam*—haste; *lambhayam asa*—went; *paśya*—look!; *vṛtte*—attained; *adya*—now; *yame*—the period of three hours; *ayam*—She; *na*—not; *ajagama*—has come.

Vṛndā: (laughing) Then, with a smiling glance, Lalitā showed her contempt for the foolish Padmā and went with me to Rādhā to quickly arrange Her meeting with Kṛṣṇa in the morning. Look! Even at this hour She still has not come.

lalita: sahi vunde juttam gavva-idam pa-uma-e. danim janidam. tattha patthane kudo amhanam joggada.

pravisya—entering; *sahi*—O friend; *vunde*—Vṛndā; *juttam*—properly; *gavva-idam*—being proud; *pa-uma-e*—by Padmā; *danim*—now; *janidam*—it is understood; *tattha*—there; *patthane*—in the journey; *kudo*—where?; *amhanam*—of us; *joggada*—the appropriateness.

Lalitā: (enters) Sakhi Vṛndā, Padmā had reason to be proud. Now I understand. How can we go there?

paurnamasi: putri katham evam.

putri—O daughter; *katham*—how?; *evam*—in this way.

Paurṇamāsī: My daughter, what do you mean?

lalita: bha-avadi tumha purado amhanam tina dohagga-sallena kim ugghadidena.

bha-avadi—O noble lady; *tumha*—of you; *purado*—in the presence; *amhanam*—of us; *tina*—there; *dohagga*—of misfortune; *sallena*—the mountain; *kim*—what is the need; *ugghadidena*—of pulling up.

Lalitā: O noble lady, what is the use of showing you our great misfortune?

paurnamasi: vatse susrusur asmi. varnyatam.

vatse—O child; *susrusuh*—eager to hear; *asmi*—I am; *varnyatam*—let it be described.

Paurṇamāsī: Child, I am very eager to hear it. Tell me.

lalita: (sasram) ajje gora-patta-suttena ganthide ekka divva-mala pi-a-sahi-e kanhassa dinna. sa amhehim pa-umi-a-dhammille takkalam jjevva

dittha.

sa—with; *asram*—tears; *ajje*—O noble lady; *gora*—golden; *patta*—silk; *suttena*—with a thread; *ganthida*—strung; *ekka*—one; *divva*—beautiful; *mala*—flower garland; *pi-a*—dear; *sahi-e*—by our friend; *kanhassa*—to Kṛṣṇa; *dinna*—was given; *sa*—that; *amhehim*—by us; *pa-umi-a*—of Padmā; *dhammille*—in the braided hair; *takkalam*—at that time; *jjevva*—certainly; *dittha*—was seen.

Lalitā: (with tears) O noble lady, our dear sakhi Rādhā strung a charming flower garland on a golden silk thread and gave it to Kṛṣṇa, but later we saw that same garland decorating Padmā's braided hair!

paurnamasi: sthane glanir iyam. badham asampraptam etad govindasya.

sthane—properly; *glanih*—unhappiness; *iyam*—this; *badham*—certainly; *asampraptam*—impropriety; *etat*—this; *govindasya*—of Kṛṣṇa.

Paurṇamāsī: Your sorrow is reasonable. It was not proper for Kṛṣṇa to do this.

vṛndā: santam amangalam.

santam—pacified; *amangalam*—the inauspiciousness.

Vṛndā: Now everything inauspicious is over.

paurnamasi: vrnde kathyatam kim namedam.

vrnde—O Vṛndā; *kathyatam*—let it be told; *kim*—what?; *nama*—indeed; *idam*—this.

Paurṇamāsī: Vṛndā, please explain.

vṛndā: varnitam me manysya-vakyaya taya kakkhatikaya kadamba-sakhayam malam alambya kalindim avagadhe vana-malini sampravṛtte ca ketaki-paraga-cakra-cande marun-mandale padma kilemam jahara. marutas tu muddha kalankam jagameti.

varnitam—described; *me*—to me; *manusya*—of human beings; *vakyaya*—with the words; *taya*—by her; *kakkhatikaya*—by Kakkhaṭīka; *kadamba*—of a kadamba tree; *sakhayam*—on the branch; *malam*—the garland; *alambya*—resting; *kalindim*—into the Yamunā; *avagadhe*—

entering; *vana*—of forest flowers; *malini*—wearing a garland; *sampravṛtte*—being so; *ca*—also; *ketaki*—of ketaki flowers; *paraga*—of pollen; *cakra-cande*—in the whirling circle; *marut*—of the wind; *mandale*—in the circle; *padma*—Padmā; *kila*—indeed; *imam*—the garland; *jahara*—took; *marutah*—the wind; *tu*—indeed; *muddha*—uselessly; *kalankam*—fault; *jagama*—attained; *iti*—thus.

Vṛndā: The old monkey Kakkhaṭīka told me what happened. Kṛṣṇa placed the garland on the branch of a kadamba tree, and then went to bathe in the Kālindī. While He was swimming, the wind raised a cloud of ketakī pollen, and Padmā stole the garland. And Kṛṣṇa thought that His garland was carried away by the wind.

lalita: dhutte munca nam vancanam.

dhutte—O rascal; *munca*—abandon; *nam*—this; *vancanam*—cheating.

Lalitā: O rascal, stop lying!

vṛndā: puspa-manjaribhyah sape.

puspa—of flowers; *manjaribhyah*—by the blossoms; *sape*—I swear.

Vṛndā: I swear by these blossoming flowers, it is true!

lalita: (visrabhya) hala saccam saccam. amha purado appano sohaggam vikkheventi pa-umi-a malam vivaredi. kanha-mittanam aggado una nam samvaredi.

visrabhya—with faith; *hala*—ah! it is; *saccam-it is true; saccam*—it is true; *amha*—of us; *purado*—in the presence; *appano*—of herself; *sohaggam*—the good fortune; *vikkheventi*—displaying; *pa-umi-a*—Padmā; *malam*—the garland; *vivaredi*—shows; *kanha*—of Kṛṣṇa; *mittanam*—of the friends; *aggado*—in the presence; *una*—again; *nam*—this; *samvaredi*—conceals.

Lalitā: (believing) Ah! It is true! It is true! In front of us, Padmā, proclaiming her good fortune, shows the garland, but she hides it in front of Kṛṣṇa's cowherd boy friends.[124]

paurnamasi: putri lalite sphutam atra purnimayam yusmakam

[124] Kṛṣṇa's friends also think that the garland was carried away by the wind.

anudyamaya padmaya tam chadma-caturim prasarya gauri-tirtham candravali lambhita.

putri—O daughter; *lalite*—Lalitā; *sphutam*—clearly; *atra*—here; *purnimayam*—on the full-moon day; *yusmakam*—of you; *anudyamaya*—for undoing the plans; *padmaya*—by Padmā; *tam*—this; *chadma*—of deception; *caturim*—expertise; *prasarya*—manifesting; *gauri-tirtham*—Gaurī-tīrtha; *candravali*—Candrāvalī; *lambhita*—has attained.

Paurṇamāsī: O daughter Lalitā, Padmā, skilled in deception, has taken Candrāvalī to Gaurī-tīrtha on this full-moon day just to destroy your plans.

vṛndā: yuktam aha bhagavati. tad adya gauri-tirthe rādhikopanitih kalyani me na pratibhati.

yuktam—properly; *aha*—has spoken; *bhagavati*—the noble lady; *tat*—therefore; *adya*—today; *gauri-tirthe*—at Gaurī-tīrtha; *rādhikā*—of Rādhikā; *upanitih*—taking; *kalyani*—auspicious; *me*—to me; *na*—not; *pratibhati*—appears.

Vṛndā: The noble lady speaks the truth. It doesn't seem auspicious to take Rādhikā there today.

(pravisya) visakha: vunde kalyani padibhadi tti bhananhi.

pravisya—entering; *vunde*—O Vṛndā; *kalayani*—auspicious; *padibhadi*—it appears; *tti*—thus; *bhanadi*—you should say.

Viśākhā: (enters) Vṛndā, you should say "it seems auspicious"!

vṛndā: katham evam.

katham—why?; *evam*—in this way.

Vṛndā: Why is that?

visakha: go-ullesari-muhado ajja sohagga-punnimam suni-a karala-e canda-ali appa-bhattuno mallassa pase patthavi-adi.

go-ula—of Gokula; *isari*—of the queen; *muhado*—from the mouth; *ajja*—today; *sohagga-punnimam*—the auspicious full-moon day of saubhagya-purnima; *suni-a*—hearing; *karala-e*—by Karālā; *canda-ali*—Candrāvalī; *appa*—own; *bhattuna*—of the husband; *mallasssa*—of the wrestler; *pase*—by the side; *patthavi-adi*—is placed.

Viśākhā: Hearing from Gokula's queen Yaśodā that today is the auspicious full-moon day, Karālā has arranged that Candrāvalī spend the whole day with her husband Govardhana Malla.

lalita: (sa-harsam) visahe ittha-de-o saro-anaho de pasidadu. ta tuvari-adu.

sa—with; *harsam*—joy; *visahe*—O Viśākhā; *ittha*—worshipable; *de-o*—deity; *daro-anaho*—the sun-god; *de*—to you; *pasidadu*—may be merciful; *ta*—therefore; *tuvari-adu*—let there be haste.

Lalitā: (happily) Viśākhā, may your worshipable deity, the sun-god, be merciful to you! Let's hurry up!

paurnamasi: putri vrnde kam apy adyatanim abhimanyor darunam durmantri-mudram rādhāyam avedya mayapy asyah sanka-pankavali-sankalanaya gauri-tirthe bhavitavyam.

putri—O daughter; *vnrde*—Vṛndā; *kam api*—something; *adyatanim*—present; *abhimanyoh*—of Abhimanyu; *darunam*—terrible; *durmantri*—of a bad advisor; *mudram*—the mark; *rādhāyam*—Rādhā; *avedya*—after informing; *maya*—by me; *api*—also; *asyah*—of Her; *sanka*—of fear; *panka*—of mud; *avali*—the abundance; *sankalanaya*—for washing away; *gauri-tirthe*—at Gaurī-tīrtha; *bhavitavyam*—shoul be.

Paurṇamāsī: Daughter Vṛndā, I will inform Rādhā of Abhimanyu's terrible plan given to him by a bad advisor, and then I will bring Her to Gaurī-tīrtha to wash away all the mud of Her worries.

vrnde: bhagavati purvena gauri-tirtham lavanga-kudungasya prangane sa-visakhaya rādhāya sardham sadhayatu tatra-bhavati. tavad avam madhavam asadayavah.

bhagavati—O noble lady; *purvena*—east; *gauri-tirtham*—to Gaurī-tīrtha; *lavanga*—of clove trees; *kudungasya*—of the forest bower; *prangane*—in the courtyard; *sa*—with; *visakhaya*—Viśākhā; *rādhāya*—Rādhā; *sardham*—with; *sadhayatu*—should go; *tatra-bhavati*—You; *tavat*—then; *avam*—we both; *madhavam*—to Kṛṣṇa; *asadayavah*—shall bring.

Vṛndā: O noble lady, you should go with Rādhā and Viśākhā to the forest bower of lavaṅga trees east of Gaurī-tīrtha, and we will bring Mādhava.

(paurnamasi visakhaya saha niskrantah).

paurnamasi—Paurṇamāsī: visakhaya—Viśākhā; *saha*—with; *niskrantah*—exits.

(Paurṇamāsī exits with Viśākhā).

lalita: (vṛndāya saha parikramya) hala pekkhi-adu dahine esa durado sevva-e samam jappanti pa-uma.

vṛndāya—Vṛndā; *sah*—with; *parikramya*—walking; *hala*—ah!; *pekkhi-adu*—should be seen; *dehine*—to the south; *esa*—she; *durado*—from faw away; *sevva-e*—Śaibyā; *samam*—with; *sappanti*—talking; *pa-uma*—Padmā.

Lalitā: (walks with Vṛndā) Ah! Look! To the south, some distance away, Padmā is talking with Śaibyā.

vṛndā: sakhi nasangatam vyahared visakha. (ity agrato gatva sa-vimarsam). sakhi paramautsukya-sambhutena bhurina sambhramena sambhedite rādhikā-vinayam anirdharya turnam avam viduram agate. tad atra ganga-pare paurnamasim ksanam pratipalayavah. (iti niskrante).

sakhi—O friend; *na*—not; *asangatam*—a lie; *vyaharet*—will speak; *visakha*—Viśākhā; *iti*—thus; *agratah*—ahead; *gatva*—going; *sa*—with; *vimaram*—reflecting; *sakhi*—O friend; *parama*—supreme; *autsukya*—of eagerness; *sambhutena*—manifested; *bhurina*—with great; *sambhramena*—excitement; *sambhedite*—bewildered; *rādhikā*—of Rādhikā; *vinayam*—the going; *anirdharya*—without understanding; *turnam*—quickly; *avam*—we both; *viduram*—far away; *agate*—have come; *tat*—therefore; *atra*—here; *ganga*—of the Manasi Gaṅgā; *pare*—on the opposite shore; *paurnamasim*—Paurṇamāsī; *ksanam*—for a moment; *pratipalayavah*—let both wait; *iti*—thus; *niskrante*—they both exit.

Vṛndā: Sakhi, Viśākhā will not lie. (Goes ahead, and then reflects) We were so excited and eager that even without knowing whether Rādhā will come we have quickly gone a great distance. Let us wait here for a moment on the opposite shore of Manasi Gaṅgā. (They both exit).

(tatah pravisatah padma-saibye).

tatah—then; *pravisatah*—enter; *padma*—Padmā; *saibye*—and Śaibyā.

(Padmā and Śaibyā enter.)

padma: sahi sevve ma kkhu dummana hohi.

sahi—O sakhi; *sevve*—Śaibyā; *ma*—don't; *kkhu*—indeed; *dummana*—unhappy; *hohi*—be.

Padmā: Sakhi Śaibyā, don't be unhappy.

saibya: pa-ume paramahitthassa alahena salahavam cittam samadhatum na kkhamamhi.

pa-ume—O Padmā; *parama*—supreme; *ahitthassa*—of the desire; *alanhena*—by the non-attainment; *salahavam*—unhappy; *cittam*—heart; *na*—not; *kkhama*—able; *amhi*—I am.

Śaibyā: Padmā, because my greatest desire is not fulfilled, I cannot pacify my unhappy heart.

(nepathye)
pa-ume canda-ali anijja-u go-addhanassa pasammi jhatti. nivvatta-i vaccha jaha kusumehim sunevaccha.

nepathye—behind the scenes; *pa-ume*—O Padmā; *canda-ali*—Candrāvalī; *anijja-u*—should be taken; *go-addhanassa*—of Govardhana Hill; *pasammi*—to the side; *jhatti*—at once; *nivvatta-i*—may be; *vaccha*—the child; *jaha*—as; *kusumehim*—with flowers; *sunevaccha*—nicely decorated.

(Off-stage) Padmā, Candrāvalī should be quickly taken to Govardhana so that my child can decorate her with flowers.[125]

saibya: pa-ume sudam jam ajji-a karala tam jjevva jappa-garalam puno uggiradi.

pa-ume—O Padmā; *sudam*—heard; *jam*—what; *ajji-a*—the noble lady; *karala*—Karālā; *tam*—that; *jjevva*—certainly; *jappa*—of words; *garalam*—poison; *puno*—again; *uggiradi*—spits.

Śaibyā: O Padmā, the noble Karālā is again spitting out poisonous words!

padma: hala ami-am kkhu edam jam pivi-a uvaladdha-balamhi jada.

[125] Karālā asks Padmā to bring Candrāvalī to her husband, Govardhana Malla.

hala—ah!; *ami-am*—nectar; *kkhu*—indeed; *edam*—this; *jam*—which; *pivi-a*—drinking; *uvaladdha*—attained; *bala*—stregnth; *amhi*—I am; *jada*—manifested.

Padmā: Ah sakhi, this is nectar! Drinking it, I have regained my strength!

saibya: (sa-vailaksyam) hala kadham vi-a.

sa—with; *vailaksyam*—bewilderment; *hala*—ah!; *kadham*—how?; *vi-a*—like that.

Śaibyā: (bewildered) How is that?

padma: muddhi-e go-addhanassa girino pase jevva tam gauri-titthaṁ.

muddhi-e—O bewildered girl; *go-addhanassa*—of Govardhana; *girino*—Hill; *pase*—on the side; *jevva*—certainly; *tam*—that; *gauri-titthaṁ*—Gaurī-tīrtha.

Padmā: O silly girl, Gaurī-tīrtha is by the side of Govardhana Hill!

saibya: (sa-harsam) sa-alattha-pandidasi. ta utthehi. canda-ali-am tattha nemha.

sa—with; *harsam*—happiness; *sa-ala*—of all; *attha*—purposes; *pandida*—a learned schorlar; *asi*—you are; *ta*—therefore; *utthehi*—rise; *canda-ali-am*—Candrāvalī; *tattha*—there; *nemha*—we shall bring.

Śaibyā (with happiness) In understanding how to achieve one's desires you are the most learned scholar! Let us bring Candrāvalī to that place!

padma: padhamam cce-a canda-ali ma-e calida. ta tuvarehi. nam anusaramha.

padhamam—at first; *cce-a*—certainly; *canda-ali*—Candrāvalī; *ma-e*—by me; *calida*—was sent; *ta*—therefore; *tuvarehi*—hurry; *nam*—Her; *anusaramha*—let us both follow.

Padmā: I already sent Candrāvalī there. Hurry! Let us follow her.

(ity ubhe parikramatah).

iti—thus; *ubhe*—both; *parikramatah*—walk).

(They both walk.)

saibya: pa-ume gauri-kide jo kkhu sampadido so kahim uvaharo.

pa-ume—O Padmā; *gauri*—of Gaurī; *kide*—for the sake; *jo*—which; *kkhu*—indeed; *sampadido so kahim uvaharo.*

pa-ume—O Padmā; *gauri*—of Gaurī; *kide*—for the sake; *jo*—which; *kkhu*—indeed; *sampadido*—prepared; *so*—that; *kahim*—where; *uvaharo*—the offering.

Śaibyā: Padmā, where is the offerings prepared for Gaurī?

padma: mahumangala-hatthe samappidotthi.

mahumangala—of Madhumaṅgala; *hatthe*—in the hand; *samappidotthi*—was placed.

Padmā: I gave them to Madhumaṅgala.

saibya: vivakkah-ulassa ukkarisam takki-a uttamami.

vivakkha—of our rivals; *ulassa*—of the community; *ukkarisam*—the superior position; *takki-a*—considering; *uttamami*—I faint.

Śaibyā: When I consider the superior position of our rivals, I become filled with despair...

padma: ma kkhu uttamma. jam eta-e mala-e damsida-e nirajjhavasa-o kido ma-e vivakkha-pakkho.

ma—don't; *kkhu*—indeed; *uttamma*—become unhappy; *jam*—because; *eta-e*—with this; *mala-e*—garland; *damsida-e*—shown; *nirajjhavasa-o*—disheartened; *vivakkha*—of rivals; *pakkhao*—the party.

Padmā: Don't be unhappy. By showing them this garland, I have completely discouraged them.

(saibya sa-harsam padmam alingati).

saibya—Śaibyā; *sa*—with; *harsam*—joy; *padmam*—Padmā; *alingati*—embraces.

(Śaibyā happily embraces Padmā).

padma:
sauhagga-punnimahe gauri-titthamhi phullide mahuna
ajja ramantim harina suhena canda-alim pekkha

sauhagga-punnimahe—on Saubhagya-purnima; *gauri-titthamhi*—at Gaurī-tīrtha; *phullide*—filled with blossoms; *mahuna*—with honey; *ajja*—now; *ramantim*—enjoying pastimes; *harina*—with Kṛṣṇa; *suhena*—happily; *canda-alim*—Candrāvalī; *pekkha*—look!

Padmā: Today, on the auspicious full-moon day, at Gaurī-tīrtha, filled with honey-dripping flowers, we will see Candrāvalī happily enjoying pastimes with Hari.

(nepathye sauhagga-punnimahe ity adi pathyate).

nepathye—behind the scenes; *sauhagga-punnimahe iti adi*—the verse beginning with the words "sauhagga-punnimahe"; *pathyate*—is recited.

(From the off-stage this verse is repeated).

saibya: (sadbhutam vilokya) hala ima-e muham vanki-kadu-a bi-accha-sarena pathanti-e kakkhadi-a-e amhe uvahasijjamha.

sa—with; *adbhutam*—wonder; *vilokya*—looking; *hala*—ah!; *ima-e*—by this; *muham*—mouth; *vanki-kadu-a*—making crooked; *bi-accha*—hideous; *sarena*—with a voice; *pathanti-e*—reciting; *kakkhadi-a-e*—by Kakkhaṭīka; *amha*—we both; *uvahasijjamha*—are mocked.

Śaibyā: (struck with wonder, looks) Ah! Making her mouth crooked, the old monkey Kakkhaṭī recites this verse in a hideous voice. In this way she is mocking us.[126]

padma: (sa-smitam) dutthe makkadi tundam de dahissam.

sa—with; *smitam*—a smile; *dutthe*—wicked; *makkadi*—monkey; *tundam*—mouth; *de*—your; *dahissam*—I will burn.

Padmā: (with a smile) O wicked monkey, I will burn your mouth!

(nepathye) pa-umi-e cittha cittha. sunnam tujjha gharam gadu-a na-ani-a-im gilissam.

[126] Kakkhaṭī is Rādhā's pet monkey.

nepathye—behind the scenes; *pa-umi-e*—Padmā; *citthaṁ*—stay; *cittha*—stay; *cunnam*—empty; *tujjha*—your; *gharam*—house; *gadu-a*—going; *na-ani-am*—fresh butter; *gilissam*—I will eat.

(Off-stage) O Padmā, just wait! Just wait! I will go to your empty house and eat all the fresh butter!

saibya: hala saccam gilissadi jam esa tam cce-a padhanti dhavida.

hala—ah!; *saccam*—truth; *saccam*—truth; *gilissadi*—will eat; *jam*—because; *esa*—she; *tam*—this; *eva*—certainly; *pathanti*—reciting; *dhavita*—will run.

Śaibyā: Ah! She is really going to eat it, running over there and saying these words!

padma: ma cintehi, ghare ajji-a karala citthadi. (iti parikramya sanskrtena). paśya paśya
sācī-kṛtāṅgam iha savya-karena yaṣṭim
viṣṭabhya vṛtta-saralām upakākṣa-kūpam
tiṣṭhann adho vitapinaḥ paśu-vṛnda-cārī
rīrīti gītim adhunā subalas tanoti

mā—don't; *cintehi*—worry; *ghare*—at home; *ajji-a*—the noble one; *karala*—Karālā; *citthadi*—stays; *iti*—thus; *parikramya*—walking; *sanskrtena*—in Sanskrit; *paśya*—look!; *paśya*—look!; *saci-krta*—tilted; *angam*—body; *iha*—here; *savya*—left; *karena*—with the hand; *yastim*—on the staff; *vistabhya*—resting; *vṛtta-saralam*—straight; *upakaksa-kupam*—arm; *tisthan*—standing up; *adhah*—beneath; *vitapinah*—a tree; *pasu*—of cows; *vṛndā*—the multitude; *cari*—herding; *ri-ri*—ri-ri; *iti*—thus; *gitim*—a song; *adhuna*—now; *subalah*—Subala; *tanoti*—does.

Padmā: Don't worry, noble Karālā is at home. (Walks and then says) Look! Look! Leaning on a stick with his left hand, Subala stands beneath a tree, and in the presence of many cows sings "rī-rī".

saibya: (parikramya) hala puvvena sankarisana-kudam canda-ali disa-i.

parikramya—walking; *hala*—ah!; *puvvena*—in the east; *sankarisana-kundam*—Saṅkarṣaṇa-kunda; *canda-ali*—Candrāvalī; *disa-i*—is seen.

Śaibyā: (walking) I see Candrāvalī to the east of Saṅkarṣaṇa-kuṇḍa.

padma: (sa-harsam sanskrtena).
ayaṁ puraḥ smera-mukhāravindaḥ
prayāna-līlā-kṛta-kumbhi-nindaḥ
kalevara-dyoti-hṛtākṣi-tāndram
candrāvalīṁ vindati kṛṣṇa-candraḥ

sa—with; *harsam*—happiness; *sanskrtena*—in Sanskrit; *ayam*—He; *purah*—in the presence; *smera*—smiling; *mukha*—face; *aravindah*—lotus flower; *prayana*—of walking; *lila*—by the pastimes; *krta*—done; *kumbhi*—of the elephant; *nindah*—criticism; *kalevara*—of the body; *dyoti*—by the luster; *hrta*—stolen; *aksi*—of the eyes; *tandrah*—sleepiness; *candravalim*—Candrāvalī; *vindati*—finds; *kṛṣṇacandrah*—the moon of Kṛṣṇa.

Padmā: (with joy) His smiling face as beautiful as a lotus flower, His playful gait criticizing the gracefulness of the elephants, and the splendor of His bodily luster robbing the eyes of their fatigue, the moon-faced Kṛṣṇa has now found Candrāvalī.

(tatah pravisati kṛṣṇam candravali ca).

tatah—then; *pravisati*—enters; *kṛṣṇah*—Kṛṣṇa; *candravali*—Candrāvalī; *ca*—and.

(Kṛṣṇa and Candrāvalī enter).

kṛṣṇaḥ: (vartmavarudhya) priye distyadya saundarya-makaranda-bhrngarayitasi mamaksi-bhrngayoh.

vartma—the path; *avarudhya*—blocking; *priye*—O beloved; *distya*—by good fortune; *adya*—now; *saundarya*—of beauty; *makaranda*—of the honey; *bhrngarayita*—become a pitcher; *asi*—you have; *mama*—of Me; *aksi*—of the eyes; *bhrngayoh*—for the two bumble-bees.

Kṛṣṇa: (blocking the path) O beloved! I am very fortunate, because today, to the joy of the two bumble-bees of My eyes, you have kindly assumed this form of a pitcher filled with the honey of beauty!

candravali: munca maggam. jam gauri-tittham gadu-a kacca-ani-am accissam.

munca—give up; *maggam*—the path; *jam*—because; *gauri-tittham*—to Gaurī-tīrtha; *gadu-a*—going; *kacca-ani-am*—Kātyāyanī; *accissam*—for worship.

Candrāvalī: Please let me pass! I am going to Gaurī-tīrtha to worship Kātyāyanī!

kṛṣṇaḥ: (sa-smitam)
labdham mam avalokya tanvi purato romalir abhyudgata
netre padya-vidhim ksaraj-jala-bharaih prityarpayam cakratuḥ
vaksas ca skhalad-uttariyam adisad divyasanam sambhramad
vamayas tava daksinah parikaro distyadya vṛtto mayi

sa—with; *smitam*—a smile; *labdham*—obtained; *mam*—Me; *avalokya*—seeing; *tanvi*—O slender girl; *puratah*—in the presence; *roma*—of hairs; *alih*—the series; *abhyudgata*—stands up; *netre*—the eyes; *padya-vidhim*—water for washing the feet; *ksarat*—streaming; *jala*—of water; *bharaih*—with an abundance; *pritya*—with love; *arpayam cakratuh*—offer; *vaksah*—the chest; *ca*—also; *skhalat*—slipping; *uttariyam*—bodice; *adisat*—shows; *divya*—splendid; *asanam*—a seat; *sambhramat*—from excitement; *vamayah*—contrary; *tava*—of you; *daksinah*—friendly; *parikarah*—followers; *distya*—by good fortune; *adya*—now; *vṛttah*—engaged; *mayi*—towards Me.

Kṛṣṇa: (with a smile) Seeing Me, the hairs of your body rise out of respect, your eyes affectionately offer many tears as pādya to wash My feet, and your breasts allow their bodice to slip a little to show Me a splendid āsana. O agitated slender girl, even though you are unfavourable, fortunately your friends are very friendly and kind to Me![127]

sakhyaḥ: (upasrtya) sahi santi bhurino magga. ta ekassim niruddhe niruddha na homhi.

sakhyau—the two gopi-friends; *sahi*—O friend; *santi*—there are; *bhurino*—many; *magga*—paths; *ta*—therefore; *ekassim*—when one; *niruddhe*—is blocked; *niruddha*—stopped; *na*—not; *homhi*—do we become.

The two gopi-friends: (approaching) Sakhi, there are many paths. When one is blocked, we choose another one.

candravali: (saci-grivam alokya) hala ditthi-a tumhehim sahidamhi samvutta.

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[127] "O slender girl, although you are going to worship Kātyāyanī, it seems your friends want to worship Me!"

saci—tilting; *grivam*—neck; *alokya*—looks; *hala*—ah!; *ditthi-a*—by good fortune; *tumhehim*—by you; *sahidamhi*—assisted; *amhi samvutta*—I am.

Candrāvalī: (tilting her neck, she looks) Ah! Fortunately you are with me!

kṛṣṇaḥ: (svāgatam) katham adya rādhābhisisarayisor mamantike candravalir upasthita.

svāgatam—aside; *katham*—how is it?; *adya*—now; *rādhā*—with Rādhā; *abhisisarayisoh*—desiring to meet; *mama*—of Me; *antika*—nearby; *candravalih*—Candrāvalī; *upasthita*—appeared.

Kṛṣṇa: (aside) How is it that even though I yearn to meet with Rādhā, Candrāvalī has appeared here?

padma: (janantikam) candamuha pa-umavalambi-kara-e tti tuha manorādhām suni-a chalena ma-e canda-ali lambhide.

jana—the person; *antikam*—near; *candamuha*—O moon-faced one; *pa-uma*—of Padmā; *avalambi*—resting; *kara-e*—in the hand; *tti*—thus; *tuha*—of You; *manorādhām*—the desire; *suni-a*—hearing; *chalena*—by a trick; *ma-e*—by me; *canda-ali*—Candrāvalī; *lambhida*—brought.

Padmā: (whispers to Kṛṣṇa) O moon-faced one! When I heard Your words "I wish to enjoy pastimes with My beloved, who holds Padmā's hand", I understood Your desire and, by a trick, brought Candrāvalī here.

kṛṣṇaḥ: (svāgatam) am jnatam. padma-mandanam abhilasyatah mayaiva dattantarasi. kim te dusanam. (prakasam) sakhi prasiddhaiva padmayah padmanabha-paksa-patita.

svāgatam—aside; *am*—an interjection of recollection; *jnatam*—understood; *padma*—with a lotus flower; *mandanam*—ornamented; *abhilasyata*—desiring; *maya*—by Me; *eva*—certainly; *datta*—given; *antara*—another meaning; *asi*—you are; *kim*—what?; *te*—of you; *dusanam*—the fault; *prakasam*—openly; *sakhi*—O friend; *prasiddha*—famous; *eva*—certainly; *padmayah*—of Padmā; *padmanabha*—of the lotus-naveled Kṛṣṇa; *paksa-patita*—partiality.

Kṛṣṇa: (aside) Ah, I understood. I wished the girl decorated with

lotus flower, but she misunderstood Me. It is not her fault. (Openly) Sakhi, Padmā and Padmanābha's friendship is well-known to everyone!

padma: aho turidam gauri-titttham lambhehi canda-ali-am.

aho—Ah; *turidam*—quickly; *gauri-titttham*—to Gaurī-tīrtha; *lambhehi*—take; *canda-ali-am*—Candrāvalī.

Padmā: Aho! Quickly take Candrāvalī to Gaurī-tīrtha!

kṛṣṇaḥ: (svāgatam) candravaler agatir eva rādhikodyama-pratibandhini vṛtta. tad enam eva nirvyalika-bhavam tavat pramodayan svam mano vinodayami.

svāgatam—aside; *candravaleh*—of Candrāvalī; *agatih*—the arrival; *eva*—certainly; *rādhikā*—of Rādhikā; *udyama*—the effort; *pratibandhini*—thwarting; *vṛtta*—is; *tat*—therefore; *enam*—her; *eva*—certainly; *nirvalika*—sincere; *bhavam*—whose feelings; *tavat*—then; *pramodayan*—pleasing; *svam*—own; *manah*—heart; *vinodayami*—I shall please.

Kṛṣṇa: (aside) The arrival of Candrāvalī will certainly create an obstacle for Rādhā's coming here. Candrāvalī's feelings for Me are sincere. Therefore, by pleasing her, I will also satisfy My own heart.

(prakasam)
dhrta-padmotsava-santatir
alabdha-dosodaya sada sphurati
sakhi kṛṣṇa-paksa-purna
candravlir adbhuta tvam asi

prakasam—openly; *dhrta*—sustaining; *padma*—of lotuses (or Padmā); *utsava*—of jubilant festivals (or blooming); *santatih*—a multitude; *alabdha*—not attained; *dosa*—of faults; *udaya*—the arisal; *sada*—always; *sphurati*—is manifested; *sakhi*—O friend; *kṛṣṇa*—of Kṛṣṇa (or dark); *paksa*—at the side (or the half of the month); *purna*—full; *candravalih*—Candrāvalī (or many moons); *adbhuta*—wonderful; *tvam*—you; *asi*—are.

(Openly) O sakhi, you give many festivals of happiness to Padmā, and you are always radiant and faultless. O Candrāvalī, always staying in My company, you look wonderful!

Or: O sakhi, you are an amazing row of faultless, shining moons that nourish the multitudes of lotus flowers and always remain full,

even during the dark fortnight!

(ity agre parikramya) kurangaksi paśya kananasya kamaniyatam.

iti—thus; *agre*—ahead; *parikramya*—walking; *kuranga-aksi*—O doe-eyed girl; *paśya*—look; *kananasya*—of the forest; *kamaniyatam*—at the beauty.

(Walking ahead) O doe-eyed girl, look at the beauty of the forest!

padma: hala eso purado suranga-nama kanhassa kurango. jassa gharini sa kidatthi rangini nama kurangi.

hala—ah!; *eso*—he; *purado*—in front; *suranga*—Suraṅga; *nama*—named; *kanhassa*—of Kṛṣṇa; *kurango*—the deer; *jassa*—of him; *gharini*—the wife; *sa*—she; *kidatthi*—is; *rangini*—Raṅgiṇī; *nama*—named; *kurangi*—the doe.

Padmā: Ah! Here is Kṛṣṇa's deer Suraṅga. His wife is the doe named Raṅgiṇī.

kṛṣṇaḥ: (sa-cakitam nepathye karnam dattva svāgatam) nunam agata rādhā yad ayam rangini-kantha-dhvanir darodancati.

sa—with; *cakitam*—alarmed; *nepathye*—in the direction of behind the stage; *karnam*—an ear; *dattva*—placing; *svāgatam*—aside; *nunam*—is it not?; *agata*—arrived; *rādhā*—Rādhā has; *yat*—because; *ayam*—this; *rangini*—of Raṅgiṇī; *kantha*—of the throat; *dhvanih*—resounding; *dara*—faintly; *udancati*—arises.

Kṛṣṇa: (frightened, He points an ear in the direction of the off-stage, and says to Himself) Rādhā has certainly come here, because I can hear the faint sounds of Raṅgiṇī in the distance.

padma: kadham eso surango dakkhinahimuham dha-ido.

kadham—why?; *eso*—he; *surango*—Suraṅga; *dakkhina-ahimuham*—in the sourthern direction; *dha-ido*—runs.

Padmā: Why did Suraṅga suddenly run to the south?

kṛṣṇaḥ: (punar atma-gatam) nistankitam eva rangini-kantha-sabdenayam akrstah kurango gauri-tirtham jagama. sankarsana-tirtha-tira-vana-lekhayam vilambamanah ksanam udarkam yami.

punah—again; *atma-gatam*—to Himself; *nistankita*—without fear; *eva*—certainly; *rangini*—of Raṅgiṇī; *kantha*—of the throat; *sabdena*—by the sound; *ayam*—he; *akrstah*—attracted; *kurangah*—the deer; *gauri-tirtham*—to Gaurī-tīrtha; *tira*—by the shore; *vana-lekhayam*—in the grove of trees; *vilambamanah*—lingering; *ksanam*—for a moment; *udarkam*—a later time; *yami*—I shall think.

Kṛṣṇa: (again to Himself) Attracted by the sound of Raṅgiṇī's voice, Suraṅga has now gone to Gaurī-tīrtha. I will stay for a while in the forest near Saṅkarṣaṇa-tīrtha and think about what to do next.

padma:
na-a-pa-umini-sahassam ahamana-rasuttaranga-vitthari
u-a go-ulam vi-a puro saro-aram rehadi ppharam

na-a—new; *pa-umini*—hosts of lotus flowers; *sabassam*—thousands; *ahamana*—purifying sins; *rasa*—nectar water; *uttaranga*—with waves; *vitthari*—expanding; *u-a*—look!; *go*—of cows; *kulam*—a herd; *vi-a*—like; *puro*—in the presence; *saro-aram*—the lake; *rehadi*—is splendid; *ppharam*—large.

Padmā: Filled with thousands of new lotus flowers and overflowing with waves of sweetness that wash away all sins, this large shining lake appears like a great herd of surabhi cows.

Or: This large splendid lake appears like Gokula village filled with thousands of lotus-like gopīs and spreading waves of rasa that inundate Kṛṣṇa's heart.

kṛṣṇaḥ: priye paśya paśya
mitre vicitram anuraga-bharam vahanti
samvardhitali-nikara sva-rasodayena
sat-karnikojjvala-rucir bhuvane samantal
laksmin tanoti bhavativa sarojiniyam

priye—O beloved; *paśya*—look!; *paśya*—look!; *mitre*—to the sun; *vicitram*—wonderful; *anuraga*—of love; *bharam*—an abundance; *vahanti*—carrying; *samvardhita*—increased; *ali*—of bumble-bees; *nikara*—the swarms; *sva*—own; *rasa*—nectar; *udayena*—by the arisal; *sat*—beautiful; *karnika*—of the whorl; *rucih*—the splendor; *bhuvane*—in the lake or world; *samantat*—in all directions; *laksmin*—beauty; *tanoti*—manifests; *bhavati*—you; *iva*—like; *sarojini*—lotus; *iyam*—this.

Kṛṣṇa: Beloved, look! Look! Bearing great and wonderful love for

the sun, delighting the bumble-bees with its nectar, this lotus flower that has such a lovely whorl displays its beauty throughout the entire lake, just as you manifest your beauty throughout the whole world!

Or: Beloved, look! Look! Bearing great and wonderful affection for your intimate friend Kṛṣṇa, delighting your gopi-friends with the nectar of your ever-increasing love feelings, and decorated with excellent splendid earrings, you, O lotus-like girl, spread your beauty to the whole world!

saibya: nam manoharam pa-uminim kisa kalanihi-malanam karedi.

nam—this; *manoharam*—charming; *pa-uminim*—lotus flower; *kisa*—why?; *kalanihi*—the moon of Kṛṣṇa; *malanam*—fading; *karedi*—does.

Śaibyā: Why does the moon of Kṛṣṇa make this charming lotus-like girl wilt?

padma: (candram upadisya sakutam)
suranuratta-hi-a i-am pa-umini pasaridamo-a
iha na tumam kkhana-ra-o tarahisa kkhivehi karam

candram—the moon; *upadisya*—indicating; *sa*—with; *akutam*—meaning; *sura*—for the sun (or to the mighty hero); *anuratta*—with love; *hi-a-a*—in the heart; *i-am*—this; *pa-umini*—lotus flower; *pasarida*—manifests; *amo-a*—fragrance; *iha*—here; *na*—not; *tumam*—you; *kkhana*—for a moment; *ra-o*—reddish; *tarahisa*—O lord of Tārā; *kkhivehi*—extend; *karam*—rays of light.

Padmā: (pointing to the moon, she speaks the following meaningful words) This fragrant lotus bear love for the sun. O moon who is red for only a moment, don't cast your rays here!

Or: This blissful lotus-like girl is attracted to her mighty husband Govardhana Malla. O lord of Rādhā, whose love for Candrāvalī lasts for only a moment, don't place Your hand upon her!

kṛṣṇaḥ: padme natra tarapatir aparādhyati. yad iyam padmini cancalaya padmaya sayam mucyamana mlayati.

padme—O Padmā; *na*—not; *atra*—here; *aparādhyati*—offends; *tarapatih*—the moon; *yat*—because; *iyam*—this; *padmini*—lotus flower; *cancalaya*—fickle; *padmaya*—goddess of fortune Lakṣmī-devi; *sa ayam*—she; *mucyamana*—abandons; *mlayati*—wilts.

Kṛṣṇa: O Padmā, the moon is not at fault here. This lotus flower wilts because the fickle goddess of fortune has abandoned her.

Or: O Padmā, I am not at fault here. This lotus-like girl wilts because the fickle Padmā has abandoned her.

candravali: (sa-smitam puro vilokya sanskrtena)
samada-madhupa-laulyotsekam alokya sanke
vihasati latikali puspa-sobha-bharena
visrjati makaranda-cchadmana baspa-bindun
iyam ati-mrdur eka snehatah svarna-yuthi

sa—with; *smitam*—a smile; *purah*—ahead; *vilokya*—looking; *sanskrtena*—in Sanskrit; *sa*—-with; *mada*—intoxication; *madhupa*—of the bees; *laulya*—of greed; *utsekam*—overflowing; *alokya*—of creepers; *ali*—the host; *puspa*—of flowers; *sobha*—of beauty; *bharena*—with the abundance; *visrjati*—abandons; *makaranda*—of honey; *chadmana*—on the pretext; *baspa*—of tears; *bindun*—drops; *iyam*—this; *ati*—very; *mrduh*—delicate; *eka*—one; *snehatah*—out of love; *svarna*—golden; *yuthi*—yūthī flower.

Candrāvalī: (smiling, she looks ahead, and says) I think the creepers have noticed the overflowing greed of the intoxicated bumble-bee, and they are now laughing with the great beauty of their flowers. Only this delicate golden yūthī flower, under the pretext of dripping honey, sheds tears of love.[128]

kṛṣṇaḥ: priye paśya paśya
ayam ucca-śiraḥ kadamba-rājaḥ
sphurad-indindira-vṛnda-vandi-gītaḥ
surabhī-kula-puccha-cāmarāli-
marudāvījita-vigrahaś cakāsti

priye—O beloved; *paśya*—look!; *paśya*—look!; *ayam*—this; *ucca*—raised; *sirah*—whose head; *kadamba*—of kadamba trees; *rajah*—the king; *sphurat*—manifested; *indindira*—of bumble-bees; *vnrda*—of the host; *vandi*—by the poets; *gitah*—glorified is song; *surabhi*—of the surabhi cows; *kula*—of the herd; *puccha*—of the tails; *camara*—of camara wisks; *ali*—of the multitude; *marut*—by the breeze; *avijita*—fanned; *vigrahah*—whose form; *cakasti*—is manifest.

[128] Here the creepers are other gopīs, the golden yūthī flower is Candrāvalī, and the tears indicate her great prema.

Kṛṣṇa: Beloved, look! Look! Glorified by the songs of the bumble-bee poets, and fanned by the camara wisks of the surabhi cows's tails, this king of the kadamba trees stands so proudly!

candravali: amhahe lalida vundavana-lacchi.

amhahe—ah!; *lalida*—charming; *vundavana*—of Vṛndāvana; *lacchi*—the beauty.

Candrāvalī: Ah! How enchanting is the beauty of Vṛndāvana forest!

(tatah pravisati lalita vṛndā ca).

tatah—then; *pravisati*—enters; *lalita*—Lalitā; *vṛndā*—Vṛndā; *ca*—and.

(Lalitā and Vṛndā enter.)

lalita: (puro drstva sa-vyatham) kakkhadam purado sankadam eso.

purah—ahead; *drstva*—looking; *sa*—with; *vyatham*—sorrowful; *kakkhadam*—solid; *purado*—ahead; *sankadam*—difficulty; *eso*—this.

Lalitā: (looking ahead, she becomes sad) There is a serious problem ahead of us.

vṛndā: hanta durlanghya-sasana kila karala. tat katham adya padmayatra candravalir upanita.

hanta—Oh; *duh*—difficult; *langhya*—to transgress; *sasana*—order; *kila*—indeed; *karala*—Karālā; *tat*—therefore; *katham*—how; *adya*—now; *padmaya*—by Padmā; *atra*—here; *candravalih*—Candrāvalī; *upanita*—was brought.

Vṛndā: Hanta! It is not easy to disobey Karālā's order. How then has Padmā been able to bring Candrāvalī here?

lalita: hala sa-ala-vijja-vi-addhasi. ta kaddhehi ido kanham.

hala—sakhi; *sa-ala*—all; *vijja*—of knowledge; *vi-addha*—expert; *asi*—you are; *ta*—therefore; *kaddhehi*—please pull; *ido*—here; *kanham*—Kṛṣṇa.

Lalitā: Sakhi, you are skilled in all kinds of knowledge. Pull Kṛṣṇa out from their company.

vṛndā:
svasya prema-maninam
gaurava-bhajam iyam vara yatri
harina pariharaniya
katham nu candravali bhavita

svasya—own; *prema*—of love; *maninam*—of the jewels; *gaurava*—respect; *bhajam*—possessing; *iyam*—this; *vara*—exalted; *yatri*—receptacle; *harina*—by Kṛṣṇa; *pariharaniya*—reject; *katham*—how is it?; *nu*—indeed; *candravali*—Candrāvalī; *bhavita*—will be.

Vṛndā: Candrāvalī is a precious treasure of love and reverence for Kṛṣṇa. How will we convince Hari to leave her?[129]

lalita: (sanskrtena)
yasyopalabhya gandham
gaurava-kulam asu cauravad bhramati
udbhatam anuraga-bhatam
tam ranjita-nagaram naumi

sanskrtena—in Sanskrit; *yasya*—of whom; *upalabhya*—perceiving; *gandham*—the fragrance; *gaurava*—of reverence; *kulam*—the abundance; *asu*—at once; *caura*—a thief; *vat*—like; *bhramati*—goes; *udbhatam*—vehement; *anuraga*—of love; *bhatam*—the warrior; *tam*—to Him; *ranjita*—charmed; *nagaram*—hero; *naumi*—I offer my respectful obeisances.

Lalitā: I offer my respectful obeisances to the furious warrior of Rādhā's great love that enchants the amorous hero Kṛṣṇa. The slightest scent of that warrior's presence immediately makes Candrāvalī's reverent affection run away like a thief.[130]

vṛndā: sakhi yuktam bravisi. kintu daksinya-mudreyam candravalya kṛṣṇasya tatah khalv amum durakarsam kathayami.

sakhi—O friend; *yuktam*—rightly; *bravisi*—you speak; *kintu*—however; *daksinya*—of kindness; *mudra*—the mark; *iyam*—this; *candravalya*—with Candrāvalī; *kṛṣṇasya*—of Kṛṣṇa; *tatah*—therefore; *amum*—this; *duh-akarsam*—difficult to pull out; *kathayami*—I say.

Vṛndā: Sakhi, you speak rightly. Still, Kṛṣṇa is now showing

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[129] The word "gaurava-bhājām" means that Candrāvalī has ghṛta-sneha, affection for Kṛṣṇa in which reverence prevails.
[130] Here "anurāga-bhaṭa" means consisting of "madhu-sneha".

favor to Candrāvalī. Therefore I say it will be difficult to pull Him away from her company.

lalita: vunde saccam bhanasi. ta imassim accahide kim saranam.

vunde—O Vṛndā; *saccam*—the truth; *bhanasi*—you speak; *ta*—therefore; *imassim*—in this; *accahide*—catastrophe; *kim*—what?; *saranam*—is the shelter.

Lalitā: Vṛndā, you speak the truth. What will be our shelter in this calamity?

vṛndā: prathamam gosthim avisya tattvam avadharayavah.

prathamam—first; *gosthim*—the group; *avisya*—entering; *tattvam*—the truth; *avadhayavah*—we shall determine.

Vṛndā: First let us go to them and try to understand the situation.

(ity ubhe parikramatah).

iti—thus; *ubhe*—both; *parikramatah*—walk.

(They both walk).

saibya: (vilokya janantikam) hala pa-ume hanta nunam gauri-titthe rahi sangada. pekkha tad disado lalida miladi.

vilokya—seeing; *jana-antikam*—to a single person; *hala*—sakhi; *pa-ume*—Padmā; *hanta*—Ah; *nunam*—indeed; *gauri-titthe*—at Gaurī-tīrtha; *rahi*—Rādhā; *sangada*—is met; *pekkha*—look!; *tat*—therefore; *disado*—from that direction; *lalida*—Lalitā; *miladi*—meets.

Śaibyā: (seeing them, she whispers to Padmā) Ah! Sakhi Padmā, Rādhā must have come to Gaurī-tīrtha. Look! Lalitā is coming from that direction!

padma: ka de hani ? jam harina dupparihara pi-a-sahi.

ka—what?; *de*—for us; *hani*—the harm; *jam*—because; *harina*—by Kṛṣṇa; *dupparihara*—difficult to be abandoned; *pi-a*—dear; *sahi*—our friend.

Padmā: What harm is there for us? It is very difficult for Hari to leave our dear sakhi Candrāvalī.

lalita: (upasrtya) hala canda-ali vallaha-sinehanahinassa kurangi-sangha-bhu-angassa kurangassa ghare na kkhu amhehim rangini-vasanijja. jam imina masabbhantare vi sa kala-sara-kumari na sumari-adi ta ettha tumam sakkhinim kadum a-adamhi.

upasrtya—approaching; *hala—sakhi*; *canda-ali*—Candrāvalī; *vallaha*—of the lover; *sineha*—of the love; *anahissa*—ignorant; *kurangi*—of does; *sangha*—to the flock; *bhu-angassa*—feeling affection; *kurangassa*—of deer; *ghare*—at home; *na*—not; *kkhu*—indeed; *amhehim*—by us; *rangini*—of Raṅgiṇī; *vasanijja*—could stay; *jam*—because; *imina*—by him; *masa*—a month; *abbhantare*—within; *vi*—even; *sa*—she; *kala-sara-kumari*—the young black doe; *na*—not; *sumari-adi*—is remembered; *ta*—therefore; *ettha*—here; *tumam*—to you; *sakkhinim*—a witness; *kadum*—to make; *a-adamhi*—I have come.

Lalitā: (approaching) O sakhi Candrāvalī, this deer ignores the love of his beloved, and he has become a debauchee who loves all the does. We should not allow the doe Raṅgiṇī to stay with him. I have come to you to bear witness that this black deer has not remembered his young doe for an entire month.

(candravali smayate).

candravali—Candrāvalī; *smayate*—smiles.

(Candrāvalī smiles).

kṛṣṇaḥ: (svāgatam) hanta mad-artham agata lalita. (candravalim alokya chalam alambate. prakasam). lalite hrdayengitam avijnaya mudha surangam upalabhase. tad esa sandesas tvaya tasyam avedyatam.

svāgatam—aside; *hanta*—Oh; *mat-artham*—for My sake; *agata*—has come; *lalita*—Lalitā; *candravalim*—at Candrāvalī; *alokya*—glancing; *chalam*—a trick; *alambate*—takes to; *prakasam*—openly; *lalite*—O Lalitā; *hrdaya*—of the heart; *ingitam*—the intention; *avijnaya*—not understanding; *mudha*—uselessly; *surangam*—Suraṅga; *upalabhase*—you critise; *tat*—therefore; *esah*—this; *sandesah*—message; *tvaya*—by you; *tasyam*—to her; *avedyatam*—should be caused to be known.

Kṛṣṇa: (to Himself) Hanta! Lalitā has come for Me. (Glancing at Candrāvalī, He cunningly says) Lalitā, you criticise Suraṅga unfairly. You do not know the true intentions within his heart. Please give this message to the doe Raṅgiṇī:

harināhilasyamana
saranga-ramani sada tvam atrasi
tad amum tvad-vasa-hrdayam
hrdayangama-locane viddhi

harina—by the deer (or Hari); *abhilasyamana*—desired; *saranga*—of the deer (or playful); *ramani*—O wife (or beautiful girl); *sada*—always; *tvam*—you; *atra*—here; *asi*—are; *tat*—therefore; *amum*—him; *tvat*—of you; *vasa*—under the control; *hrdayam*—whose heart; *hrdayam*—to the heart; *gama*—touching (captivating); *locane*—whose eyes; *viddhi*—please know.

"O belowed doe of Suraṅga, this deer always desires you. O doe with charming eyes, please know that Suraṅga's heart always belongs to you!"

Or: "O playful girl, Hari is always striving for You! O girl with captivating eyes, please know that Kṛṣṇa's heart is always under Your control!"

padma: (janantikam) kanha appaano pi-a-janam laddhosi. ta juttam ajo-a-jogganam amhanam visajjanam.

jana—the person; *antikam*—near; *kanha*—O Kṛṣṇa; *appano*—of the Self; *pi-a-janam*—beloved; *laddhosi*—You have attained; *ta*—therefore; *juttam*—it is proper; *ajo-a-jogganam*—who are not qualified to associate with You; *amhanam*—of us; *visajjanam*—abandonment.

Padmā: (whispers to Him) Kṛṣṇa, You have attained Your beloved. Now You may abandon us, who are not qualified to associate with You.

kṛṣṇaḥ:
karavani hanta divyam
divyangi madonnatasu gopisu
anuragitam sakhi dadhe
rādhā-gandhisu na vamasu

karavani—I do; *hanta*—indeed; *divyam*—a vow; *divya*—splendid; *angi*—whose limbs; *mada*—with pride; *unnatasu*—raised; *gopisu*—among the gopis; *anuragitam*—love; *sakhi*—O friend; *dadhe*—I place; *rādhā*—of Rādhā; *gandhisu*—who bear the fragrance; *na*—not; *vamasu*—contrary.

Kṛṣṇa: O sakhi, O splendidly beautiful one, I swear that I have no attraction for the proud, crooked gopīs who are even slightly

related to Rādhā!

Or: O splendidly beautiful sakhi, I swear that I love the gopīs who are related to Rādhā, and who are filled with sweet love for Me. But I have no attachment to the gopīs, who do not bear even the slightest fragrance of Rādhikā.[131]

padma: (sa-darpa-smitam) sahi lalide accari-am accari-am. tumam kkhu anuraha bhanijjasi. ta kisa ajja raha-e u-a-am vina u-idasi.

sa—with; *darpa*—pride; *smitam*—smiling; *sahi*—O friend; *lalide*—Lalitā; *accari-am*—wonderful; *accari-am*—wonderful; *tumam*—you; *kkhu*—indeed; *anuraha*—Anuraha; *bhanijjasi*—are called; *ta*—therefore; *kisa*—why?; *ajja*—now; *raha-e*—of Rādhā; *u-a-am*—the appearance; *vina*—without; *u-idasi*—you have appeared.

Padmā: (with a proud smile) O sakhi Lalitā, how wonderful! How wonderful! You are called Anurādhā because you always accompany Rādhā. How is it that today you have come here without Her?[132]

lalita: (sanskrtena)
rolambi-nikurambam
cumbati gandam pipasaya tasya
sarati trsarta sarasim
sa karindram tam punar na hi sa

sanskrtena—in Sanskrit; *rolambi*—of bees; *nikurambam*—the swarm; *cumbati*—kisses; *gandam*—the cheek; *pipasaya*—with a desire to drink; *tasya*—of him; *sarati*—goes; *trsa*—with thirst; *artah*—pained; *sarasim*—to the lake; *sah*—he; *kari*—of elephants; *indrah*—the king; *tam*—to him; *punah*—again; *na*—not; *hi*—indeed; *sa*—the lake.

Lalitā: With great thirst the bees kiss the cheek of the king of elephants. Suffering from thirst, this elephant goes to the lake, but the lake does not go to him.[133]

padma:
ekkam dhimadi sevve paheli-am me saheli janehi

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[131] Here, the word "madonnatāsu" also indicates madhu-sneha, the honey-like love that greatly attracts Kṛṣṇa.
[132] Rādhā and Anurādhā are also the names of constellations. Anurādhā means "who follows Rādhā".
[133] The bees bother the elephant, who again and again neglectfully waves them off with his ears. In the same way, many gopīs want to enjoy with Kṛṣṇa, but they do not give him even a particle of pleasure and only bother Him. He strives to meet only Rādhā and attain supreme happiness.

citta-phala-ammi lihidā ka reha-i mahavassa sada

ekkam—one; *dhimadi*—O intelligent girl; *sevve*—Śaibyā; *paheli-am*—riddle; *me*—from me; *saheli*—O friend; *janehi*—please know; *citta*—of the heart; *phala-ammi*—on the drawing surface; *lihida*—drawn; *ka*—who; *reha-i*—is manifested; *mahavassa*—of Kṛṣṇa; *sada*—always.

Padmā: O intelligent Śaibyā, hear this one riddle from me. What is always painted on the canvas of Mādhava's heart?

saibya: sahi canda-ali.

sahi—O friend; *canda-ali*—Candrāvalī.

Śaibyā: Sakhi, it is Candrāvalī!

vṛndā: (sa-smitam) sadhu vijnatam. candra-mandalavali-mandanena citram khalu mapateh phalakam sata-candram acaksate.

sa—with; *smitam*—a smile; *sadhu*—well; *vijnatam*—understood; *candra*—of moons; *mandala*—of circles; *avali*—with a host; *mandanena*—with the decoration; *citram*—the picture; *khalu*—indeed; *mapateh*—of Mādhava, the husband of the goddess of fortune; *phalakam*—the shield; *sata*—a hundred; *candram*—moons; *acaksate*—is said.

Vṛndā: (with a smile) You have understood perfectly. The shield of Lord Viṣṇu is called "Śata-candra", because it is decorated with the pictures of many moons.[134]

kṛṣṇaḥ: (svāgatam) avadata-sileyam candravali sa-lajjam apasavye prayati

svāgatam—aside; *avadate*—pure; *sila*—whose character; *iyam*—she; *candravali*—Candrāvalī; *sa*—with; *lajjam*—shyness; *apasavye*—to the left; *prayati*—goes.

Kṛṣṇa: (to Himself) Pure-hearted Candrāvalī shyly stepped aside.

lalita:
mama vaharehi vunde paheli-am dippa-heli-vinnane

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[134] Vṛndā smiles because she has refuted the cunning words of Śaibyā and Padmā. The shield of Lord Viṣṇu is called "A hundred moons", because it has pictures of many moons. The word "phalaka" means "canvas" and also "shield"; Mādhava refers to Kṛṣṇa and to the husband of Lakṣmī; Candrāvalī is the name of a gopī, and it also means "many moons".

pi-a-sahi kim ahikkha-e likkhijja-i mahavo bhu-ane

mama—my; *vyahara*—please do; *vunde*—O Vṛndā; *paheli-am*—riddle; *dippa*—brilliant; *heli*—in riddles; *vinnane*—learned; *pi-a*—dear; *sahi*—friend; *kim*—what?; *ahikkha-e*—by the name; *likkhijja-i*—is perceived; *mahavo*—Kṛṣṇa; *bhu-ane*—in the world.

Lalitā: O dear sakhi Vṛndā, O wonderful expert in riddles! Tell me, by what name is Mādhava known in the world?[135]

vṛndā: sakhi rādhābhikhyaya.

sakhi—O sakhi; *rādhā*—Rādhā; *abhikhyaya*—shining.

Vṛndā: Sakhi, He is famous by the name "the one who shines with Rādhā".[136]

kṛṣṇaḥ: yuktam idam yad vaisakha-paryayau madhava-rādhāu.

yuktam—correct; *idam*—this; *yat*—because; *vaisakha*—of the month Vaisakha; *paryayau*—two synonyms; *madhava*—Mādhava; *rādhāu*—and Rādhā.

Kṛṣṇa: This is correct, because Mādhava and Rādhā are both names of the month of Vaiśākha.

padma: sevve alam paheli-a-pasangena. suhavehi kamalikkhana-rasehim attana-am.

sevve—O Śaibyā; *alam*—enough; *paheli-a-sangena*—with these riddles; *suhavehi*—find happiness; *kamalikkhana*—seeing the lotuses (or lotus-eyed Kṛṣṇa); *rasehim*—in the water (or with the transcendental mellows); *attana-am*—yourself.

Padmā: Śaibyā, enough of these riddles! Just be happy beholding these lotuses in the water.[137]

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[135] "Śaibyā and Padmā glorified the excellence of their group with a riddle, but we have given a different meaning to their words. Now we should make a riddle, to which it will be impossible to give a different meaning."

[136] Abhikhyā also means "shining" according to Amara-koṣa. This is stated in the Vedas: rādhayā mādhavo devo mādhavenaiva rādhikā vibhrājante janeṣu (Ṛk-pariśiṣṭa) – "Mādhava shines with Rādhā and Rādhā shines with Mādhava". Thus they are well-knows as Rādhā-Mādhava. This compound indicated the highest position of Rādhā. All these words of Lalitā and Vṛndā are a pretext to remind Kṛṣṇa of Rādhikā.

[137] Or: "Just be happy beholding the lotus-eyed Kṛṣṇa, filled with rasa."

saibya: (kamalakaram vilokya)
bhamarassa tava pamadam padosa-mudita kumuddadi kuna-i
java i-am pa-umali vinda-i na hu ditthim edassa

kamala-akaram—at the pond of lotus flowers; *vilokya*—looking; *bhamarassa*—of the bumble-bee; *tava*—that time; *pamadam*—happiness; *padosa*—at evening; *mudita*—blossoming; *kumuddadi*—lilies blooming in the moonlight; *kurute*—does; *java*—until; *i-am*—this; *pa-umali*—the hosts of lotus flowers; *vinda-i*—finds; *na*—not; *hu*—indeed; *ditthim*—the glance; *edassa*—of him.

Śaibyā: (looking at the lotus flowers in the pond) This bumble-bee happily enjoys the water lilies, which bloom in the evening, as long as he does not see the hosts of lotus flowers.[138]

padma: hala saccam bhanasi. tatha hi
vijjodanti raha pekkhijja-i tava tara-alihim
ga-ane tamala-same na java canda-ali phura-i

hala—sakhi; *saccam*—the truth; *bhanasi*—you speak; *tatha hi*—furthermore; *vijjodanti*—shining; *raha*—the constellation of Viśākhā (another name is Rādhā); *pekkhijja-i*—is seen; *tava*—then; *tara-alihim*—with the stars (or gopis); *ga-ane*—in the sky; *tamala*—as a tamāla tree; *same*—dark (or Kṛṣṇa); *na*—not; *java*—as long as; *canda-ali*—a host of moons (or Candrāvalī); *phura-i*—is manifested.

Padmā: Sakhi, you speak the truth. The constellation of Viśākhā and the other stars shine in the sky, dark as a tamāla tree, only until the many moons rise.[139]

lalita: (visasya. sanskrtena).
sahacari vrsabhanujaya
pradurbhave vara-tvisopagate
candravali-satany api
bhavanti nirdhuta-kantini

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[138] The bumble-bee is Kṛṣṇa, filled with desire. This bumble-bee enjoys lilies (kumudvatī) which bloom in the evening (pradoṣa) or this Kṛṣṇa is attracted to Rādhā, who is insignificant, silly (kumudvatī:kutsitā mandavatī), and full of faults (pradoṣa:prakṛṣṭa-doṣa). This lustful bumble-bee is attracted to water lilies as long as he does not see the hosts of lotus flowers or Kṛṣṇa is attracted to Rādhā only until he sees Padmā's sakhi (padmā-ālī) Candrāvalī.

[139] Or: "Rādhā and the other gopīs shine on Kṛṣṇa's chest, dark as a tamāa tree, only until Candrāvalī appears."

vihasya—laughing; *sanskrtena*—in Sanskrit; *sahacari*—O friend; *vrsabhanujaya*—the sun in Vṛṣabha (Taurus); *pradurbhave*—in the manifestation; *vara*—excellent; *tvisa*—with bodily luster; *upagate*—arrived; *candravali*—of moons; *satani*—hundreds; *api*—even; *bhavanti*—are; *nirdhuta*—eclipsed; *kantini*—splendor.

Lalitā: (laughing) Sakhi, the peerless splendor of the dazzling sun in Vṛṣabha eclipses the shining of even hundreds of moons![140]

kṛṣṇaḥ: (smitva) kim vacatataya. sannikrstasya surabheh saurabhyam anubhuyatam.

smitva—smiling; *kim*—what is the use?; *vacatataya*—this abundant talking; *sannikrstasya*—nearby; *surabheh*—of springtime; *saurabhyam*—the sweet fragrance; *anubhyatam*—should be experienced.

Kṛṣṇa: (with a smile) What is the need for all these words? Let us simply enjoy the sweet fragrance of the spring season.

vṛndā: (sa-smitam)
ullasati phulla-gatri
ka valli natra madhave 'bhyudite
tan-namatah prasiddham
tathapi tam mādhavīm naumi

sa—with; *smitam*—a smile; *ullasati*—opens; *phulla*—blossoming; *gatri*—whose limbs; *ka*—what?; *valli*—creeper; *na*—not; *atra*—here; *madhave*—when spring (or Mādhava); *abhyudite*—comes; *tat*—of him; *namatah*—from the name; *prasiddham*—famous; *tatha api*—therefore; *tam*—to her; *mādhavīm*—the mādhavī creeper (or Rādhā); *naumi*—I offer my respectful obeisances.

Vṛndā: (smiling) What creeper does not burts into flower when spring comes? I offer my respectful obeisances to the mādhavī creeper, which is named after spring (mādhava).[141]

padma: (sa-vaimanasyam parikramyoccaih). hala canda-ali dhutta-gotthi-range sangami-a vigghesa-janani-pu-ane kisa sidhilasi.

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[140] Or: "Sakhi, the incomparable radiance of Rādhā eclipses the splendor of even hundreds of Candrāvalīs!"

[141] Or: "What beautiful girl as delicate as a flowering creeper does not blossom with happiness when Mādhava appears? I offer my respectful obeisances to Mādhavī (Rādhā), who is named after Mādhava."

sa—with; *vaimanasyam*—unhappiness; *parikramya*—walking; *uccaih*—in a loud voice; *hala*—sakhi; *canda-ali*—Candrāvalī; *dhuttos dhutta*—of rascals; *gotthi-range*—in the company; *sangami-a*—associating; *vigghesa*—of; *janani*—of Durgā, the mother of Ganesa; *pu-ane*—in the worship; *kisa*—why?; *sidhilasi*—abandoned.

Padmā: (unhappy, she walks and loudly exclaims) Sakhi Candrāvalī, why have you abandoned the worship of goddess Durgā, the mother of Ganesa, and continue to be in this bad company?

kṛṣṇaḥ: (sopalambham)
candravalim mam anurudhyamanam
runaddhi padme bhavati balena
mallim tamalabhimukham milantim
himsreva valli puratah karala

sa—with; *upalambham*—reproach; *candravalim*—Candrāvalī; *mam*—Me; *anurudhyamanam*—attached; *runaddhi*—you stop; *padme*—O Padmā; *bhavati*—you; *balena*—forcibly; *mallim*—jasmine creeper; *tamala*—a tamal tree; *abhimukham*—facing; *milantim*—meeting; *himsara*—violently; *iva*—as if; *valli*—creeper; *puratah*—in the presence; *karala*—karala.

Kṛṣṇa: (with reproach) O Padmā! Candrāvalī is attached to Me, and you forcibly prevent her from associating with Me. You are like a karālā grass that prevents a jasmine creeper from approaching a tamāla tree!

(pravisya) karala: citthadha re citthadha. ditthi-a magge cce-a laddhattha.

pravisya—enters; *citthadha*—stop!; *re*—Oh!; *citthadha*—stop!; *ditthi-a*—by good fortune; *magge*—on the path; *cce-a*—certainly; *laddhattha*—obtained.

Karālā: (enters) Ah! Stop, stop! By good fortune I have found you on this path!

(sarvah paravṛtya sambhramam natayanti).

sarvah—everyone; *paravṛtya*—turning; *sambhramam*—agitation; *natayanti*—display dramatically.

(Everyone turns back anxiously)

saibya: (apavarya) pa-ume haddhi haddhi. kadham ettha amhe vinnada buddhi-a-e.

apavarya—aside; *pa-ume*—Padmā; *haddhi*—alas!; *haddhi*—alas!; *kadham*—how.; *ettha*—here; *amhe*—we; *vinnada*—we known; *buddhi-a-e*—by the old woman.

Śaibyā: (aside) Padmā! Alas! Alas! How did this old woman know we were here?

karala: ammo saccam cce-a- jappidam ta-e nava-ni-a-lampada-e vuddha-makkadi-e.

ammo[142]—aha!; *saccam*—the truth; *cce-a*—certainly; *jappidam*—was spoken; *ta-e*—by her; *nava-ni-a*—for butter; *lampada-e*—greedy; *vuddha*—old; *makkadi-e*—by the monkey.

Karālā: Ammo! The old monkey greedy after butter spoke the truth!

(padma sa-khedam saibya-mukham iksate).

padma—Padmā; *sa*—with; *khedam*—unhappiness; *saibya*—of Śaibyā; *mukham*—at the face; *iksate*—looks.

(Padmā unhappily glances at Śaibyā).

lalita: (svāgatam buddha-makkadi kakkhadi-e sakkaramakkhidam makkhanam de da-issam.

svāgatam—aside; *buddha*—old; *makkadi*—monkey; *kakkhadi-e*—Kakkhaṭīka; *sakkara*—with sugar; *makkhidam*—mixed; *makkahanam*—butter; *de*—to you; *da-issam*—I will give.

Lalitā: (aside) O old monkey Kakkhaṭīka, I will give you butter with sugar!

kṛṣṇaḥ: (apavarya) priye tirodhanaya sthanam api te na paśyami. yataḥ

savye girih sphurati durgama-tunga-srngo
gah palayaty ahaha daksinatas tatharyaḥ
bhuh prsthato virahita vṛtibhih purastat

[142] "Ammo" is an expression of anger in the local dialect, śaurasenī-bhāṣā.

krura vivesa jarati katamatra yuktiḥ

apavarya—aside; *priye*—O beloved; *torodhanaya*—for disappearing; *sthanam*—a place; *api*—even; *te*—for you; *na*—not; *paśyami*—do I see; *yatah*—because; *savye*—on the left; *girih*—Govardhana Hill; *sphurati*—is manifested; *durgama*—difficult of climb; *tunga*—lofty; *srngah*—with summits; *gah*—the cows; *palayati*—protects; *ahaha*—aha!; *daksinatah*—on the right; *tatha*—in thay way; *aryah*—the noble person; *bhuh*—the earth; *prsthatah*—behind; *virahita*—without; *vṛtibhih*—bushes; *purastat*—ahead; *krura*—cruel; *vivesa*—has entered; *jarati*—the old lady; *katama*—what?; *atra*—here; *yuktih*—solution.

Kṛṣṇa: (to Candrāvalī) Ah! Beloved, I don't see any place to hide. On the left is Govardhana Hill, with its insurmountable, tall peaks. On the right is your noble husband herding the cows, and there are no any thickets behind us for shelter. This cruel old woman is in front. What should we do?

candravali: (svāgatam) hanta hanta. akande kakkhasa-e bhavidavvada candali-e candima.

svāgatam—aside; *hanta*—alas!; *hanta*—alas!; *akande*—suddenly; *kakkhasa-e*—harsh; *bhavidavva*—there may be; *candali-e*—of the outcast woman; *candima*—ferocity.

Candrāvalī: (aside) Hanta! Hanta! This low outcast woman suddenly became so cruel!

karala (samrambham abhiniya) pecchadha bho pecchadha imassa kusuma-tella-kajjalajalakassa kala-bhu-anga-bha-ankara lo-anancalassa sancalassa bhu-angattanam. jam varaha-maggam gamido imina sa-alanam go-ula-kulangananam mangalo kula-dhammo. (iti sa-sirah-kampam drsau vispharya). are samala-a kassa esa ja-atti janasi. sunahi re nisankam sunahi. jo kkhu bho-indassa dudi-u-appa tassa maha-mallassa.

samrambham—anger; *abhiniya*—representing dramatically; *pecchadha*—look!; *bho*—Oh!; *pecchadha*—look!; *imassa*—of Him; *kusumma*—from safflower; *tella*—of the oil; *kajjalaja-alakassa*—of black mascara; *kala*—a black; *bhu-anga*—snake; *bha-ankara*—fearful; *lo-ana*—of the eyes; *ancalassa*—of the corners; *sancalassa*—moving; *bhu-angattanam*—the lust; *jam*—because; *varaha-maggam*—to destruction; *gamido*—brought; *imina*—by Him; *sa-alanam*—of all; *go-ula*—of Gokula; *kula-angananam*—of the respectable girls; *mangalo*—welfare; *kula-dhammo*—chastity; *iti*—thus; *sa*—with; *sirah*—of the head; *kampam*—

shaking; *drsau*—eyes; *vispharya*—opening wide; *are*—O; *samala-a*—blackish; *kassa*—of whom?; *esa*—this; *ja-ati*—wife; *janasi*—you know; *sunahi*—listen; *re*—O; *nisankam*—without hesitation; *sunahi*—listen; *jo*—who; *kkhu*—indeed; *bho-indassa*—of Kaṁsa, king of the Bhojas; *dudi-u-appa*—the second self; *tassa*—of him; *maha*—the great; *mallassa*—wrestler.

Karālā: (angrily) Look! Bho! Look at the lustfulness of this boy, who is anointed with safflower oil and mascara, and who, like a black snake, throws His fearful sidelong glances! He has destroyed the welfare and chastity of all the respectable girls in Gokula! (Shaking her head and opening her eyes wide). O blackish boy, do You know whose wife is this? Listen, carefully listen! She is the wife of the great wrestler, who is like a second Kaṁsa, the king of the Bhojas!

kṛṣṇaḥ: karalike tatah kim.

karalike—O Karālikā; *tatah*—then; *kim*—what?

Kṛṣṇa: O Karālikā, and so what?

karala: (sa-krodham) saccam saccam tumam vana-majjhe appanam dudi-am ra-anam janasi. so cce-a ra-a-ula-gami gotthanaho appano laladam tadissadi.

sa—with; *krdoham*—anger; *saccam*—truth; *saccam*—truth; *tumam*—You; *vana*—of the forest; *majjeh*—in the middle; *appanam*—self; *dudi-am*—a second; *ra-anam*—king; *janasi*—You think; *so*—he; *cce-a*—certainly; *ra-a*—of the king; *kula*—into the assembly; *gami*—going; *gotthanaho*—the king of the cowherds (Nanda); *appano*—his own; *laladam*—forehead; *tadissadi*—will strike.

Karālā: (with anger) Is it true that here, in the middle of the forest, You consider Yourself the second king. But when the leader of the cowherds comes to the assembly of the real king, he will lower his head in shame!

kṛṣṇaḥ: karale tubhyam sape. candravalim vilokya sadhvasam gato 'ham udvegam asadayami.

karale—O Karālā; *tubhyam*—to you; *sape*—I swear; *candravalim*—Candrāvalī; *vilokya*—seeing; *sadhvasam*—disturbed; *gatah*—attained; *aham*—I; *udvegam*—trembling; *asadayami*—attain.

Kṛṣṇa: O Karālā, I swear to you, seeing Candrāvalī, I tremble in

fear![143]

karala: (candravalim vilokya. samarsam) ha ni-unjojjarini akomara-sikkhida-kanhahisara-kosale samrambhonnaddha-govi-a-sahassocchitthahara-bimba-tinha-metta-viddhamsida-kulavvade cittha cittha. kim danim bha-esi.

candravalim—at Candrāvalī; *vilokya*—looking; *sa*—with; *amarsam*—anger; *ha*—ah!; *ni-unja*—in the forest; *ujjarini*—who stays awake at night; *akomara*—since childhood; *sikkhida*—taught; *kanha*—with Kṛṣṇa; *ahisara*—rendezvous; *kosale*—expert; *samrambha*—with agitation; *unnaddha*—filled; *govi-a*—of gopis; *sahassa*—of thousands; *ucchittha*—remnants; *ahara*—of lips; *bimba*—of bimba fruits; *tinha*—straw; *metta*—only; *viddhamsida*—destroyed; *kulavvade*—whose chastity; *cittha*—stop! cittha—stops; *kim*—whether?; *danim*—now; *bha-esi*—you are afraid?

Karālā: (looking at Candrāvalī, she angrily says) O girl who spends sleepless nights in the forest, O girl who since childhood has been expert at secretly meeting with Kṛṣṇa, O girl whose chastity has been destroyed simply by tasting the remnants from His bimba-fruit lips, which have already kissed thousands of passionate gopīs, stop! Stop!

lalita: ajje ko kkhu doso ji-ana-nahanugada-e paccima-disa-e. ko va dosavaharino surassa; kintu edanam arudha-ra-anam donam ra-am uspadi-a sangama-karini-e sanjha-kuttini-e cce-a- padosanubandhida

ajje—O noble lady; *ko*—what?; *kkhu*—indeed; *doso*—fault; *ji-ana-naha*—of the lord of life (presiding deity of the west); *anudgada-e*—of the follower; *pascima-disa-e*—of the western direction; *ko*—what?; *va*—or; *dosa*—fault or darkness; *avaharino*—removing; *surassa*—of the sun; *kintu*—however; *edanam*—of them; *arudha*—risen; *ra-anam*—redness; *donam*—of them both; *ra-am*—redness; *upasadi-a*—manifesting; *sangama*—together; *karini-e*—bringing; *sanjha*—of twilight; *kuttini*—obscene; *cce-a*—certainly; *padosa*—the evening; *anubandhida*—relationship.

Lalitā: O noble lady, what is the fault of the western direction, who simply desires to follow the lord of her life? And what is the fault of the sun, who removes darkness? It is the lecherous twilight that brings them together in the evening and makes them both red.[144]

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[143] "Seeing Candrāvalī, I become greatly agitated and begin to tremble with amorous desires!"

[144] What is the fault of the western direction, who simply desired to follow the lord of her life, Varuṇa? Or: What is the fault of Candrāvalī, who strives for Kṛṣṇa, the lord of her life? And what is

karala: jade saccam kadhesi. (iti praudham atopam natayanti). hanje pa-umi-e para-ghara-virahini kuttini-kamma-lampade ghanti-mandala-cakkavattini maha hatthado kaham mukkissasi. (iti yastim udyacchati).

jade—O daughter; *saccam*—the truth; *kadhesi*—you speak; *iti*—thus; *praudham*—greatly; *atopam*—puffing; *natayanti*—representing dramatically; *hanje*—O maidservant; *pa-umi-e*—Padmā; *para*—of others; *ghara*—the homes; *virahini*—breaking up; *kuttini*—lecherous; *kamma*—the activities; *lampade*—greedy; *ghanti*—of unchaste women; *mandala*—of the circle; *cakkavattini*—O queen; *maha*—of me; *hatthado*—from the hand; *kaham*—how?; *mukkissasi*—you will become freed; *iti*—thus; *yastim*—the stick; *udyacchati*—raises.

Karālā: Daughter, you speak the truth. (With great agitation) O maidservant Padmā, O destroyer of others' homes, O lecherous one, O queen of unchaste woman, how will you escape from my hand? (Karālā raises her stick).

padma: (paravṛtya) ajje na jane kisa kkhijjasi. amhehim tujjha sasanam ce-a kijjantam atthi.

paravṛtya—recoiling; *ajje*—O noble lady; *na*—not; *jane*—I understand; *kisa*—why?; *khijjasi*—you are unhappy; *amhehim*—by us; *tujjha*—of you; *sasanam*—the order; *ce-a*—certainly; *kijjantam*—being done; *atthi*—is.

Padmā: (dodging her) O noble lady, I do not understand why you have become so unhappy. We were simply following your orders!

vṛndā: (svāgatam) nunam dhurtaya sabda-cchalam alambitam padmaya. (prakasam) arye saila-mallayor namadvaitena bhranteyam mugdha bala. tad adya ksamyatam.

svāgatam—aside; *nunam*—is it not sot?; *dhurtaya*—by the rascal; *sabda*—of words; *chalam*—a trick; *alambitam*—rested upon; *padmaya*—by Padmā; *prakasam*—openly; *arye*—O noble lady; *saila*—of the hill; *malayoh*—and of the wrestler; *nama*—of the names; *advaitena*—by being not different; *bhranta*—bewildered; *iyam*—this; *mugdha*—foolish; *bala*—girl; *tat*—therefore; *adya*—now; *ksamyatam*—should be forgiven.

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the fault of the sun, who removes darkness? Or: What is the fault of the hero Kṛṣṇa who steals girls at night? It is the lecherous twilight that brings together the western direction and the sun, making them red. Or: It is the bawdy Padmā who brings Candrāvalī to Kṛṣṇa in the evening, awakening their feelings for each other. It's her fault.

Vṛndā: (aside) Now the rascal Padmā is speaking this tricky lie. (Openly) O noble lady, this foolish girl became bewildered because both the wrestler and the hill have the same name. Therefore, please forgive her.[145]

(karala yastim vimuncati).

karala—Karālā; *yastim*—the stick; *vimuncati*—abandons.

(Karālā lowers her stick).

padma: (svāgatam) lalide cittha cittha. tuha nikkidam kadum esa jadilam gacchanti mhi. (iti niskranta).

svāgatam—aside; *lalide*—O Lalitā; *cittha*—stay; *vittha*—stay; *tuha*—of you; *nikkidam*—payment in return; *kadum*—to do; *esa*—this girl; *jadilam*—to Jaṭilā; *gacchanti-going; mhi*—I am; *iti*—thus; *niskranta*—exits.

Padmā: (aside) O Lalitā, just wait! Just wait! Now I am going to Jaṭilā to pay you back! (She exits).

karala: (candravalim alokya) ehi bho kudunga-kudumbgini. ehi. (iti candravalim adaya saibyaya saha niskranta).

candravalim—at Candrāvalī; *alokya*—glancing; *ehi*—come here; *bho*—O; *kudunga*—in the forest bower; *kudumbini*—O house-wife; *ehi*—come; *iti*—thus; *candravalim*—Candrāvalī; *adaya*—taking; *saibyaya*—Śaibyā; *saha*—with; *niskranta*—exits.

Karālā: (glancing at Candrāvalī) Let's go, O house-wife enjoying in the forest bowers, let's go. (Taking Candrāvalī with her, and accompanied by Śaibyā, Karālā exits).

kṛṣṇaḥ: (socchvasam) vunde nunam sadhitarthasi.

sa—with; *ucchvasam*—a sigh; *vunde*—O Vṛndā; *nunam*—certainly; *sadhita*—fulfilled; *artha*—your purpose; *asi*—you are.

Kṛṣṇa: (sighing) Vṛndā, now you have achieved your goal.

vṛndā: madhava rupini madhava-laksmir gauri-tirthe khelati. taya

[145] Candrāvalī's husband is named Govardhana. The hill in Vraja is also named Govardhana. Karālā told Padmā to bring Candrāvalī to her husband Govardhana, but instead Padmā brought her to Govardhana Hill.

copadhautikam sarvasvam idam daronmudritam gandhaphali-dvandvam.

madhava—O Kṛṣṇa; *rupini*—personified; *madhava*—of springtime; *laksmih*—beauty, wealth (or Rādhā); *gauri-tirthe*—at Gaurī-tīrtha; *khelati*—enjoys pastimes; *taya*—by her; *ca*—also; *upadhaukitam*—prepared; *sarvasvam*—all possessions; *idam*—this; *dara*—slightly; *unmudritam*—bloomed; *gandhaphali*—of campaka flowers; *dvandvam*—pair.

Vṛndā: O Mādvava, the personified beauty of spring is now performing pastimes in Gaurī-tīrtha, and presents before You this gift of two very valuable, slightly blossomed campaka flowers.

Or: O Mādvava, Rādhā, the embodiment of beauty and all opulences, is now enjoying pastimes in Gaurī-tīrtha. She presents before You this gift of two very valuable, slightly blossomed campaka flowers.

kṛṣṇaḥ: (sanandam adaya) vunde yavad gavam carane vayasyan avadharya tatranusarami tavad bhavatibhyam agratah prasthiyatam. (iti niskrantah).

sa—with; *anandam*—happiness; *adaya*—taking; *vunde*—O Vṛndā; *yavat*—while; *gavam*—of the cows; *carane*—in the herding; *vayasyan*—friends; *avadharya*—perceiving; *tatra*—there; *anusarami*—I shall follow; *avat*—then; *bhavatibhyam*—of you both; *agratah*—in the presence; *prasthiyatam*—will be situated; *iti*—thus; *niskrantah*—exits.

Kṛṣṇa: (happily takes the flowers) Vṛndā, while I see how My cowherd boy friends are herding the cows, you two go ahead. I will come to you later.

vṛndā: (parikramya) lalite purah sambhavaya kadamba-samrajam. (ity upetya) hanta hanta
sanke pankaja-sambhavo 'pi bhavatah saubhagya-bhangi-bharam
vaktum na ksamate kadamba-nrpate vṛndātavi-dyotinaḥ
puspair yasya rama-sahodaratayapy udbhasuram kaustubham
durlilair avahelayadbhir abhitah saurer uras chadyate

parikramya—walking; *lalite*—O Lalitā; *purah*—ahead; *sambhavaya*—look; *kadamba*—of kadamba trees; *samrajam*—king; *iti*—thus; *upetya*—approaching; *hanta*—indeed; *hanta*—indeed; *sanke*—I think; *pankaja-sambhavah*—the demigod Brahma, who is born from a lotus flower; *api*—even; *bhavatah*—of you; *saubhagya-bhangi-bharam*—the great good fortune; *vaktum*—to describe; *na*—not; *ksamate*—is able; *kadamba*—of

kadamba trees; *nrpate*—O king; *vṛndā-atavi*—in the forest of Vṛndāvana; *dyotinah*—shining; *puspaih*—with the flowers; *yasya*—of whom; *rama*—of the goddess of fortune Lakṣmī; *sahodarataya*—with the status of being the brother; *api*—even; *udbhasuram*—shining; *kaustubham*—Kaustubha; *durlilaih*—playfully; *avahelayadbhih*—mocking; *abhitah*—in all respects; *saureh*—of Kṛṣṇa; *urah*—the chest; *chadyate*—is covered.

Vṛndā: (walking) Lalitā, look at this emperor of the kadamba trees ahead of us! (Approaching) Hanta! Hanta! O regal kadamba tree, even the demigod Brahmā, who is born from a lotus flower, cannot describe your great good fortune! You beautify this Vṛndāvana forest with your radiance, and your flowers, which adorn Kṛṣṇa's chest, playfully mock even the effulgent Kaustubha jewel, the brother of the goddess of fortune![146]

lalita: (puro vilokya) vunde i-am visaha-dudi-a bha-avadi ma-anda-kunje pracchannam citthadi.

purah—ahead; *vilokya*—looking; *vunde*—O Vṛndā; *i-am*—this; *visaha*—of Viśākhā; *dudi-a*—the second; *bha-avadi*—Paurṇamāsī; *ma-anda*—of mango trees; *kunje*—in the grove; *pracchannam*—hidden; *citthadi*—stays.

Lalitā: (looking ahead) Vṛndā, there is Paurṇamāsī with Viśākhā, hidden in that bower of mango trees.

vṛndā: (lavanga-latantike rādhām vilokya) lalite paśya paśya
kim itah susama vapusmati
kim abhivyaktir alam guna-sriyaḥ
athava pranayabhisampadaḥ
kim iyam murtir udeti rādhikā

lavanga—clove; *lata*—creeper; *antike*—near; *rādhām*—Rādhā; *vilokya*—seeing; *lalite*—O Lalitā; *paśya*—look!; *paśya*—look!; *kim*—whether?; *itah*—here; *susama*—beauty; *vapusmati*—personified; *kim*—whether?; *abhivyaktih*—manifestation; *alam*—greatly; *guna*—of virtues; *sriyah*—the opulence; *athava*—or; *pranaya*—of the tender love; *abhisampadah*—the opulences; *kim*—whether?; *iyam*—this; *murtih*—manifested; *rādhikā*—Rādhikā.

Vṛndā: (noticing Rādhā standing near the clove creeper) O Lalitā,

[146] Lakṣmī and the Kaustubha jewel were both born from the Milk Ocean, and therefore they are brother and sister.

look! Look! Is this beauty personified? Is this a manifestation of all the most beautiful qualities? Or is this Rādhikā, the deity of the most intense and tender love?

(punar nirupya)
karṇālaṅkṛta-kamalā
kuṇṭala-veṇi-śikharoccalat-kamalā
kara-kamalāśrita-kamalā
viḍambayaty alam asau kamalām

punah—again; *nirupya*—looking; *karna*—ear; *alankrta*—decorated; *kamala*—lotus; *kuntala*—hair; *veni*—braids; *sikhara*—at the top; *uccalat*—moving; *kamala*—lotuses; *kara*—in the hand; *kamala*—lotus; *asrita*—resting; *kamala*—lotus; *vidambayati*—mocks; *alam*—greatly; *asau*—She; *kamalam*—Lakṣmī.

(Looking at Rādhā) With Her ears decorated with lotuses, with a lotus on the tip of Her swinging braided hair, and with a lotus resting in Her lotus hand, Rādhā puts to shame even Kamalā, the goddess of fortune!

(nepathye)
karnandolita-mugdha-puspa-kalika-dvandvah kadamba-sraja
samvito murali-karambita-karas cudancale candrika
durad esa manahsila-tilakina bhalena bibhrad dyutim
murtah khelati hanta nanda-grhini-vatsalya-laksmi-rasaḥ

nepathye—from behind the scenes; *karna*—on the ears; *andolita*—swinging; *mugdha*—charming; *puspa*—of flowers; *kalika*—of buds; *dvandvah*—a pair; *kadamba*—of kadamba flowers; *sraja*—with a garland; *samvitah*—endowed; *murali*—with the flute; *karambita*—set; *karah*—whose hand; *cuda-ancale*—in His crown; *candrika*—the peacock feather; *durat*—from far away; *esah*—He; *manahsila*—with the red pigment; *tilakina*—with tilaka markings; *bhalena*—with the forehead; *bibhrat*—manifesting; *dyutim*—splendor; *murtah*—personified; *khelati*—enjoys pastimes; *hanta*—indeed; *nanda*—of Nanda Maharaja; *grhini*—of the wife; *vatsalya*—of parental love; *laksmi*—of the opulence; *rasah*—the nectar.

(Off-stage) With two charming flower buds swinging on His ears, a garland of kadamba flowers on His chest, a flute in His hand, a peacock feather in His crown, and shining with a red tilaka beautifying His forehead, Kṛṣṇa, the personified rasa of Yaśodā's great maternal love, enjoys pastimes in the distance.

lalita: nunam bha-avadi-e dure dittho kanho jam vanni-adi.

nunam—indeed; *bha-avadi-e*—by the noble Paurṇamāsī; *dure*—from far away; *dittho*—seen; *kanho*—Kṛṣṇa; *jam*—because; *vanni-adi*—He is described.

Lalitā: Seeing Kṛṣṇa from afar, Paurṇamāsī describes Him.

vṛndā: lalite satyam avidura-varti madhuvairi. tatha hi
sakhi kundali-krta-sikhanda-mandalo
natatiha tandavika-hutir andajaḥ
na kadapi kṛṣṇa-mudireksanam vina
madireksane ksanam api svasity asau

lalite—O Lalitā; *satyam*—in truth; *avidura-varti*—not very far away; *madhuvairi*—Kṛṣṇa, the enemy of Madhu; *tatha hi*—furthermore; *sakhi*—O friend; *kundali-krta*—circled; *natati*—dances; *iha*—here; *tandavika*—Tāṇḍavika; *hutih*—named; *andajah*—the bird; *na*—not; *kada api*—at any time; *kṛṣṇa*—of Kṛṣṇa; *mudira*—khañjana birds; *iksane*—whose eyes; *vina*—without; *madireksane*—O girl with fascinating eyes; *ksanam*—for a moment; *api*—even; *svasiti*—breathes; *asau*—he.

Vṛndā: O Lalitā, Kṛṣṇa, whose beauty defeats the beauty of spring, is certainly not far away. O sakhi whose eyes are restless like khañjana birds, the peacock named Tāṇḍavika spreads his tail feathers and dances. Without seeing the dark cloud of Kṛṣṇa, that peacock cannot live even for a moment!

lalita: sakhi dakkhinena punna-a-sandam pekkha punda-a-mandape nam.

sakhi—O sakhi; *dakkhinena*—on the right; *punna-a*—of punnāga trees; *sandam*—at the grove; *pekkha*—please look; *punda-a*—of pundraka; *mandape*—in the cottage; *enam*—this.

Lalitā: Sakhi, look at that cottage of mādhavī creepers to the right of the punnāga grove!

vṛndā: (vilokya. sa-harsam).

cakram vasi-krtavatah kila naicikinam
vamsi-ninada-madhuna madhusudanasya
abhira-sekhara-gatim pratipadayanti

sobha babhuva parama paramasya yastiḥ

vilokya—looking; *sa*—with; *harsam*—happiness; *cakram*—the circle; *vasi-krtavatah*—brought under control; ki*la*—indeed; *naicikinam*—of surabhi cows; *vamsi*—of the flute; *ninada*—of the sounds; *madhuna*—with the honey; *madhu-sudanasya*—of Kṛṣṇa, whose sweetness conquers the sweetness of honey; *abhira*—of cowherds; *sekhara*—chief; *gatim*—the destination; *pratipadayanti*—bestowing; *sobha*—beautiful; *babhuva*—became; *parama*—greatly; *paramasya*—of the supreme person; *yastih*—the staff.

Vṛndā: (looking, she happily says) With the sweet sounds of His flute, Madhusūdana controls the herds of surabhi cows. His beautiful splendid staff is the sceptor that establishes Kṛṣṇa as the chief of the cowherd boys.[147]

lalita: na vuttam danim pi donam annonna-damsanam. ke-alam rangini-am pekkhi-a la-anga-kudangam pavisadi kanho.

na—not; *vuttam*—done; *danim*—now; *pi*—even; *donam*—of the two; *annonna*—of each other; *damsanam*—seeing; *ke-alam*—only; *rangini-am*—Raṅgiṇī; *pekkhi-a*—seeing; *la-anga*—of clove creepers; *kudangam*—the grove; *pavisadi*—enters; *kanho*—Kṛṣṇa.

Lalitā: Rādhā and Kṛṣṇa still have not seen each other. As soon as Kṛṣṇa saw the doe Raṅgiṇī, He entered the grove of clove creepers.

vṛndā: paśya paśya
vismaram parito hari-murtitaḥ
parimalan upalabhya kalavati
iyam itah sakhi pundraka-mandape
smita-mukhi tanu-vallim apavrnot

paśya—look!; *paśya*—look!; *vismaran*—emanating; *paritah*—in all directions; *hari*—of Kṛṣṇa; *murtitah*—from the form; *parimalan*—the sweet fragrance; *upalabhya*—perceiving; *kalavati*—skillful Rādhā; *iyam*—She; *itah*—there; *sakhi*—O sakhi; *pundraka*—of mādhavī creepers; *mandape*—in the bower; *smita*—smiling; *mukhi*—whose face; *tanu*—body; *vallim*—creeper; *apavrnot*—hid.

Vṛndā: O sakhi, look! Look! Feeling the sweet fragrance flowing

[147] Or: Holding a beautiful shining staff in His hands, this best of the cowherd boys bestows the highest destination to all the inhabitants of Vraja.

in all directions from Hari's body, skillful Rādhā, whose body is as tender as a vine, with a smile on Her face hid in the bower of mādhavī creepers.

(punar nirupya. sa-kautukam).
vyaktim gatabhir abhito bhuvi pamsulayam
sadyah padanka-tatibhih kathitadhvano 'yam
pascad upetya nayane kila rādhikāyaḥ
kamprena pani-yugalena harir dadhara

punah—again; *nirupya*—looking; *sa*—with; *kautukam*—eagerness; *vyaktim*—manifestation; *gatabhih*—attained; *abhitah*—there; *bhuvi*—on the earth; *pamsulayam*—in the dust; *sadyah*—quickly; *pada*—of the feet; *anka*—of the marks; *tatibhih*—by the multitude; *kathita*—described; *adhvanah*—the path; *ayam*—He; *pascat*—from behind; *upetya*—approaching; *nayane*—Her eyes; *kila*—certainly; *rādhikāyaḥ*—Rādhā's; *kamprena*—with trembling; *pani*—of hands; *yugalena*—with the pair; *harih*—Kṛṣṇa; *dadhara*—held.

(Looking again, she jubilantly says) Rādhikā's footprints on the ground quickly announced to Kṛṣṇa the direction She had taken, and, approaching Her from behind, Hari covered Rādhā's eyes with His trembling hands.

lalita: hanta hanta esa pula-idangi vama lila-kamalena tadedi kamalekkhanam.

hanta—indeed; *hanta*—indeed; *esa*—She; *pula-idangi*—the hairs of Her body standing upright in ecstasy; *vama*—the unruly girl; *lila*—toy; *kamalena*—with the lotus flower; *tadedi*—strikes; *kamala-ikkhanam*—lotus-eyed Kṛṣṇa.

Lalitā: Hanta! Hanta! The hairs of Her body standing erect in bliss, this playful girl is now hitting the lotus-eyed Kṛṣṇa with Her lotus flower!

vṛndā: paśya paśya
bhru-bhedah smita-samvṛto na hi na hity uktir madenakula
visrantoddhati pani-rodha-racanam suskam tatha krandanam
srsto yah sakhi rādhāya muhur ayam sangopanopakramo
bhavas tena hrdi sthito murabhidi vyaktah samantad abhut

paśya—look!; *paśya*—look!; *bhru*—of the eyebrows; *bhedah*—knitting; *smita*—by a smile; *samvṛtah*—covered; *na*—not; *hi*—indeed; *na*—no; *hi*—indeed; *iti*—thus; *uktih*—statement; *madena*—with madness; *akula*—filled;

visranta-uddhati—weak; *pani*—of the hands; *rodha*—of the obstruction; *racanam*—creation; *suskam*—dry; *tatha*—in that way; *krandanam*—crying tears; *srstah*—created; *yah*—who; *sakhi*—O friend; *rādhāya*—by Rādhā; *muhuh*—repeatedly; *ayam*—this; *sangopana*—of concealment; *upakramah*—the attempt; *bhavah*—love; *tena*—by this; *hrdi*—in the heart; *sthitah*—situated; *mura-bhidi*—for Kṛṣṇa, the killer of the Mura demon; *vyaktah*—manifested; *samantat*—completely; *abhut*—was.

Vṛndā: O sakhi, look! Look! Her frowning eyebrows, hidden smile, Her words "No! No!" spoken in the loving madness overflowing Her, weak resistance of Her hands and Her dry tears, although She again and again tries to conceal Her true feelings, only reveal the great love that Rādhā bears for Kṛṣṇa in Her heart.

lalita:
pratikulyam iva yad vivrnvati
rādhikā-rada-nakharpanoddhura
keli-karmani gata pravinatam
tena tustim atulam harir yayau

pratikulyam—hostility; *iva*—as if; *yat*—which; *vivrnvati*—doing; *rādhikā*—Rādhikā; *rada*—with Her teeth; *nakha*—and nails; *arpana*—placing; *uddhura*—unrestrained; *keli*—of amorous pastimes; *karmani*—in the activity; *gata*—attained; *pravinatam*—expertise; *tena*—by this; *tustim*—pleasure; *atulam*—incomparable; *harih*—Kṛṣṇa; *yayau*—attained.

Lalitā: Showing Her skill in amorous pastimes, Rādhikā boldly bites Kṛṣṇa with Her teeth and scratches Him with Her nails, as if She has become His enemy. These activities bring Hari incomparable pleasure!

vṛndā: (vihasya)
nairanjanyam upeyatuh parigalan modasruni locane
svedodbhuta-vilepanam kila kuca-dvandvam jahau ragitam
yogautsukyam agad urah sphurad iti preksyodayam sanginam
rādhe nivir iyam tava slatha-guna sanke mumuksam dadhe

vihasya—laughing; *nairanjanyam*—without mascara; *upeyatuh*—attain the condition; *parigalat*—trickling down; *moda*—of joy; *asruni*—tears; *locane*—in the eyes; *sveda*—perspiration; *udbhuta*—manifested; *vilepanam*—without kunkuma; *kuca*—of breasts; *dvandvam*—pair; *jahau*—gave up; *ragitam*—red color; *yoga*—for the union; *autsukyam*—eager; *agat*—attained; *urah*—the chest; *sphurat*—manifested; *iti*—thus; *preksya*—seeing;

udayam—manifestation; *sanginam*—of those that touch; *rādhe*—O Rādhā; *nivih*—undergarment; *iyam*—this; *tava*—Your; *slatha*—loosened; *guna*—string; *sanke*—I think; *mumuksam*—the desire for becoming free; *dadhe*—attained.

Vṛndā: (laughing) O Rādhā, Your eyes are full of tears of joy that have washed away Your black mascara, and the red kuṅkuma adorning Your breasts has disappeared because of Your perspiration. As You gaze at the chest of Kṛṣṇa, You yearn to embrace Him. Your undergarment has become loosened, and I think it wants to untie completely.[148]

lalita: kadham edam vi-addha-mi-unam mahavi-kudangantaridam samvuttam.

kadham—how?; *edam*—this; *vi-addha*—expert; *mi-unam*—couple; *mahavi*—of mādhavī creepers; *kudanga*—the bower; *antarida*—hidden; *samvuttam*—is.

Lalitā: Why did these two skillful lovers hide in the bower of mādhavī creepers?

vṛndā:
rādhā-madhavayor medhyam
keli-madhvika-madhurim
dhayan nayana-bhrngena
kas trptim adhigacchati

rādhā-madhavayoh—of Rādhā and Kṛṣṇa; *medhyam*—pure; *keli*—of pastimes; *madhvika*—of the intoxicating drink; *madhurim*—the sweetness; *dhayan*—drinking; *nayana*—of the eyes; *bhrngena*—with bumble-bee; *kah*—who; *trptim*—satiation; *adhigacchati*—attains.

Vṛndā: Who can become fully satisfied by drinking the pure and sweet intoxicating nectar of Rādhā and Mādhava's pastimes with the bumble-bees of his eyes?[149]

lalita: hala ede galana-marandam pi mahavi-puppha-sandoham mukki-a kisam bhinga puvvahimuham dha-anti.

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[148] The word “nairañjanyaṁ” means "without mascara” or “without material contamination”. The kuṅkuma (rāga) on your breasts has disappeared or You have become free from all attachments (rāga). Your undergarment wants to untie (ślatha-guṇā) completely (mumukṣāṁ), or wants to break all ties (ślatha-guṇā) with this world and attain liberation (mumukṣāṁ).
[149] “Medhyāṁ” means "free from material desires and lust”.

hala—aha!; *ede*—they; *galanta*—trickling; *marandam*—honey; *pi*—even; *mahavi*—mādhavī; *puppha*—of flowers; *sandoham*—the multitude; *mukki-a*—abandoning; *kisam*—why?; *bhinga*—the bees; *puvva*—the eastern direction; *ahimuham*—facing; *dha-anti*—fly.

Lalitā: Ah, why have these bees abandoned the mādhavī flowers dripping with honey, and quickly flew to the east?

vṛndā: sakhi vimucya mādhavī-mandapam nagara-mandalottamsau prasthitau tayor amodam anusarpantah satpada dhavanti. tad ehi lata-mandiralokanena nandayavas caksusi. (iti parikramya) lalite paśya paśya.

sakhi—O friend; *vimucya*—abandoning; *mādhavī*—of mādhavī creepers; *mandapam*—the bower; *nagara*—of lovers; *mandala*—of the multitude; *uttamsau*—ornament; *prasthitau*—situated; *tayoh*—of Them; *amodam*—the sweet fragrance; *anusarpantah*—following; *satapadah*—the bees; *dhavanti*—run; *tat*—therefore; *ehi*—come; *lata*—of creepers; *mandira*—the palace; *alokanena*—by seeing; *nandayavah*—let us delight; *caksusi*—the eyes; *iti*—thus; *parikramya*—walking; *lalite*—O Lalitā; *paśya*—look!; *paśya*—look!

Vṛndā: O sakhi, Rādhā and Kṛṣṇa, the crest jewels among all lovers, have left the bower of mādhavī creepers, and the bees are hurriedly following Their sweet fragrance. Come, let us delight our eyes by looking at the place where Rādhā and Kṛṣṇa enjoyed Their pastimes. (They walk). Look! Look!

manohari hara-skhalita-manibhis tara-taralaiḥ
parimlayan-malyo milita-puratalankrti-kanaḥ
ayam kunjas talpi-krta-kusuma-punja-pranayavan
samantad uttungam pisunayati rangam murabhidaḥ

manohari—charming; *hara*—from the necklace; *skhalita*—fallen; *manibhih*—with jewels; *tara*—of pearls; *taralaih*—with the middle of the necklace; *parimlayat*—wilted; *malyah*—garland; *milita*—met; *purata*—golden; *alankrti*—of ornaments; *kanah*—fragments; *ayam*—this; *kunjah*—forest bower; *talpi*—the bed; *krta*—fashioned; *kusuma*—of flowers; *punja*—an abundance; *pranayavan*—with love; *samantat*—on all sides; *uttungam*—great; *pisunayati*—indicates; *rangam*—pleasure; *mura-bhidah*—of Kṛṣṇa, the killer of the Mura demon.

This forest bower, attractive with the scattered jewels and pearls from broken necklaces, wilted garments, pieces of golden ornaments,

and a bed lovingly fashioned from many flowers, indicates that Kṛṣṇa enjoyed blissful pastimes here.

lalita: (nipunam nirupya. sanskrtena).
kṛṣṇanga-sangama-milad-ghusrnanga-raga
rādhā-pada-skhalad-alaktaka-rakta-parsva
sindura-bindu-cita-gharma-jaloksiteyam
dhuna dhinoto nayane mama puspa-sayya

nipunam—expertly; *nirupya*—looking; *sanskrtena*—in Sanskrit; *kṛṣṇa*—of Kṛṣṇa; *anga*—the limbs; *sangama*—touching; *milat*—meeting; *ghursrna*—kuṅkuma; *anga-raga*—ointment; *rādhā*—of Rādhā; *pada*—from the feet; *skhalat*—falling; *alaktaka*—lac; *rakta*—red; *parava*—side; *sindura*—of sindura; *bindu*—with drops; *cita*—collected; *gharma-jala*—with perspiration; *uksita*—sprinkled; *iyam*—this; *dhuna*—crumpled; *dhinoti*—delights; *nayane*—eyes; *mama*—my; *puspa*—of flowers; *sayya*—bed.

Lalitā: (looking closely) Smeared with kuṅkuma from Kṛṣṇa's limbs and red lac from Rādhā's feet, and sprinkled with perspiration mixed with drops of red sindura, this crumpled flower bed delights my eyes!

vṛndā: (sa-vismayam)
cakrida ya rajasi ranjita-sutra-baddha-
gokarna-matra-cikura nava-viddha-karna
seyam kutah pravara-vibhrama-kausalani
rādhādhyagista bata vairajitam jigaya

sa—with; *vismayam*—wonder; *cakrida*—played; *ya*—who; *rajasi*—in the dust; *ranjita*—colored; *sutra*—by a string; *baddha*—bound; *go*—of a cow; *karna*—as the ear; *matra*—only as long; *cikura*—whose hair; *nava*—newly; *viddha*—pierced; *karna*—whose ear; *sa iyam*—She; *kutah*—where? pravara—excellent; *vibhrama*—in amorous pastimes; *kausalani*—expertise; *rādhā*—Rādhā; *adhyagista*—has learned; *bata*—indeed; *vairajitam*—unconquerable Kṛṣṇa.

Vṛndā: (struck with wonder) With newly pierced ears and locks of hair only as long as a cow's ear and tied with a colored thread, Rādhā used to play in the dust. Where has She so expertly learned the art of loving pastimes that She has defeated the unconquerable Kṛṣṇa?

lalita: (purvatah preksya) vunde pekkha nadi-dure sa-raho mahavo.

purvatah—to the east; *preksya*—looking; *vunde*—O Vṛndā; *pekkha*—

look; *na*—not; *adi*—very; *dure*—far away; *sa*—with; *raho*—Rādhā; *mahavo*—Kṛṣṇa.

Lalitā: (looking to the east) Vṛndā, look! Not very far away are Rādhā and Mādhava.

vṛndā: srnuvah kim aha.

srnuvah—let us listen; *kim*—what?; *aha*—says.

Vṛndā: Let us listen what Rādhā says.

rādhā: (sanskrtena)
kuru kuvalayam karnotsange lavangam abhanguram
vikira cikurasyantar malli-srajam ksipa vaksasi
anagha jaghane kadambim me pralambaya mekhalam
kalayati na mam ali-vṛndām hare niralankrtam

nepathye—behind the scenes; *sanskrtena*—in Sanskrit; *kuru*—please do; *kuvalayam*—a blue lotus flower; *karna*—of the ear; *utsange*—on the top; *lavangam*—a clove flower; *abhanguram*—firm; *vikira*—spread; *cikurasya*—of the hair; *antah*—within; *malli*—of mallī flowers; *srajam*—a garland; *ksipa*—please place; *vaksasi*—on the chest; *anagha*—O sinless one; *jaghane*—on the hip; *kadambim*—of kadamba flowers; *me*—of Me; *pralambaya*—please place; *mekhalam*—a belt; *kalayatu*—may see; *na*—not; *mam*—Me; *ali*—of gopi-friends; *vṛndām*—the multitude; *hare*—O Kṛṣṇa; *niralankrtam*—undecorated.

Rādhā: Place a blue lotus on My ear. Decorate My hair with clove flowers. Place a garland of mallī flowers on My chest and a belt of kadamba flowers around My hips. O Hari, O virtuous one, My sakhis should not see Me undecorated!

vṛndā: (smitam krtva)
vahanti manjistharunita-tanu-sutrojjvala-rucin
nakhankan khelormi-skhalita-sikhi-paksavalir iyam
sphuram-mukta-tulyair alaghu-ghana-gharmambubhir alam
samrddha me medham madhumathana-murtir madayati

smitam—a smile; *krtva*—doing; *vahanti*—carrying; *manjistha*—as manjistha; *arunita*—as red; *tanu*—thin; *sutra*—threads; *ujjvala*—splendid; *rucin*—luster; *nakha*—of fingernails; *ankan*—marks; *khela*—of pastimes; *urmi*—by the waves; *skhalita*—fallen; *sikhi*—peacock; *paksa*—of feathers; *avalih*—host; *iyam*—this; *sphurat*—glistening; *mukta*—pearls; *tulyaih*—like;

alaghu-ghana—abundant; *gharma-ambubhih*—with perspiration; *alam*—greatly; *samrddha*—enriched; *me*—of me; *medham*—the mind; *madhu-mathana*—of Kṛṣṇa, the killer of the Madhu; *murtih*—the transcendental form; *madayati*—delights.

Vṛndā: (smiling) Marked with fingernails scratches shining like thin threads dyed with mañjiṣṭha, His peacock feathers scattered in different directions by the waves of amorous pastimes, and decorated with profuse pearl-like glistening drops of perspiration, Kṛṣṇa's form delights my mind!

(tatah pravisati kṛṣṇah prasadhitangi rādhā ca).

tatah—then; *pravisati*—enters; *kṛṣṇa*—Kṛṣṇa; *prasadhita*—decorated; *angi*—whose body is; *rādhā*—Rādhā; *ca*—and.

(Kṛṣṇa enters, accompanied by decorated Rādhā).

kṛṣṇaḥ:
nitam te punar-uktatam bhramarakaih kasturika-patrakam
netrabhyam viphali-krtam kuvalaya-dvandvam ca karnarpitam
haras ca smita-kanti-bhangibhir alam pistanupesi-krtaḥ
kim rādhe tava mandanena nitaram angair asi dyotita

nitam—brought; *te*—to you; *punah-uktatam*—to the condition of being redundant; *bhramarakaih*—by curling locks of hair; *kasturika*—of musk; *patrakam*—designs; *netrabhyam*—by the eyes; *viphali-krtam*—useless; *kuvalaya*—of blue lotus flowers; *dvandvam*—the pair; *ca*—also; *karna*—on the ears; *arpitam*—placed; *harah*—the necklace; *ca*—and; *smita*—of the smile; *kanti*—by the beautiful splendor; *bhangibhih*—by the waves; *alam*—greatly; *pista-anupesi-krtah*—crushed; *kim*—what is the use?; *rādhe*—O Rādhā; *tava*—Your; *mandanena*—with the ornaments; *nitaram*—greatly; *angaih*—by Your own bodily limbs; *asi*—You are; *dyotita*—splendid.

Kṛṣṇa: Your curling locks of hair make these designs drawn in musk on Your forehead redundant. Your eyes are so beautiful that they make the two blue lotus flowers on Your ears useless. The waves of Your splendid smile's beauty has crushed Your necklace into dust. O Rādhā, what is the use of all these decorations? You are already shining with Your own bodily beauty!

ubhe: (upasrtya) sundara idam parama-manjulam vasanti-kusuma-mandanam.

ubhe—both; *upasrtya*—approaching; *sundara*—O handsome one; *idam*—this; *parama*—supremely; *manjulam*—beautiful; *vasanti*—mādhavī; *kusuma*—flowers; *mandanam*—decoration.

Vṛndā and Lalitā: (approaching) O handsome one, these decorations of mādhavī flowers are very beautiful!

kṛṣṇaḥ: (stabaka-dvandvam adaya sa-harsam).
dhyeyena mukta-vṛndāsya
kamyamana muhur maya
yukta tvam atimuktanam
srenya su-sroni sevitum

stabaka—bunches of flowers; *dvandvam*—the pair; *adaya*—taking; *sa*—with; *harsam*—joy; *dhyeyena*—the object of meditation; *mukta*—of liberated souls; *vṛndāsya*—of the multitudes; *kamyamana*—desired; *muhuh*—at every moment; *maya*—by Me; *yukta*—proper; *tvam*—You; *atimuktanam*—of mādhavī flowers (or liberated souls); *srenya*—by hosts; *su-sroni*—O girl with the beautiful hips; *sevitum*—to be served.

Kṛṣṇa: (taking the two bunches of flowers, He joyfully says) I am the object of the meditation for many liberated souls, and You are the constant object of My desires. O girl with the beautiful hips, it is proper that You be decorated with these mādhavī flowers.[150]

(iti rādhām avatamsayati).

iti—thus; *rādhām*—Rādhā; *avatamsayati*—decorates.

(Kṛṣṇa decorates Rādhā).

(nepathye)
anuparamati yame kamam ahnas trtiye
jalada-samaya-laksmir yauvanojjrmbhane 'dya
nava-yavasa-kadambais tarpitanam kadambaḥ
kalayati surabhinam gokulayabhimukhyam

nepathye—from behind the scenes; *anuparamati*—not over; *yame*—period of three hours, the eighth part of the day; *kamam*—though; *ahnah*—of the day; *trtiye*—the third; *jalada-samaya*—of the season of clouds;

[150] "I am the object of the meditation for many liberated (mukta) souls, and You are the constant object of My desires. Therefore, O girl with the beautiful hips, it is proper that You be decorated with these mādhavī (ati-mukta) flowers!" According to Amara-koṣa, the word "ati-mukta" means "mādhavī creeper" and also "completely liberated soul".

laksmih—the beauty; *yauvana*—arise; *ujjrmbhane*—expanded, blown; *adya*—now; *nava*—new; *yavasa*—of grasses; *kadambaih*—with multitudes; *tarpitanam*—satisfied; *kadambah*—the multitude; *kalayati*—does; *surabhinam*—of surabhi cows; *gokula*—of Gokula; *abhimukhyam*—in the direction.

(Off-stage) The monsoon season now displays its beauty everywhere. Even though the third yāma of the day is not yet over, the surabhi cows, satisfied by the abundant fresh grass, are now moving towards Gokula.

lalita: rahe anujanehi. ratti-mandana-ttham dullaham vasanta-kususmam gehnissam. (iti niskranta).

rahe—O Rādhā; *anujanehi*—please give permission to depart; *ratti*—at night; *mandana*—decoration; *ttham*—for the purpose; *dullaham*—rare; *vasanta*—spring; *kusumam*—flowers; *gehnissam*—I shall gather; *iti*—thus; *niskrantah*—exits.

Lalitā: O Rādhā, please let me go. I shall gather rare spring flowers to decotate You tonight. (She exits).

kṛṣṇaḥ: (smitva. janantikam) vrnde kincid vinodam vidhatu-kamo 'smi. tad atra priyayah pratyayiteyam puro drumadhirudha kakkhati tvaya mat-paksa-grahini kriyatam.

smitva—smiling; *jana-antikam*—aside; *vrnde*—O Vṛndā; *kincit*—some; *vinodam*—pastime; *vidhatu*—to perform; *kamah*—desiring; *asmi*—I am; *tat*—therefore; *atra*—here; *priyayah*—of My beloved; *pratyayita*—the trustworthy friend; *purah*—in the presence; *druma*—a tree; *adhirudha*—climbed; *kakkhati*—Kakkhaṭī; *tvaya*—by you; *mat*—of Me; *paksa*—the part; *grahini*—taking; *kriyatam*—may be.

Kṛṣṇa: (smiling, He whispers) Vṛndā, I want to play one game. In this tree in front of us is Rādhā's friend, the monkey Kakkhaṭī, whom She trusts. Please, make her act on My behalf.

vṛndā: bhavatu yatisye.

bhavatu—so be it; *yatisye*—I will try.

Vṛndā: So be it. I will do as You say.

kṛṣṇaḥ: (rādhām avetya) priye candrā... (ity ardhokte krtrima-

sambhramam natayati).

rādhām—Rādhā; *avetya*—approaching; *priye*—O beloved; *candra*—Candrā; *iti*—thus; *ardha*—half; *ukte*—spoken; *krtrima*—artificial; *sambhramam*—bewilderment; *natayati*—represents dramatically.

Kṛṣṇa: (approaching Rādhā) O beloved Candrā... (He stops in the middle of the word and pretends to become bewildered)

rādhikā: (sa-khedam) haddhi haddhi. kadham evvam sunantam vi na me phudidam kanna-ju-alam.

sa—with; *khedam*—grief; *haddhi*—alas!; *haddhi*—alas!; *kadham*—why?; *evvam*—in this way; *sunantam*—hearing; *vi*—although; *na*—not; *me*—My; *phudidam*—burst; *kanna*—of ears; *ju-alam*—the pair.

Rādhikā: (aggrieved) Alas! Alas! Why did My ears, even though they heard these words, not burst?

vṛndā: (svāgatam) picchika-bhramanena kakkhatikam unmadya harer abhistam vyaharayisye. (ity alaksitam tatha krtva prakasam). sakhi range ma bhaja vaimukhyam.

svāgatam—aside; *picchika*—of a bunch of peacock feathers; *bhramanena*—by waving; *kakkhatikam*—Kakkhaṭī; *unmadya*—make mad; *hareh*—of Kṛṣṇa; *abhistam*—the desire; *vyaharayisye*—I shall cause to speak; *iti*—thus; *alaksitah*—unobserved; *tatha*—in that way; *krtva*—having done; *prakasam*—openly; *sakhi*—O sakhi; *range*—in these happy pastimes; *ma*—don't; *bhaja*—become; *vaimukhyam*—averse.

Vṛndā: (aside) By waving this bunch of peacock feathers I will make Kakkhaṭī angry and force her to speak according to Hari's desire. (Unobserved, she does that, and then openly says) O sakhi, don't stop your blissful pastimes!

kṛṣṇaḥ: priye candranane kim ity akande vimanaskasi.

priye—O beloved; *candra*—moon; *anane*—whose face; *kim*—why?; *iti*—thus; *akande*—suddenly; *vimanaska*—very unhappy; *asi*—You are.

Kṛṣṇa: O moon-faced beloved, why have You suddenly become so unhappy?

(nepathye)

samini imina tujjha muddhattanena lalida na jivissadi.

nepathye—behind the scenes; *samini*—O mistress; *imina*—because of this; *tujjha*—your; *muddhattanena*—foolishness; *lalida*—Lalitā; *na*—not; *jivissadi*—will live.

(Off-stage) O mistress, because of Your foolishness Lalitā will not be able to live![151]

rādhikā: (urdhvam alokya. svāgatama). nisandehamhi kida kakkhadi-a-e. (prakasam) pa-andam kkhu kulisa-vipphujjidam kadham dindimadambarena samvaranijjam hodu. (iti paran-mukhi bhavati).

urdhvam—upwards; *alokya*—looking; *svāgatam*—aside; *nisandeha*—freed from doubt; *amhi*—I am; *kida*—become; *kakkhadi-a-e*—by the monkey Kakkhaṭī; *prakasam*—openly; *pa-andam*—powerful; *kkhu*—indeed; *kulisa-vipphujjidam*—thunder; *kadham*—how is it?; *dindima*—of small dindima drum; *dambarena*—loud-sounding; *samvaranijjam*—covered; *hodu*—may be; *iti*—thus; *parat-mukhi*—turning the face in aversion; *bhavati*—becomes.

Rādhikā: (looking up, She says to Herself) Kakkhaṭī has dispelled My doubts. (Openly) How can the ḍiṇḍima drum drown out the rumble of thunder?[152] (She turns Her face in aversion).

kṛṣṇaḥ: (apavarya)
samaroddhura-kama-karmuka-sri-
vijayi-bhru-yugam akulaksi-padmam
vidhuri-krtam apy ati-krudhagre
mama rādhā-vadanam mano dhinoti

apavarya—aside; *samara*—in battle; *uddhura*—raised; *kama*—of Kāmadeva; *karmuka*—of the bow; *sri*—the beauty; *vijayi*—defeating; *bhru*—of eyebrows; *yugam*—the pair; *akula*—agitated; *aksi*—of eyes; *padmam*—lotus flowers; *vidhuri-krtam*—depressed; *api*—even; *ati*—great; *krudha-agre*—in anger; *mama*—of Me; *rādhā*—of Rādhā; *vadanam*—the face; *manah*—the heart; *dhinoti*—delights.

Kṛṣṇa: (to Himself) With eyebrows that defeat the beauty of Kāmadeva's bow raised in battle, and with agitated, distressed lotus eyes, even though they are filled with great anger, Rādhā's face

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[151] "You believed this libertine, and He is deceiving You. O mistress, learning about this, Lalita will not be able to live!"
[152] "O crest-jewel of cheaters, how can Your clever words drown out the truth?"

delights My heart!

(iti rādhā-patancalam uccalya) sundari madhurena samapyatam madhu-vihara-kautukam.

iti—thus; *rādhā*—of Rādhā; *pata*—of the garment; *ancalam*—the edge; *uccalya*—lifting; *sundari*—O beautiful girl; *madhurena*—with a sweet; *samapyatam*—should be concluded; *madhu*—of springtime; *vihara*—of pastimes; *kautukam*—the happiness.

(Pulling the edge of Rādhā's clothes) O beautiful one, the happiness of these springtime pastimes should be concluded with sweetness!

(punar nepathye) haddhi haddhi. bho pa-uma-sikkhe duttha-sarasi tumam pi mam kadakkhasi. ta kisa paranam dharemi.

punah—again; *nepathye*—from behind the scenes; *haddhi*—alas!; *haddhi*—alas!; *bho*—Oh!; *pa-uma*—of Padmā; *sikkhe*—student; *duttha*—wicked; *sarasi*—O sārasi bird; *tumam*—you; *pi*—even; *mam*—at Me; *kadakkhasi*—gaze from the corner of the eye; *ta*—therefore; *kisa*—why?; *paranam*—life; *dharemi*—do I maintain.

(Again a voice from the off-stage) Alas! Alas! O wicked sārasi-bird, O disciple of Padmā, even you stare at me from the corner of your eye! Why should I continue to maintain my life?[153]

rādhikā: (nisamya sa-rosam apasarpanti) vunde param ketti-am vidambidamhi. ta jhatti varehi nam kavada-paripadi-nata-a-suttadharam bhu-ana-mararambhi-murali-sikkha-nisankam karali-a-natti-kila-kurangam.

nisamya—listening; *sa*—with; *rosam*—anger; *apasarpanti*—moving away; *vunde*—O Vrnde; *param*—further; *ketti-am*—how much?; *vidambida*—mocked; *amhi*—I will be; *ta*—therefore; *jhatti*—at once; *varehi*—please stop; *nam*—him; *kavada*—deceit; *paripadi*—manifesting; *nata-a*—of the drama; *suttadharam*—the stage manager; *bhu-ana*—of the world; *mara*—of death (or the passion of love); *arambhi*—the initiator; *murali*—of the flute; *sikkha*—instruction; *nisankam*—without doubt; *karali-a-natti*—of Candrāvalī, the granddaughter of Karālā; *kila-kurangam*—a pet monkey.

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[153] Kakkhaṭī says this to indicate that Candrāvalī's associates are hiding nearby.

Rādhikā: (listening, She angrily steps back) O Vṛndā, how much longer will I be ridiculed? Immediately stop the deceitful director of this drama, who carelessly teaches his flute how to destroy the entire world! He is just a pet monkey of Candrāvalī![154]

kṛṣṇaḥ: (sananda-smitam) sakhi vrnde prasadaya rādhām.

sa—with; *ananda*—of bliss; *smitam*—a smile; *sakhi*—O friend; *vrnde*—Vṛndā; *prasadaya*—please pacify; *rādhām*—Rādhā.

Kṛṣṇa: (with a blissful smile) Sakhi Vṛndā, please pacify Rādhā!

vṛndā: priya-sakhi rādhe vidagdha-vadhunam murdhanyasi. tad akande kathora-mana-kandena napasaraya vallabha-kṛṣṇasaram.

priya—dear; *sakhi*—O friend; *rādhe*—Rādhā; *vidagdha*—expert; *vadhunam*—girls; *murdhanya*—the leader; *asi*—You are; *tat*—therefore; *akande*—without reason; *kathora*—harsh; *mana*—anger; *kandena*—with the stick; *na*—do not; *apasaraya*—drive away; *vallabha*—of Your beloved; *kṛṣṇasaram*—the black deer.

Vṛndā: Dear sakhi Rādhā, You are the leader of all intelligent girls. Therefore, without any reason, please don't chase away with the stick of Your cruel anger the black deer that is Your beloved Kṛṣṇa!

rādhikā: (badham avajnam abhiniya) ettha avatthadum na juttamhi. (iti niskranta).

badha—greatly; *avajnam*—contempt; *abhinya*—representing dramatically; *ettha*—here; *avasthatum*—to stay; *na*—not; *jutta*—proper; *amhi*—I am; *iti*—thus; *niskranta*—exits.

Rādhikā: (very contemptuous) It is not proper for Me to stay here! (She exits).

kṛṣṇaḥ: vrnde baliyasi rosanale sama-madhvikam uddipanayaiva. tad alam atranuyatraya.

vrnde—O Vṛndā; *baliyasi*—powerful; *rosa*—of anger; *anale*—in the fire; *sama*—of words conciliation; *madhvikam*—madhvika nectar; *uddipanaya*—for inflaming; *eva*—certainly; *tat*—therefore; *alam*—what is

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[154] Or: "He teaches the flute how to fill the whole world with love passion!" "He does this without thinking about sin. If the sweet sounds of His muralī enter our ears, we will fall under His control." A tamed monkey dancing at the will of its master is called "krīḍā-kuraṅga".

the use?; *atra*—here; *anuyatraya*—of following Her.

Kṛṣṇa: Vṛndā, the honey nectar of soothing words will only inflame the fire of Her anger. What is the use of following Her?

vṛndā: kim atra yuktam.

kim—what?; *atra*—here; *yuktam*—is proper.

Vṛndā: What shall we do?

krdhaḥ: vrnde vara-varnini-vesena rādhām prasadhayitum icchami. tad atra bhavatya samadhana-madhya-vasiyatam.

vrnde—O Vṛndā; *vara*—best; *varnini*—handsome girl; *vesena*—with the disguise; *rādhām*—Rādhā; *prasadhayitum*—is conquer; *icchami*—I desire; *tat*—this; *atra*—in this; *bhavatya*—you; *samdhana-madhya-vasiyatam*—should be agreed to help.

Kṛṣṇa: Vṛndā, I want to conquer Rādhā by disguising Myself as a most charming girl. Please help Me with this.

(vṛndā sangi-karam smitam karoti).

vṛndā—Vṛndā; *sa*—with; *sangi-karam*—assent; *smitam*—a smile; *karoti*—does.

(Vṛndā smiles in agreement).

kṛṣṇaḥ: sakhi gauranga-raga-sangatam varangana-vesa-sadhanam katham atrabhilipsye.

sakhi—O friend; *gauranga*—golden; *raga*—dye; *sangatam*—in contact; *vara*—beautiful; *angana*—of a girl; *vesa-sadhanam*—garments; *katham*—how; *atra*—here; *abhilipsye*—may be obtained.

Kṛṣṇa: Sakhi, how can I obtain some golden cosmetics and clothing suitable for a beautiful girl?

(pravisya) madhumangalaḥ: pi-ava-assa atthi gauri-ghare taha-viha-vesa-samaggi ja pa-uma-e mama hatthe samappide.

pravisya—entering; *pi-a*—dear; *va-assa*—friend; *atthi*—there is; *gauri*—of Gaurī; *ghare*—in the temple; *taha*—in this; *viha*—various; *vesa*—apparel; *samaggi*—a collection; *ja*—which; *pa-uma-e*—by Padmā; *mama*—

of me; *hatthe*—in the hand; *namappida*—placed.

Madhumaṅgala: (enters) Dear friend, here are the various garments and ornaments Padmā gave me to worship Gaurī in the temple.

kṛṣṇaḥ: (sa-harsam) vrnde gauri-grha-gambhirikayam bhavisayami. tad atma-bhagini-bhavena sambhavaniyo 'ham. (iti sa-vayasyo niskranta).

sa—with; *harsam*—happiness; *vrnde*—O Vṛndā; *gauri*—of Gaurī; *grha*—of the temple; *gambhirikayam*—in the inner room; *bhavisyami*—I shall be; *tat*—then; *atma*—own; *bhagini*—of the sister; *bhavena*—with the nature; *sambhavaniyah*—shall be conceived; *aham*—I; *iti*—thus; *sa*—accompanied by; *vayasyah*—His friend; *niskrantah*—exits.

Kṛṣṇa: (with joy) Vṛndā, I will stay in the inner sanctum of Gaurī temple. You act as if I am your sister. (Kṛṣṇa exits with His friend Madhumaṅgala).

vṛndā: (parikramaya. dure drstim ksipanti).
campaka-lavanga-bakulany
avacinvantyor vayasyayor atra
sphutam idam eva sa-lajjam
rādhā-vṛttam nivedayati

parikramya—walking; *dure*—far away; *drstim*—glance; *ksipanti*—casting; *campaka*—campaka; *lavanga*—lavanga; *bakulani*—and bakula flowers; *avacinvatyoh*—picking; *vayasyayoh*—of the friends; *atra*—here; *sphutam*—clearly; *idam*—this; *eva*—certainly; *sa*—with; *lajjam*—embarrassment; *rādhā*—Rādhā; *vṛttam*—activity; *nivedayati*—informs.

Vṛndā: (walks, and then gazes into the distance) As Her two sakhis pick campaka, lavaṅga and bakula flowers, Rādhā shyly tells them about everything that has happened.

(pravisya tatha-vidha rādhā).

pravisya—entering; *tatha*—in that; *vidha*—way; *rādhā*—Rādhā.

(In that way Rādhā enters).

rādhā: sahi tado ham anunedum pa-uttam mam avahiri-a ettha pattamhi.

sahi—O friend; *tado*—therefore; *ham*—I; *anundena*—to pacify; *pa-uttam*—engaged; *nam*—Him; *avahiri-a*—seeing; *ettha*—here; *pattamhi*—I have come.

Rādhā: ...Sakhi, then seeing that He wished to pacify Me, I came here.

lalita: rahe na kkhu tumamhi kanhassa gotta-skhalidam sivine vi sambhavi-adi. ta pa-iti-pamattanam pasunam palave kida-visambha tumam vancidasi.

rahe—O Rādhā; *na*—not; *kkhu*—indeed; *tumamhi*—to You; *kanhassa*—of Kṛṣṇa; *gotta*—the name; *akhalidam*—make a mistake; *sinive*—in dream; *vi*—even; *sambhavi-adi*—is possible; *ta*—therefore; *pa-iti*—by nature; *pamattanam*—mad; *pasunam*—animals; *palave*—in the talking; *kida*—done; *visambha*—trust; *tumam*—You; *vancida*—cheated; *asi*—are.

Lalitā: O Rādhā, in Your presence, Kṛṣṇa cannot make a mistake and utter the name of another girl, even when He is sleeping! You have believed the words of an animal, crazy by nature, and as a result You have been cheated!

visakha: haddhi haddhi. lalide pekkha ajja sohagga-punnimahe araddha-sangharisa balino padipakkha. ta vidambida mha devena.

haddhi—alas!; *haddhi*—alas!; *lalide*—O Lalitā; *pekkha*—look!; *ajja*—now; *sohagga-punnimahe*—on Saubhagya-purnima; *araddha*—begun; *sangharisa*—rivalry; *balino*—powerful; *padipakkha*—rivals; *ta*—therefore; *vidambida*—mocked; *mha*—surely; *devena*—by fate.

Viśākhā: Alas! Alas! Lalitā, look! On this auspicious full-moon day our strong rivals have begun a battle with us. This is certainly a mockery of fate!

lalita: visahe saccam kahesi. ettha mahusave ja-i amhanam muha-malinnam savvatti-o pekkhissanti tado solluntham kadukkhanti-o hasissanti.

visahe—O Viśākhā; *saccam*—the truth; *kahesi*—you speak; *ettha*—in this; *mahusave*—great festival; *ja-i*—if; *amhanam*—of us; *muha*—of the face; *malinam*—affliction; *savvatti-o*—rivals; *pekkhissanti*—will see; *tado*—then; *sa*—with; *ullunthum*—sarcasm; *kadukkhanti-o*—casting sidelong glances; *hasissanti*—will laugh.

Lalitā: Viśākhā, you speak the truth. If our rivals see the sadness

on our faces during this great festival, they will look at us with mockery and laugh at us.

rādhikā; (svāgatam) sahu sahi-o mantenti. ta kim ettha saranam.

svāgatam—aside; *sahu*—nicely; *sahi-o*—My friends; *mantenti*—advise; *ta*—therefore; *kim*—what?; *ettha*—in this matter; *saranam*—is the shelter.

Rādhikā: (aside) My sakhis give good advise. What should we do now?

vṛndā: (upasrtya) lalite ramanujasya nidesena ramam upanetum prasthitasmi.

upasrtya—approaching; *lalite*—O Lalitā; *rama-anujasya*—of Kṛṣṇa, the younger brother of Balarāma; *nidesena*—by the request; *ramam*—Balarāma; *upanetum*—to bring; *prasthita*—departing; *asmi*—I am.

Vṛndā: (approaching) Lalitā, on Kṛṣṇa's request I shall now go to bring Rāma.

lalita: kim tti.

kim—why?; *tti*—thus.

Lalitā: Why?

vnrda: vasanta-sri-darsanaya.

vasanta—of spring; *sri*—the beauty; *darsanaya*—for showing.

Vṛndā: To show Him the beauty of spring.

visakha: sahi vunde kkhanam vilambi-a kuna sandhim.

sahi—O friend; *vunde*—Vṛndā; *kkhanam*—for a moment; *vilambi-a*—resting; *kuna*—please do; *sandhim*—conversation.

Viśākhā: Sakhi Vṛndā, please stop for a moment to talk.

vṛndā: satyam janihi maya duskaro 'dya sandhih.

satyam—the truth; *janhihi*—please know; *maya*—by me; *duskarah*—difficult to arrange; *adya*—now; *sandhih*—a meeting.

Vṛndā: Actually, at this time it is very difficult for me to arrange a meeting with Kṛṣṇa.[155]

visakha: kadham vi-a.

kadham—why?; *vi-a*—like that.

Viśākhā: Why is that?

vṛndā: prcchatam atma-sakhi yayadya katuktibhir aparanjitah kanjeksanah.

prcchatam—should be asked; *atma*—your; *sakhi*—friend; *yaya*—by whom; *adya*—today; *katu*—harsh; *uktibhih*—with words; *aparanjitah*—displeased; *kanja-iksanah*—lotus-eyed Kṛṣṇa.

Vṛndā: You should ask your sakhi who today hurt lotus-eyed Kṛṣṇa with many harsh words.

rādhikā: (nihsvasya) hala vunde tumam cce-a gadi.

nihsvasya—sighing; *hala—sakhi*; *vunde*—Vṛndā; *tumam*—you; *cce-a*—certainly; *gadi*—destination.

Rādhikā: (sighing) O sakhi Vṛndā, you are My only hope.

vṛndā: (sa-vyaja-rosam)
asuya candali hrdi padam ita candi vivisur
na vacas te pathyah sruti-carani-simancalam api
idanim audasyam vasaga-madiraksi-tatir agan
mukundo nirdvandvi-bhava sakhi mudha nihavasisi kim

sa—with; *vyaja*—pretended; *rosam*—anger; *asuya*—jealousy; *candali*—the low class woman; *hrdi*—in the heart; *padam*—place; *ita*—gone; *candi*—O fierce one; *vivisuh*—entered; *na*—not; *vacah*—words; *te*—of You; *pathyah*—beneficial; *sruti*—of the ears; *sarani*—of the path; *sima*—of the boundary; *ancalam*—the edge; *api*—even; *idanim*—now; *audasyam*—indifference; *vasaga*—obedient; *madiraksi*—of girls with enchanting eyes; *tatih*—a host; *agat*—attained; *mukundah*—Kṛṣṇa; *nirdhvandvi*—free from duality; *bhava*—become; *sakhi*—O friend; *mudha*—uselessly; *nihsvasisi*—sigh; *kim*—why?

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[155] Viśākhā asked Vṛndā for a conversation (sandhi), but Vṛndā thought Viśākhā wanted to arrange a meeting (sandhi) with Kṛṣṇa.

Vṛndā: (with pretended anger) O angry girl! The low, jealous woman has entered Your heart, and beneficial words cannot even touch the edges of Your ears. Now Mukunda, who has a host of obedient girls with charming eyes under His control, has become indifferent to You. O sakhi, please become free from the dualities of happiness and distress. Why do You uselessly sigh in this way?

lalita: kahim so kkhu mohano.

kahim—where?; *so*—He; *kkhu*—indeed; *mohano*—the enchanter.

Lalitā: Where is that enchanter?

vṛndā: gauri-sadmani.

gauri—of Gaurī; *sadmanti*—in the temple.

Vṛndā: In the temple of Gaurī.

lalida: kim haredi.

kim—what?; *karedi*—is He doing.

Lalitā: What is He doing?

vṛndā: nikuñjavidyāya sardham gosthim tanoti.

nikuñjavidyāya—Nikuñjavidyā; *sardham*—with; *gosthim*—conversation; *tanoti*—does.

Vṛndā: He is talking to Nikuñjavidyā.

tisraḥ: sahi ka kkhu ni-unja-vijja.

tisrah—the three girls; *sahi*—O friend; *ka*—who?; *kkhu*—indeed; *ni-unja-vijja*—is Nikuñjavidyā.

The three girls: Sakhi, who is this Nikuñjavidyā?

vṛndā: (sphutam vihasya) aho maugdhyam kisorinam yad amur ati-prasiddham api nikuñjavidyām na vidanti.

sphutam—out loud; *vihasya*—laughing; *aho*—ah!; *maugdhyam*—the ignorance; *kisorinam*—of these young girls; *yat*—because; *amuh*—they; *ati*—the very; *prasiddham*—famous; *api*—even; *nikuñjavidyām*—

Nikuñjavidyā; *na*—do not; *vidanti*—know.

Vṛndā: (laughing out loud) Aho! The ignorance of these young girls! They don't even know about the very famous Nikuñjavidyā!

tisraḥ: (sa-lajjam) sahi kadhehi saccam. na janimha.

sa—with; *lajjam*—embarrassment; *sahi*—O friend; *kadhehi*—please tell; *saccam*—the truth; *na*—not; *janimha*—we know.

The three girls: (embarrassed) Sakhi, please tell us! We really don't know!

vṛndā: hanta bho visuddhah ka nama sa gokule ballava-balikastu ya khalu svasaram me bhantira-devatam na janite.

hanta—indeed; *bhoh*—Oh!; *visuddhah*—pure girls; *ka*—what?; *nama*—indeed; *sa*—she; *gokule*—in Gokula; *ballava*—cowherd; *balika*—girl; *astu*—may be; *khalu*—indeed; *svasaram*—sister; *me*—my; *bhandira*—of Bhāṇḍīravana forest; *devatam*—the goddess; *na*—does not; *janite*—know.

Vṛndā: Hanta! Bho! O innocent gopīs, what cowherd girl in Gokula does not know my sister, the goddess of Bhāṇḍīravana forest?[156]

lalita: vunde dehi tumam mantam jena edam vesammam suhodakkam bhave.

vunde—O Vṛndā; *dehi*—please give; *tumam*—you; *mantam*—advise; *jena*—by which; *edam*—this; *vesammam*—calamity; *sukha*—happiness; *udarkam*—at the end; *bhave*—may become.

Lalitā: O Vṛndā, please give us advise so that these difficulties will end happily.

vṛndā: sakhi gokulananda-nigudha-visrambha-mani-manjuseyam nikuñjavidyā. tad enam bhajema.

sakhi—O friend; *gokula-ananda*—of Kṛṣṇa, the bliss of Gokula; *nigudha*—hidden; *visrambha*—of secrets; *mani*—of the jewels; *manjusa*—the jewel-chest; *iyam*—she is; *nikuñjavidyā*—Nikuñjavidyā; *tat*—therefore; *enam*—to her; *bhajema*—let us worship or surrender.

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[156] Or: "Who does not know my (sva) source (sāram), the devatā of Bhāṇḍīravana forest, playful Kṛṣṇa?"

Vṛndā: Sakhi, Nikuñjavidyā is a treasure-chest where the jewels of the most intimate secrets of Kṛṣṇa, the bliss of Gokula, are kept. Therefore, let us surrender to her.

(iti sarvah parikramanti).

iti—thus; *sarvah*—everyone; *parikramanti*—walks.

(Everyone walks).

rādhikā: vunde edam cce-a gauri-mandavam; ta ettha pavisi-a sanna—e kaddhe ni-unjavijjam.

vunde—O Vṛndā; *edam*—this; *cce-a*—certainly; *gauri*—of Gaurī; *mandavam*—the temple; *ta*—therefore; *ettha*—here; *pavisi-a*—entering; *sanna-e*—with a signal; *kaddhe*—pull; *ni-unjavijjam*—Nikuñjavidyā.

Rādhikā: Vṛndā, here is the temple of Gaurī. Please enter, and, with a signal bring Nikuñjavidyā outside.

vṛndā: (krtodgrivikam alokya svāgatam) hanta gaurim iva kisorim dvarim paśyami. (prakasam) sakhyah kevalam ekatra bhandira-devataiva sikhandena kundalam kurvati vartate.

krta—done; *udgrivikam*—raised neck; *alokya*—looking; *svāgatam*—aside; *hanta*—Ah!; *gaurim*—with a fair complexion; *iva*—like; *kisorim*—a young girl; *dvarim*—at the entrance; *paśyami*—I see; *prakasam*—openly; *sakhyah*—O friends; *kevalam*—only; *eka*—alone; *atra*—here; *bhandira*—of Bhāṇḍīravana forest; *devata*—the goddess; *eva*—certainly; *sikhandena*—a peacock feather; *kundalam*—an earring; *kurvati*—making; *vartate*—stays.

Vṛndā: (raising her neck and looking, she says to herself) Hanta! At the entrance I see Kṛṣṇa disguised as a fair-complexioned young girl. (Openly) O sakhis, the goddess of Bhāṇḍīravana forest is here alone, making an earring from a peacock feather.

tisraḥ: asacca-samsini cittha cittha. jam eso tandavi-a-sihandi pangane citthadi.

asacca—of untruth; *samsini*—O speaker; *cittha*—stop!; *cittha*—stop!; *jam*—because; *eso*—he; *tandavia-a*—Tāṇḍavika; *sihandi*—the peacock; *pangane*—in the courtyard; *citthadi*—stays.

The three girls: O lier, stop! Stop! Kṛṣṇa's peacock Tāṇḍavika is

in the courtyard!

vṛndā: hanta bho daksinya-sunyah svayam agatya samiksyatam. kim atranumanena.

hanta—indeed; *bhoh*—O; *daksinya*—of manners; *sunyah*—devoid; *svayam*—personally; *agatya*—coming; *samiksyatam*—may be seen; *kim*—what?; *atra*—in this; *anumanena*—is the use of speculation.

Vṛndā: Hanta! Bho! O girls devoid of manners, go and see for yourselves! What is the use of speculating?

lalita: hala phudam tanda-ulada canda-ino jada jam nikkamanto canda-a-ma-uli imina na lakkhido.

hala—sakhi; *phudam*—obviously; *tanda*—by sleepiness; *a-ulada*—overwhelmed; *canda-ino*—the peacock; *jada*—manifest; *jam*—which; *nikkamanto*—leaving; *canda-a-ma-uli*—Kṛṣṇa, who wears a crown of peacock feathers; *imina*—by him; *na*—not; *lakkhido*—was seen.

Lalitā: Sakhi, it seems that the peacock was overcome by drowsiness and did not notice when Kṛṣṇa, crowned with a peacock feather, left.

rādhikā: hala gharam pavisi-a ni-unjavijjam puchamha.

hala—sakhi; *gharam*—the temple; *pavisi-a*—entering; *ni-unjavijjam*—Nikuñjavidyā; *puchamha*—let us ask.

Rādhikā: Sakhi, let us enter the temple and ask Nikuñjavidyā.

(iti sarvah pravesam natayanti).

iti—thus; *sarvah*—everyone; *pravesan*—entrance; *natayanti*—represent dramatically.

(Everyone enters).

(pravisya) jatila: bhanidamhi pemmena pa-uma-e ajje jadile ditthi-a vaddhasi. go-addhano vi-a tumha putto vi go-kodisaro huvissadi. jam dittham ma-e ajja gauri-titthe rahi-e gauri arahi-adi ti. ta gadu-a vahudiham asisahim vaddhayissam. (iti parikramya ranginim angane drstva sanandam). sahu pa-ume sahu. asacca-bhasini nasi. (punar nibhalya. sa-khedam). haddhi haddhi. kaham gauri-simhassa sire tandavi-o cittha-i. ta paravatti-a puttam anissam. (iti dhavanti niskranta).

pravisya—entering; *bhanida*—addressed; *amhi*—I was; *pemmena*—with love; *pa-uma-e*—by Padmā; *ajje*—O noble lady; *jadile*—Jaṭilā; *ditthi-a*—by good fortune; *vaddhasi*—you will prosper; *go-addhano*—Govardhana-gopa; *vi-a*—like; *tumha*—your; *putto*—son; *vi*—indeed; *go*—of cows; *kodi*—of millions; *isaro*—the master; *huvissadi*—will become; *jam*—because; *dittham*—seen; *ma-e*—by me; *ajja*—today; *gauri-titthe*—at Gaurī-tīrtha; *rahi-e*—by Rādhikā; *gauri*—goddess Gaurī; *arahi-adi*—worshipped; *ti*—thus; *ta*—therefore; *gadu-a*—going; *vahudiham*—daughter-in-law; *asisahim vaddhayissam*—I will bless; *iti*—thus; *parikramya*—walking; *ranginim*—the doe Raṅgiṇī; *angane*—in the courtyard; *drstva*—seeing; *sa*—with; *anandam*—joy; *sahu*—well done; *pa-ume*—O Padmā; *sahu*—well done; *asacca*—of lies; *bhasini*—a speaker; *na*—not; *asi*—you are; *punah*—again; *nibhalya*—looking; *sa*—with; *khedam*—unhappiness; *haddhi*—alas!; *haddhi*—alas!; *kaham*—why?; *gauri*—of Gaurī; *simhassa*—of the lion; *sire*—on the head; *tandavi-o*—the peacock Tāṇḍavika; *cittha-i*—is perched; *ta*—therefore; *paravatti-a*—returning; *puttam*—my son; *anissam*—I shall bring; *iti*—thus; *dhavanti*—running; *niskranta*—exits.

Jaṭilā: (enters) Padmā affectionately told me, "O noble Jaṭilā, you are very fortunate! Like Govardhana Malla, your son will soon become the master of millions of cows, for today I saw Rādhā worshipping goddess Gaurī at Gaurī-tīrtha". Therefore, now I shall go there and give Her my blessings. (Walking, she sees the doe Raṅgiṇī in the courtyard and happily says) Well done, Padmā! Well done! You didn't lie to me. (Looking again, she becomes unhappy) Ah! Why is Kṛṣṇa's peacock Tāṇḍavika standing on the head of Gaurī's lion? I shall go back and bring my son! (She is running away).

rādhikā: (janantikam) sahi-o pekkhadha lo-ottaram kim pi gauri-e saundaram.

jana-antikam—aside; *sahi-o*—O friends; *pekkhadha*—look; *lo-ottaram*—extraordinary; *kim pi*—something; *gauri-e*—of the golden-complexioned girl; *saundaram*—at the beauty.

Rādhikā: (whispers) O sakhis, look at the extraordinary beauty of this golden-complexioned girl!

sakhyau: hala saccam saccam. thane kanhassa pemma-visamha-sambhavida esa.

hala—sakhi; *saccam*—truth; *saccam*—truth; *thane*—it is proper; *kanhassa*—of Kṛṣṇa; *pemma*—love; *visamha*—and trust; *sambhavida*—is;

esa—she.

The two gopīs: O sakhi, it's true! It is right that Kṛṣṇa has placed His love and deep trust in her.

rādhikā: nam adittha-puvvam sambhasidum sa-sambhamamhi. (ity apatrapam natayati).

nam—to her; *adittha*—not seen; *puvvam*—before; *sambhasidum*—to speak; *sa-sambhama*—very eager; *amhi*—I am; *iti*—thus; *apatrapam*—shyness; *natayati*—represents dramatically.

Rādhikā: I am very eager to speak with this girl whom I have never seen before. (She becomes shy).

(nepathye) yami vrnde nunam rādhāya naham pariciye. maya tu sahasradheyam anubhuyamanasti.

yami—O sister; *vrnde*—Vṛndā; *nunam*—certainly; *rādhāya*—by Rādhā; *na*—not; *aham*—I am; *pariciye*—recognized; *maya*—by me; *tu*—but; *sahasradhā*—thousands of times or ways; *iyam*—She; *anubhuyamana*—seen or enjoyed; *asti*—has been.

(Off-stage) Sister Vṛndā, it seems Rādhā did not recognize me, although I have seen Her thousands of times.[157]

vṛndā: (svāgatam) citram saksad angana-kantha-dhvanir evayan.

svāgatam—aside; *citram*—wonderful; *saksat*—directly; *angana*—of a girl; *kantha*—of the throat; *dhvanih*—the sound; *eva*—certainly; *ayam*—this.

Vṛndā: (to herself) How wonderful! It is really the voice of a woman!

rādhikā: vunde na jane kisa pasaham ni-unjavijja-e sinijjhadi me hi-a-am.

vunde—O Vṛndā; *na*—not; *jane*—I know; *kisa*—why?; *pasaham*—intensely; *ni-unjavijja-e*—for Nikuñjavidyā; *sinijjhadi*—affectionate; *me*—My; *hi-a-am*—heart.

Rādhikā: Vṛndā, I do not know why My heart is so strongly

[157] Or: "O Vṛndā! It seems Rādhā did not recognize Me, although I have enjoyed with Her thousands of times!"

attracted to Nikuñjavidyā!

vṛndā: sakhi tattvam jane. na citram idam yad asav api ciram tvayy anurajyati.

sakhi—O friend; *tattvam*—the truth; *jane*—I understand; *na*—not; *citram*—surprising; *idam*—this; *yat*—because; *asau*—she; *api*—also; *ciram*—for a long time; *tvayi*—You; *anurajyati*—attached.

Vṛndā: Sakhi, I know the truth. It is not surprising, because she has also been attached to You for a long time.

rādhikā: (sanandam anusrtya) hala ni-unjavijje kahim so tuha ni-unja-na-aro.

sa—with; *anandam*—joy; *anusrtya*—approaching; *hala*—sakhi; *ni-unjavijje*—Nikuñjavidyā; *kahim*—where?; *so*—he; *tuha*—of you; *ni-unja*—in the forest bowers; *na-aro*—lover.

Rādhikā: (joyfully approaching) O Nikuñjavidyā, where is your Nikuñja-nāgara?[158]

(nepathye) sakhi kas tam jano janati.

sakhi—O friend; *kah*—what?; *tam*—him; *janah*—person; *janati*—knows.

(Off-stage) Sakhi, who knows him?

lalita: sahi ni-unjavijje muncehi parihasa-cchalam. appavaggo de mahariso jano.

sahi—O friend; *ni-unjavijje*—Nikuñjavidyā; *muncehi*—please give up; *parihasa*—of joking; *chalam*—the pretense; *appa-vaggo*—on the same side; *de*—You; *amhariso*—like us; *jano*—person.

Lalitā: Sakhi Nikuñjavidyā, please don't joke like this. We are your friends.

(nepathye)
badham tattvam avijnaya
tapyamanah krsanuna
katham sarada-padmaksi

[158] "Where is your lover, with whom you enjoy in the forest bowers?"

paradah parilabhyate

badha—certainly; *tattvam*—the truth (or bhakti-tattva); *avijnaya*—not understanding; *tapyamanah*—being heated (or performed austerities); *krsanuna*—by fire (or becoming thin); *katham*—how; *sarada*—autumn; *padma*—lotus; *aksi*—eyes; *paradah*—mercury (or bestower of the highest goal); *parilabhyate*—is obtained.

(Off-stage) O girl whose eyes are like autumn lotus flowers! Without knowledge, how will You obtain gold by heating mercury in the fire?[159]

vṛndā: (janantikam)
smera kapola-pali
samsati dutyam nikuñjavidyāyaḥ
rādhe mrdulaya tad imam
snehenabhyajya bhavyena

jana-antikam—aside; *smera*—smiling; *kapola*—of the cheek; *pali*—on the edge; *samsati*—indicates; *dutyam*—the role of a messenger; *nikuñjavidyāyah*—Nikuñjavidyā; *rādhe*—O Rādhā; *mrdulaya*—gently; *tat*—therefore; *imam*—her; *snehena*—with the tender love; *abhyajya*—anointing; *bhavyena*—excellent.

Vṛndā: (whispers to Rādhikā) With her smiling cheeks, Nikuñjavidyā sends You a message. O Rādhā, be gentle and anoint her with the excellent oil of Your love.[160]

rādhikā: hala ni-unjavijje kisa vundevva nanubandhanasi sineha-bandham.

hala—sakhi; *ni-unjavijje*—Nikuñjavidyā; *kisa*—why?; *vunda*—Vṛndā; *ivva*—like; *na*—not; *anubandhana*—bound; *asi*—you are; *sineha*—of affection; *bandham*—the bonds.

Rādhikā: Sakhi Nikuñjavidyā, why didn't you bind Me, as you bound Vṛndā, with the bonds of love?

(nepathye)
vidhih padme padau nava-kadalike sakthi-yugalim
mrnale dor-dvandvam tava sasinam apadya vadanam

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[159] Or: "Without understanding the truth, how will You attain Kṛṣṇa, who gives the supreme goal of life, even by performing severe austerities?"
[160] "O Rādhā, be gentle to her, and anoint her with your tender affection (sneha)!"

mrdunam arthanam na kathinam avastambhakas rte
sthitih syad ity ara vyadhita hrdayam nunam asanim

nepathye—behind the scenes; *vidhih*—Lord Brahmā; *padme*—two lotus flowers; *padau*—feet; *nava*—new; *kadalike*—plantain trees; *sakthi*—of thighs; *yugalim*—pair; *mrnale*—two lotus stems; *doh*—of arms; *dvandvam*—the pair; *tava*—of You; *sasinam*—the moon; *apadya*—obtaining; *vadanam*—face; *mrdunam*—of soft; *arthanam*—things; *na*—not; *kathinam*—something hard; *avastambhakam*—as a pillar for support; *rte*—without; *sthitih*—steadiness; *syat*—may be; *iti*—thus; *atra*—here; *vyadhita*—created; *hrdayam*—heart; *nunam*—indeed; *asanim*—a thunderbolt.

(Off-stage) Making Your feet lotus flowers, Your thighs young trunks of plantain trees, Your arms lotus stems, Your face the moon, and understanding that these soft things cannot remain without a firm support, the creator Brahmā turned your heart into a thunderbolt.[161]

rādhikā: vunde pekkha sanura-a-hasam parihasijjami ni-unjavijja-e. ta gadu-a milissam. (iti niskranta).

vunde—O Vṛndā; *pekkha*—look!; *sa*—with; *anura-a*—of affection; *hasam*—a smile; *parihasijjami*—jokes with Me; *ni-unjavijja-e*—Nikuñjavidyā; *ta*—therefore; *gadu-a*—going; *milissam*—I shall meet; *iti*—thus; *niskranta*—exits.

Rādhikā: Vṛndā, look! With an affectionate smile, Nikuñjavidyā jokes with Me. I will go to her. (She exits).

vṛndā:
gokula-rama-preyasi
nikunjavidye kathora-dhis tvam asi
yat-pravanam api puratah
parirabhya sakhim na ranjayasi

gokula—of Gokula; *rama*—of the girls; *preyasi*—very dear; *nikunjavidye*—O Nikuñjavidyā; *kathora*—hard; *dhih*—mind; *tva*—you; *asi*—are; *yat*—who; *pravanam*—devoted and submissive; *api*—even; *puratah*—in the presence; *parirabhya*—embracing; *sakhim*—friend; *na*—not; *ranjayasi*—you please.

Vṛndā: O Nikuñjavidyā, dear to the beautiful girls of Gokula, your heart is very hard. Even though this girl is your devoted sakhi, still

[161] There is nothing harder than thunderbolt, because it destroys even mountains.

you do not please Her with an embrace.[162]

visakha: i-am rahi ni-unjavijjam pariraddhum bhu-a-vallim ullasenti pemma-visaddham jappadi.

i-am—this; *rahi*—Rādhā; *ni-unjavijjam*—Nikuñjavidyā; *pariraddhum*—to embrace; *bhu-a*—of arms; *vallim*—the creeper; *ullasanti*—extending (or jubilantly); *pemma*—of love; *visaddham*—trust or playful quarrel; *jappadi*—talking.

Viśākhā: Extending the creepers of Her arms and embracing Nikuñjavidyā, Rādhā talks and lovingly quarrels with her.

(nepathye) hala bhandira-de-ade pekkha. gokula-pavesa-vela paccasi-adi. ta karijja-u trnnam amhesu lila-ranga-sangamido kanhassa pasa-o.

nepathye—behind the scenes; *hala*—sakhi; *bhandira*—of Bhāṇḍīravana forest; *de-ade*—O goddess; *pekkha*—look!; *gokula*—to Gokula; *pavesa*—of entrance; *vela*—the time; *paccasi-adi*—approaches; *ta*—therefore; *karijja-u*—should be done; *trnnam*—quickly; *amhesu*—among us; *lila*—of pastimes; *ranga*—arena; *sangamido*—meeting; *kanhassa*—of Kṛṣṇa; *pasa-o*—mercy.

(Off-stage) O sakhi, O goddess of Bhāṇḍīravana, look! The time to return to Gokula is now approaching! Be merciful to us, may Kṛṣṇa quickly return to the place of our pastimes!

lalita: vunde esa tujjha bahini rahi-am parirambhi-a cumbadi.

vunde—O Vṛndā; *esa*—She; *tujjha*—of you; *bahini*—the sister; *rahi-am*—Rādhikā; *parirambhi-a*—embracing; *cumbadi*—kisses.

Lalitā: Vṛndā, your sister is now embracing Rādhikā and kissing Her!

visakha: (sa-sankam) dittha nillajji-a-e tujjha ni-unjavijja-e purisa-dhamma-luddhada. jam esa raha-vakkhoruhe naharankuram appedi.

sa—with; *sankam*—anxiety; *dittha*—observed; *nillajji-a-e*—shameless; *tujjha*—your; *ni-unjavijja*—by Nikuñjavidyā; *purisa*—male; *dhammo*—nature; *luddhada*—achieved; *jam*—because; *esa*—she; *raha*—of Rādhā;

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[162] Or: "O Kṛṣṇa, who is dear to the beautiful girls of Gokula and knows how to enjoy in the forest bowers! Why don't You embrace Your beloved?" The word "preyasī" may refer to both a woman and a man.

vakkhoruhe—on the breasts; *naharankuram*—fingernail scratch markings; *appedi*—gives.

Viśākhā: (anxiously) I see your sister Nikuñjavidyā has no shame! Now she acts like a man, scratching Rādhā's breasts with her fingernails!

vṛndā: (sa-smitam) sakhi mabhyasuyam krthah. premotkarsa-vilaso 'yam.

sa—with; *smitam*—a smile; *sakhi*—O friend; *ma*—don't; *abhyasuyam*—indignation; *krthah*—do; *prema*—of love; *utkarsa*—excellence; *vilasah*—pastimes; *ayam*—this.

Vṛndā: (with a smile) Sakhi, don't become angry. It is just a pastime of great love!

(pravisya sotkampa) rādhikā: (sa-bhru-bhangam) vunde juttam juttam amhesu tumha jimhattanam.

pravisya—entering; *sa*—with; *utkampam*—trembling; *sa*—withj; *bhru*—of the eyebrows; *bhangam*—knitting; *vunde*—O Vṛndā; *juttam*—good; *juttam*—good; *amhesu*—on us; *tumha*—of you; *jimhattanam*—trickery.

Rādhikā: (enters, trembling and knitting Her eyebrows) Vṛndā! Well done, well done! You have played a trick on us!

vṛndā: (vihasya) sakhi na vedmi kim tavakutam.

vihasya—laughing; *sakhi*—O friend; *na*—not; *vedmi*—I understand; *kim*—what?; *tava*—of You; *akutam*—the intention.

Vṛndā: (laughing) Sakhi, I don't understand. What do You mean?

sakhyau: (sa-smitam) vunde vinnada de mohini-bhuda ni-unjavijja.

sa—with; *smitam*—a smile; *vunde*—O Vṛndā; *vinnada*—understood; *de*—by you; *mohini*—a charming girl; *bhuda*—manifested; *ni-unjavijja*—Nikuñjavidyā.

The two gopīs: (with a smile) Vṛndā, now we understand thanks to whom the charming Nikuñjavidyā appeared!

(tatah pravisati sa-putra jatila) jatila: vaccha ahimanno pekkha

pangane rangini taha tandavi-o vi sihandi cittha-i.

tatah—then; *pravisati*—enters; *sa*—with; *putra*—her son; *jatila*—Jaṭilā; *vaccha*—O child; *ahimanno*—Abhimanyu; *pekkha*—look!; *pangane*—in the courtyard; *rangini*—the doe Raṅgiṇī; *taha*—in the same way; *tandavi*—Tāṇḍavika; *vi*—also; *sihandi*—the peacock; *cittha-i*—stays.

Jaṭilā: (enters with her son) Child Abhimanyu, look! In this courtyard are both Rādhā's pet doe Raṅgiṇī and Kṛṣṇa's peacock Tāṇḍavika!

abhimanyuḥ: amba saccam kahesi. jam dittham ma-e go-gova-mandalena saddham ekko jjevva go-ulam pa-ittho.

amba—O mother; *saccam*—the truth; *kahesi*—you speak; *jam*—because; *dittham*—observed; *ma-e*—by me; *go*—of the cows; *gova*—and cowherd boys; *mandalena*—the circle; *saddham*—with; *ekko*—alone; *jjevva*—indeed; *ramo*—Balarāma; *go-ulam*—Gokula; *pa-ittho*—entered.

Abhimanyu: Mother, you speak the truth, because I saw Rāma return to Gokula village with the cows and cowherd boys, but without Kṛṣṇa.

jatila: vaccha esa visarini kavi sorabbha-dhara jjevva tam sahasi-a-mihunam ettha kahe-i.

vaccha—O child; *esa*—this; *visarini*—spreading; *kavi*—something; *sorabbha*—of sweet fragrance; *dhara*—flood; *jjevva*—certainly; *tam*—this; *sahasi-a*—reckless; *mihunam*—couple; *ettha*—here; *kahe-i*—proclaims.

Jaṭilā: Child, this overflowing stream of sweet fragrance undoubtedly speaks of the presence of this arrogant couple!

abhimanyuḥ: amba bhavadi-e nideso vi ma-e padivalido ajja samvutto. ta danim rahi-am mahura-pure na-issam.

amba—O mother; *bhavadi-e*—of the noble Paurṇamāsī; *nideso*—the instructions; *vi*—indeed; *ma-e*—by me; *padivalido*—followed; *ajja*—now; *samvutto*—gone; *ta*—therefore; *pure*—to the city; *na-issam*—I shall bring.

Abhimanyu: Mother, I will no longer follow the instructions of the noble Paurṇamāsī! Now I will take Rādhikā to Mathurā.

jatila: putta ditthi-a ekka-du-aram gharam. ta du-ara-bhitti-e lagga

bhavi-a sunamha patthavam

putta—son; *ditthi-a*—by good fortune; *ekka*—one; *du-aram*—door; *gharam*—the building; *ta*—therefore; *du-ara-bhitti-e*—by the door panel; *lagga*—touched; *bhavi-a*—having become; *sunamha*—let us listen; *patthavam*—to the topic of the conversation.

Jaṭilā: Son, fortunately this temple has only one entrance. Let us stay by the door and eavesdrop on the conversation.

(iti tatha sthitau).

iti—thus; *tatha*—in that way; *sthitau*—standing.

(They both do that).

(pravisya) kṛṣṇaḥ: (sa-smitam) rādhe ma sma karsir ati-durlabhe 'sminn arthe prarthanam.

pravisya—enters; *sa*—with; *smitam*—a smile; *rādhe*—O Rādhā; *ma*—don't; *sma*—indeed; *karsih*—do; *ati*—very; *durlabhe*—difficult to attain; *asmin*—in this; *arthe*—request; *prarthanam*—beg.

Kṛṣṇa: (entering, with a smile) Rādhā, do not ask for something that is very difficult to obtain!

rādhikā: (sa-narma-smitam) a-i de-i pasida pasida.

sa—with; *narma*—a playful; *smitam*—smile; *a-i*—O; *de-i*—goddess; *pasida*—be merciful; *pasida*—be merciful.

Rādhikā: (with a playful smile) O goddess, be merciful! Be merciful to Me!

abhimanyuḥ: (grham pravisya) hum sahasini paccakkham hatthatthi gahidasi.

grham—the temple; *pravisya*—entering; *hum*—an exclamation of anger and reproach; *sahasini*—foolhardy; *paccakkham*—before my eyes; *hattha-ahatthi*—hand-to-hand; *gahida*—taken; *asi*—You are.

Abhimanyu: (entering the temple) Hum! O reckless girl! I have caught You red-handed!

kṛṣṇaḥ: (svāgatam) hanta svarad abhimanyum abhijnaya katareyam

priya yastivad bhumau nipapata.

svāgatam—aside; *hanta*—Alas!; *svarat*—from the sound; *abhimanyum*—Abhimanyu; *abhijnaya*—recognizing; *katara*—frightened; *iyam*—She; *priya*—My beloved; *yasti*—a stick; *vat*—like; *bhumau*—on the ground; *nipapata*—fell.

Kṛṣṇa: (to Himself) Hanta! Hearing the sound of Abhimanyu's voice, My beloved has become frightened and at once fainted, falling like a stick to the ground!

jatila: (sa-vismayam angulya darsayanti), vaccha lo-ottarena la-anna-bharena ka esa gauri gharam ujjale-i.

sa—with; *vismayam*—astonishment; *angulya*—with a finger; *darsayanti*—pointing; *vaccha*—O child; *lo-ottarena*—extraordinary; *la-anna*—of beauty; *bharena*—with the abundance; *ka*—who?; *esa*—this; *gauri*—golden-complexioned girl; *gharam*—the temple; *ujjale-i*—illuminating.

Jaṭilā: (struck with wonder, she points with her finger) O child, who is this golden-complexioned girl that illuminates this temple with her extraordinary beauty?

abhimanyuḥ: (vimrsya) amba de-i pasida pasida tti bhani-a rahi-e danda-ppanamo kidatthi. ta esa divva-rupa mahesa-mahisi phudam padubbhuda.

vimrsya—reflecting; *amba*—O mother; *de-i*—O goddess; *pasida*—have mercy; *pasida*—have mercy; *tti*—thus; *bhani-a*—speaking; *rahi-e*—by Rādhā; *danda*—like a stick; *ppanamo*—obeisances; *kidatthi*—performed; *ta*—therefore; *esa*—she; *divva*—celestially beautiful; *rupa*—whose form; *mahesa*—of Lord Śiva; *mahisi*—royal consort; *phudam padubbhuda*—is manifested.

Abhimanyu: (reflecting) Mother, Rādhā said, "O goddess, be merciful! Be merciful!" and then She at once bowed down, falling like a stick to the ground. Undoubtedly, this divine girl is the goddess Gaurī, the consort of Lord Śiva, manifested here!

kṛṣṇaḥ: (sa-harsam atma-gatam) gauri-nepathyam mama susthu pathyam babhuva.

sa—with; *harsam*—happiness; *atma-gatam*—to Himself; *gauri*—of

Gaurī; *nepathyam*—the attire; *mama*—of Me; *susthu*—very; *pathyam*—suitable; *babhuva*—has become.

Kṛṣṇa: (joyfully says to Himself) My disguise of a golden-complexioned girl has been very useful here!

sakhyau: (sanandam) govuttama tumhanam ambedidena amhehim arahijjanti gauri padimado nikkamida.

sa—with; *anandam*—bliss; *govuttama*—O best of the cowherds; *tumhenam*—of you; *ambedidena*—by the request; *amhehim*—by us; *arahijjanti*—worshipped; *gauri*—Gaurī; *padimado*—from the deity; *nikkamida*—has come out.

The two gopīs: (happily say to Abhimanyu) O best of the cowherds, on your request we worshipped Gaurī, and now the goddess herself has emerged from the deity!

abhimanyu: visahe kim danim de-i-pade su-dullaham rahi-e abbhatthidam.

visahe—O Viśākhā; *kim*—what?; *danim*—now; *de-i*—of the goddess; *pade*—at the feet; *su-dullaham*—very difficult to achieve; *rahi-e*—by Rādhā; *abbhatthidam*—was requested.

Abhimanyu: Viśākhā, what difficult-to-attain thing was Rādhā praying for at the feet of the goddess?

kṛṣṇaḥ: virabhimanyo, darunam kim api sankatam tavopasthitam. tan nivrttim iyam yacate.

virabhimanyo—O hero Abhimanyu!; *darunam*—fierce; *kim api*—some; *sankatam*—danger; *tavopasthitam*—you have come upon; *tan*—that; *nivrttim*—taken away; *iyam*—She; *yacate*—prays.

Kṛṣṇa: O hero Abhimanyu! You are in terrible danger, and She is praying that I will save you.

abhimanyu: (sa-sankam) bha-avadi kerisam tam.

sa—with; *sankam*—fear; *bha-avadi*—O noble goddess; *kerissam*—like what?; *tam*—that.

Abhimanyu: (frightened) O noble goddess, what kind of danger?

kṛṣṇaḥ: vrnde tad-abhivyaktaya sankucanti me vacanani. tatas tvaya kathyatam.

vrnde—O Vṛndā; *tat*—of that; *abhivyaktaye*—for the revelation; *sankucanti*—hesitant; *me*—my; *vacanani*—words; *tatah*—therefore; *tvaya*—by you; *kathyatam*—let it be said.

Kṛṣṇa: Vṛndā, I hesitate to say it. You tell him.

vṛndā: maninn abhimanyo para-svas tvam bho jesvarena bhairavaya sayam upahari-kartavyo 'si.

maninn—proud; *abhimanyo*—O Abhimanyu; *para*—the day after; *svah*—tomorrow; *tvam*—you; *bhoja-isvarena*—by Kaṁsa, the king of the Bhojas; *bhairavaya*—to Lord Śiva; *sayam*—in the evening; *upahari-kartavyah*—to be offered in sacrifice; *asi*—you.

Vṛndā: O proud Abhimanyu! The day after tomorrow, at sunset, Kaṁsa, the king of the Bhojas, will sacrifice you to Lord Śiva.

(sa-vaiklavyam) de-i pasida pasida ji-a-putti-am me mam karehi.

sa—with; *vaiklavyam*—despair; *de-i*—O goddess; *pasida*—have mercy; *pasida*—have mercy; *ji-a*—living; *putti-am*—with a son; *mam*—me; *karehi*—please make.

Jaṭilā: (with despair) O goddess, be merciful! Be merciful! Let my son live!

rādhikā: (sa-harsam utthaya) de-i pasida pasida.

sa—with; *harsam*—happiness; *utthaya*—rising; *de-i*—O goddess; *pasida*—have mercy; *pasida*—have mercy.

Rādhikā: (happily rising) O goddess, be merciful! Be merciful to us!

kṛṣṇaḥ: (smitva) rādhe varnitam eva te. yad adya durnivaram idam.

smitva—smiling; *rādhe*—O Rādhā; *varnitam*—described; *eva*—certainly; *te*—to You; *yat*—because; *adya*—now; *durnivaram*—difficult to stop; *idam*—this.

Kṛṣṇa: (smiling) Rādhā, I have already told You. Now it will be

very difficult to stop it.

rādhikā: (sa-kaku-bharam pranamya) hanta ballavi-ula-de-ade kim pi asakkam de natthi. ta tu-e nahena avippa-o-am pasadi-kadu-a anugehi-adu eso jano.

sa—with; *kaku*—of plaintive words; *bharam*—an abundance; *pranamya*—offering obeisances; *hanta*—O!; *ballavi*—of the gopis; *ula*—of the community; *de-ade*—O goddess; *kim pi*—something; *asakkam*—impossible to perform; *de*—for you; *na*—not; *atthi*—is; *ta*—therefore; *tu-e*—by you; *nahena*—with My master; *avippa-o-am*—not suffering separation; *pasadi-kadu-a*—becoming merciful; *anugehi-adu*—may become to object of mercy; *eso*—this; *jano*—person.

Rādhikā: (bowing down and lamenting) Hanta! O goddess of the cowherd women, nothing is impossible for you! Please be merciful to this person! Don't separate Me from My master![163]

kṛṣṇaḥ: (smitva)
vasi-krtatmasi vasindra-duskarais
tavadya rādhe nava-bhakti-damabhiḥ
tad-ista-siddhim krta-gokula-sthitiḥ
sada mad-arādhāna tvam apsyasi

smitva—smiling; *vasi-krta*—conquered; *atma*—self; *asi*—You are; *vasi-indra*—for great sages and ascetics; *duskaraih*—difficult to perform; *tava*—of You; *adya*—today; *rādhe*—O Rādhā; *nava*—fresh (or nine kinds); *bhakti*—of devotion; *damabhih*—with the ropes; *tat*—of this; *ista*—request; *siddhim*—the success; *krta*—done; *gokula*—in Gokula; *sthitih*—residence; *sada*—continually; *mat*—of me; *arādhānatah*—from the worship; *tvam*—You; *apsyasi*—will attain.

Kṛṣṇa: (with a smile) O Rādhā, You have conquered me and bound me with the ropes of Your ever-fresh devotion, which even great sages and ascetics cannot achieve! By always staying in Gokula and worshipping me, You will attain Your desired goal.[164]

abhimanyuḥ: (socchvasam) a-i bhatta-jana-vacchale kada vi mahurahimuhi ma-e na rahi-a kadavva. ta iha vasanti tumam esa arahedu.

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[163] Or: "O Kṛṣṇa, O devatā of all the cowherd girls, O My master! Don't separate Me from You!" But Jaṭilā, hearing the word "master", will think that Rādhā is talking about Abhimanyu.
[164] "O Rādhā! You are the crest-jewel among all chaste girls. Therefore, do not go to Mathurā, and stay in Gokula. Following Jaṭilā's order, always go to the forest to worship Me."

sa—with; *ucchvasam*—a sigh; *a-i*—O; *bhatta-jana*—to the devotees; *vacchale*—kind; *kada vi*—at any time; *mahura*—to Mathurā; *ahimuhi*—eager to go; *ma-e*—by me; *na*—not; *rahi-a*—Rādhikā; *kadavva*—shall be; *ta*—therefore; *iha*—here; *vasanti*—residing; *tumam*—you; *esa*—She; *arahedu*—will worship.

Abhimanyu: (sighing with relief) O goddess who is very kind to her devotees, I will never take Rādhikā to Mathurā! She will always stay here and worship you!

jatila: (rādhām alingya) a-i go-ula-nandini rakkhidamhi.

rādhām—Rādhā; *alingya*—embracing; *a-i*—O; *go-ula*—of Gokula; *nandini*—delight; *rakkhida*—saved; *amhi*—I am.

Jaṭilā: (embracing Rādhā) O delight of Gokula, I am saved!

vṛndā: (abhimanyum aveksya).
vidhvamsayati hi pumsam
sadhvi parivaditayumsi
para-devatatra gauri
bhava-grahiny asau vadatu

abhimanyum—at Abhimanyu; *aveksya*—glancing; *vidhvamsayati*—destroys; *hi*—indeed; *pumsam*—of men; *sadhvi*—a chaste girl; *parivadita*—insulted; *ayumsi*—the span of life; *para-devata*—the supreme goddess; *atra*—here; *gauri*—Gaurī; *bhava*—the love of the devotees; *grahini*—who accepts; *asau*—she; *vadatu*—may speak.

Vṛndā: (glancing at Abhimanyu) A chaste girl will destroy the life-span of men who insult her. The supreme goddess Gaurī, who responds to the love of her devotees, will now give us her opinion.

kṛṣṇaḥ: dhanyabhimanyo kalyana-sadhika te rādhikā. tad asyam navisrabdhena bhavitavyam bhavata.

dhanya—O fortunate; *abhimanyo*—Abhimanyu; *kalyana*—auspiciousness; *sadhika*—bringing; *te*—of you; *rādhikā*—Rādhikā; *tat*—therefore; *asyam*—in Her; *na*—not; *avisrabdhena*—without trust; *bhavitavyam*—should be; *bhavata*—by you.

Kṛṣṇa: O fortunate Abhimanyu, Rādhikā is the source of your good fortune. Don't ever loose faith in Her!

abhimanyuḥ: de-i rahi-vesam kadu-a su-alena amba me parihasijja-i. tam pekkhi-a macchari anahinno micchahisattim uppavedi.

de-i—O goddess; *rahi*—as Rādhā; *vesam*—the dress; *kadu-a*—doing; *su-alena*—by Subala; *amba*—mother; *me*—my; *parihassija-i*—is ridiculed; *tam*—him; *pekkhi-a*—seeing; *macchari*—envious; *anahinno*—ignorant; *miccha*—false; *ahisattim*—accusation; *uppavedi*—create.

Abhimanyu: O goddess, Subala dresses up like Rādhā and makes fun of my mother. When some envious, ignorant people see that, they begin to gossip.

lalita: ahimanno ditthi-a sa-am ce-a visatthosi.

ahimanno—Abhimanyu; *ditthi-a*—by good fortune; *sa-am*—personally; *ce-a*—certainly; *visatthosi*—you have trust.

Lalitā: Abhimanyu, fortunately you yourself have confidence in Her.

abhimanyuḥ: amba ehi mama gharam. savvassa-im mahura-pure nedum nijuttam janam nivaremha. (ity ambaya saha harim pranamya niskrantah).

amba—O mother; *ehi*—come; *mama*—my; *gharam*—to the house; *savvassa-im*—all the household goods; *mahura-pure*—to Mathurā; *nedum*—to take; *nijuttam*—engaged; *janam*—a servant; *nivaremha*—let us stop; *iti*—thus; *ambaya*—mother; *sah*—with; *harim*—Kṛṣṇa; *pranamya*—bowing down; *niskrantah*—exits.

Abhimanyu: Mother, come home with me. We must stop the servants I asked to move all my possessions to Mathurā. (With his mother he bows down to Hari and then exits).

sakhyau: (rādhām aslisya sasram) ha pi-a-sahi kadham pamarehim tumam mahura-pure nedum niccidasi.

rādhām—Rādhā; *aslisya*—embracing; *sa*—with; *asram*—tears; *ha*—O; *pi-a*—dear; *sahi*—friend; *kadham*—why?; *pamarehim*—by this wretched people; *tumam*—You; *mahura-pure*—to Mathurā; *nedum*—to take; *niccida*—decided; *asi*—You are.

The two gopīs: (embracing Rādhā, with tears) O dear sakhi, why did these wretched people want to take You to Mathurā?

(pravisya)
paurnamasi: (sananda-smitam)
angaragena gaurangi
hiranya-dyuti-harini
mam agre ranjayaty esa
nikunja kula-devata

pravisya—entering; *sa*—with; *ananda*—of bliss; *smitam*—a smile; *angaragena*—with cosmetics; *gaura*—yellow; *angi*—whose limbs; *hiranya*—of gold; *dyuti*—the splendor; *harini*—captivating; *mam*—me; *agre*—in the presence; *ranjayati*—delights; *esa*—she; *nikunja*—of the forest-grove; *kula*—of the multitude; *devata*—the goddess.

Paurṇamāsī: (enters, and says with a jouful smile) This goddess of the forest bowers, anointed with yellow cosmetics and charming with the golden radiance of her body, brings me great delight!

kṛṣṇaḥ: (parikramya) bhagavati vande.

parikramya—walking; *bhagavati*—O noble lady; *vande*—My respectful obeisances.

Kṛṣṇa: (approaching her) O noble lady, I offer My respectful obeisances to you.

paurnamasi: asih-satam. hanta yasoda-matah distya bhavatadya samvardhitasmi yad aham rādhikā-vislesa-vedananam anabhijni-krta.

asih—of blessings; *satam*—hundreds; *hanta*—indeed; *yasoda*—of Yaśodā; *matah*—mother; *distya*—by good fortune; *bhavata*—by You; *adya*—today; *samvardhita*—overjoyed; *asmi*—I am; *yad*—because; *aham*—I; *rādhikā*—of Rādhikā; *vislesa*—of separation; *vedananam*—of the sufferings; *anabhijni-krta*—made forget.

Paurṇamāsī: Hundreds of blessings to You! Hanta! O son of Yaśodā, today I am very happy because You made me forget about Rādhikā's sufferings in separation from You!

kṛṣṇaḥ:
uttirna parama-bhayad babhuva rādhā
nirbadhajani bhavati gatadhi-sucih
nihsankam pramadam itas tathadya sakhyaḥ
kartavyam bhagavati kim priyam tavasti

uttirna—lifted; *parama*—supreme; *bhayat*—from danger; *babhuva*—has become; *rādhā*—Rādhā; *nirbadha*—freed from all obstacles; *ajani*—has become; *bhavati*—You; *gata*—gone; *adhi*—of anxiety; *sucih*—the sharp point; *nihsankam*—free from fear; *pramadam*—happiness; *itah*—attained; *tatha*—in that way; *adya*—now; *sakhyah*—gopi-friends; *kartavyam*—should be done; *bhagavati*—O noble woman; *kim*—what?; *priyam*—favor; *tava*—of you; *asti*—is.

Kṛṣṇa: Rādhā is now rescued from the great danger, and the thorn of Her anxiety is removed. Her sakhis are also delighted and free from all fear. O noble lady, what else may I do to please you?

paurnamasi: (sanandasram). gokula-bandho badham avandhya-janmasmi krta. tathapi kincid abhyarthaye.

sa—with; *ananda*—of bliss; *asram*—tears; *gokula*—of Gokula; *bandho*—O friend; *badham*—certainly; *avandhya*—not barren; *janma*—with a birth; *asmi*—I am; *krta*—done; *tatha api*—nevertheless; *kincit*—something; *abhyarthaye*—I request.

Paurṇamāsī: (with tear of joy) O friend of Gokula, now my birth is fruitful. Still, there is one thing I want to ask for.

prathayan guṇa-vṛnda-mādhurīm
adhi-vṛndāvana-kuñja-kandaram
saha rādhikayā bhavan sadā
śubham abhyasyatu keli-vibhramam

prathayan—expanding; *guna*—of qualities; *vṛndā*—of the host; *madhurim*—the sweetness; *adhi-vṛndāvana*—of Vṛndāvana; *kunja*—the groves; *kandaram*—in the recesses; *saha*—with; *rādhikāya*—Rādhikā; *bhavan*—You; *sada*—eternally; *subham*—auspicious and beautiful; *abhyasyatu*—may perform; *keli-vibhramam*—amorous pastimes.

Spreading the sweetness of Your qualities, eternally enjoy charming, all-auspicious amorous pastimes with Rādhikā in the bowers of Vṛndāvana forest.

kim ca
antah-kandalitadarah sruti-putim ugdhatayan sevate
yas te gokula-keli-nirmala-sudha-sindhuttha-bindum api
rādhā-mādhavīka madho madhurima svarajyam asyarjayan
sadhiyan bhavadiya-pada-kamale premormir unmilatu

kim ca—furthermore; *antah*—in the heart; *kandalita*—sprouted; *adarah*—devotional faith; *sruti*—of the ears; *putim*—the opening; *ugghatayan*—opening wide; *sevate*—serves; *yah*—one who; *te*—of You; *gokula*—in Gokula; *keli*—of amorous pastimes; *nirmala*—pure and splendid; *sudha*—of the nectar; *sindhu*—from the ocean; *uttha*—arisen; *bindun*—the drops; *api*—even; *rādhā*—of Rādhā; *madhavaika*—of the mādhavī creeper; *madho*—O springtime; *madhurima*—sweetness; *svarajyam*—own kingdom; *asya*—such a person; *rjayan*—gaining; *sadhiyat*—most excellent; *bhavadiya*—of You; *pada*—feet; *kamale*—for the lotus flower; *prema*—of love; *urmih*—the waves; *unmilatu*—may become manifest.

O Kṛṣṇa, who is like the spring that makes the mādhavī vine of Rādhā blossom with happiness! May that person, whose loving devotion for You has already sprouted in his heart, and who with his ears serves and worships the drops of nectar from the pure and splendid nectar ocean of Your amorous pastimes in Gokula, attain the kingdom of Your sweetness and swim in the waves of pure love for Your lotus feet.

kṛṣṇaḥ: (smitva) bhagavati tathastu. tad ehi. go-dohavasane mam apreksya cintayisyantau pitarav avilambam gokulam pravisya nandayavah. (iti niskrantah). (iti niskrantah sarve).

smitva—smiling; *bhagavati*—O noble lady; *tatha*—in that way; *astu*—may it be; *tat*—then; *ehi*—come; *go*—of the surabhi cows; *doha*—of milking; *avasane*—at the time; *mam*—Me; *apreksya*—not seeing; *cintayisyantau*—may worry; *pitarau*—parents; *avilambam*—without delay; *gokulam*—Gokula; *pravisya*—entering; *nandayavah*—let us delight; *iti*—thus; *niskrantah*—exits; *iti*—thus; *niskrantah*—exit; *sarve*—all.

Kṛṣṇa: (with a smile) O noble lady, so be it. Come. Not seeing Me at the time of milking the cows, My parents will become very worried. Let us quickly go to Gokula village and give them pleasure.

(He exits).

(Everyone exits).

End of Act Seven

Grantha-samaptiḥ

(Epilogue)

rādhā-vilāsaṁ vitaṅkaṁ
catuḥ-ṣaṣṭi-kalā dhāram
vidagdha-mādhavam sādhu
śilayantu vicaksanaḥ

rādhā—of Rādhā; *vilasam*—with the pastimes; *vita*—completed; *ankam*—the final act; *catuh-sasti*—64; *kala*—arts; *dharam*—manifesting; *vidagdha-madhavam*—this Vidagdha-madhava; *sadhu*—nicely; *silayantu*—may study; *vicaksanah*—the learned.

This Vidagdha-Mādhava, which contains the pastimes of Rādhā and endowed with the sixty-four arts, is now completed. May those who are learned and intelligent carefully study it.

nanda-sindhu-banendu
sankhye samvatsare gate
vidagdha-madhavam nama
natakam gokule krtam

nanda—nine; *sindhu*—eight; *bana*—five; *indu*—one; *sankhye*—bearing the numbers; *samvatsare*—in the year; *gate*—gone; *vidagdha-madhavam*—Vidagdha-madhava; *nama*—named; *natakam*—the play; *gokule*—in Gokula; *krtam*—created.

This play named Vidagdha-Mādhava was written in Gokula in 1532 A.D.

śānta-śriyaḥ parama-bhāgavataḥ samantād
dvai-guṇya-puñjam api sad-guṇatāṁ nayanti
doṣāvalīṁ aparitāpitayā mṛdūni
jyotīṁṣi viṣṇu-pada-bhañji vibhūṣayanti

santa—peaceful; *sriyah*—wealth; *parama*—exalted; *bhagavatah*—the devotees; *samantah*—in all ways; *dvai-gunya*—doubling; *punjam*—many times; *api*—even; *sat-gunatam*—the state of having good qualities; *nayanti*—lead; *dosa*—of nights; *avalim*—the host; *aparitapitaya*—with coolness; *mrduni*—gentle; *jyotimsi*—the stars; *visnu-pada*—the sky; *bhanji*—possessing; *vibhusayanti*—*decorate.*

The great devotees, endowed with a wealth of peacefulness, multiply good qualities, just as the stars, shining with gentle coolness, always decorate the night sky.

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